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FRIENDS' INTELLIGENCER.

EDITED BY

AN ASSOCIATION OF FRIENDS.

VOLUME X.

PHILADELPHIA:

PUBLISHED BY WILLIAM W. MOORE,

No. 77, Filbert Street, Below Eleventh.

1854.

Merrihew & Thompson, Printers.

X 695583

Elizabeth W. Brown?

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SEVENTH MONTH 9, 1853. No. 16.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

FROM THE JOURNAL OF JOB SCOTT.

I am renewedly confirmed in a sentiment I have long been settled in; which is, that there never was, and never will be, but one true religion in the world; to wit, '*The work of the Spirit of God in the souls of mankind;*' that some of all denominations have something of this true religion, even though some of them, through the prejudice of education, may disallow it in profession; and that no man has any real religion but what he comes to the knowledge and experience of, through the influence of this Holy Spirit. This it is that begins and carries on the work; this it is that, by its own divine influence operating in the minds of mankind, reveals Christ in them, 'the hope of glory;' (Col. i. 27,) or so operates from time to time, on reading the Scriptures, or other good books, on hearing the gospel preached, on meditating on the works of creation and providence, on God's judgments in the earth, or his dealing with themselves, as individuals; or whatever other occasion, circumstance, or thing, is ever made a mean of conviction or conversion; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect; and without the inward operation thereof, all these other opportunitics and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul. So that, though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all; yet there is, and can be but one TRUE RELIGION: all true religion is of one kind; all springs from one source. And blessed and adored for ever be the Lord, in order that all men may, if they will, be benefited experimentally by this one true religion, 'the manifestation of the Spirit is given to every man to profit withal.' (1 Cor. xii. 7.) He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith, will witness the one true Christian baptism, will know and obey the one Living Lord; will, by the Holy Ghost, in word and deed acknowledge and call him Lord, and so will be saved with an everlasting salvation. And, on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing the grace of God that bringeth salvation, hath appeared to all men;' (Tit. ii. 11,) seeing the light and life of the Holy Word which in the beginning was with God, and was God, hath enlightened 'every man that cometh into the world;' (John i. 9,) and seeing moreover, Christ Jesus has tasted 'death for every man,' (Heb. ii. 9,) how shall we escape if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favored, which yet stands out and rejects the strivings of the Spirit, the teachings of Grace, the shinings and convictions of this divine Light! Now this Light, Grace, and Spirit of God, is all one, under different appellations. It is called Spirit, because it is quick, lively and operative; and quickens the soul to a sensibility of its state and condition; it is called Grace, because it is the free, unmerited gift of God; and it is called Light, because it makes manifest: as 'whatsoever doth make manifest is Light,' (Eph. v. 13,) say the Scriptures. And as this Grace or Light is attended to, it will bring the soul into a state of Grace and favor with God. Well, therefore, might the Apostle, with holy reverence, break forth in these expressions, 'Thanks be unto God for his unspeakable gift!' (2 Cor. ix. 15.) And all who obey the light will be brought out of darkness into His marvellous Light; for though the hearts of fallen men are grossly darkened, yet the Light shineth in their dark hearts; and though the darkness comprehendeth it not, if it is taken heed unto, it will shine more and more unto the perfect day; even until the whole body be full of light. But those who rebel against the Light, will grow darker and darker, until they know not the way thereof, nor understand the paths thereof; and become vain in their imaginations, and their foolish hearts will become darkened; having loved darkness rather than light, because their deeds were evil.

Time is a ship which never anchors.

THOUGHTS ON THE IMPORTANCE OF RELIGION.

Embarked on the stream of time, and carried forward with uniform and irresistible force, how many thousands do we see amusing themselves in the pursuit of shadows, or gliding along in stupid unconcern, notwithstanding their surrounding companions daily disappear, and are gone, they know not whither. We also, fellow-traveller, are making rapid progress in our course, and it will surely be wise to devote a few moments to reflect upon the most important of all subjects which can possibly occupy our attention—the purpose of our existence and the end of our voyage.

If we consider our animal frame, composed of parts essential to the well-being of the whole, and put together with inimitable skill, or survey the means that have been appointed to sustain this fabric during the limited period of its existence; if we look upon the inferior animals, or study the structure of the vegetable tribes; if, by means of the faculties we possess, we endeavor to understand a little of the laws which appear to regulate the operations incessantly taking place in this lower world; or, if we lift our eyes to those luminous bodies scattered through the immensity of space, all proceeding harmoniously in the paths prescribed to them, should not our souls be filled with awe and reverence? Nothing short of Infinite Wisdom could have effected this: nothing short of Infinite Power could sustain it for a moment.

This Wisdom, and this Power, O fellow-traveller, is GOD, even *thy* God. He has condescended to create thee what thou art. Kind and benevolent, as unlimited in power, He has provided for thy comfort, thy accommodation, thy pleasure, even here. He has furnished thee with suitable food, has enamelled the fields with flowers, and instructed every warbler of the grove in his peculiar song. He has endowed thee with reason, whereby thou mayest understand a little portion of his wonders; and, to crown the whole, has given thee a capacity to acquaint thyself with Him, the Author of them all. Every thing proclaims that the object of the Creator is the happiness of his creatures; and if thou be not happy, the fault is in thyself. Do not suppose that thou art placed in this transitory scene merely to eat, to drink, and to sleep, and, after a few years, to vanish away, like a dream or a vision of the night. No! thy great Creator has called thee into existence at that period which was consistent with his supreme will; and though thy frame shall go to decay when it may please him to call for the spirit which animates it, yet be assured that this spirit shall exist for ever. When the present life ceases thou must enter upon eternity, which will be either miserable beyond description, or unspeakably happy. The few and uncertain moments of thy present state are all that are allowed thee to prepare for it. Be aroused, then, to a just consideration of thy condition: venture not to sleep on the brink of a precipice, but apply thyself in earnest to the great work before that awful proclamation is made,—"He that is filthy, let him be filthy still." (Rev. xxii. 11.)

The only mean of becoming happy here and hereafter, is by earnestly endeavoring to know and perform the *Will of God.* This we cannot do of ourselves; but *He* is graciously pleased to enable us, by giving to every one of his rational creatures a portion of his good spirit, (Titus ii. 11,) which is secretly operating upon the soul. This it is which makes us uneasy when we do wrong, and which fills the mind with comfort and joy when we do right. Thus the Divine Being communicates with his creatures; thus he is constantly endeavoring to draw them to himself; and in proportion as they attend to these secret impulses, He manifests himself more and more clearly to them, and they become more closely united to him. In this way the holy men (2 Peter i. 21) of old were inspired, and were employed as mediums to convey the most important truths to the rest of mankind. Their writings collected together, are called the Holy Scriptures, and clearly point out that conduct which will be acceptable to God. (2 Tim. iii. 15.) But above all they inform us, that in the fulness of time, our merciful Creator (Gal. iv. 4) displayed his love to his rational creatures in a more conspicuous manner than he had done in preceding dispensations, by sending among them his beloved Son, our Lord Jesus Christ, as a pattern and example to the end of time, and as the Redeemer of men. In him was seen what the world never beheld before—a person with all the feelings of human nature, and yet without sin: by Him the means of reconciliation and union with God were most clearly and affectingly displayed; and through Him, those who feel the weight of their transgressions, must seek for reconciliation. He is the Mediator between sinful man and the source of purity; and though, having accomplished his mission in the flesh, and offered up his life on the cross as a propitiation for the sins of mankind, he is no longer beheld with the outward eye, yet he is present in the hearts of all those who are striving to know and to perform the Divine will: he is influencing them to good thoughts and good actions, and enabling them to overcome their perverse natural inclinations, and to subdue their wills; and thus he is purifying, and rendering them acceptable, through himself, to his Heavenly Father. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." (Rev. iii. 20.) And again, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our *abode* with him." (John xiv.

23.) Infinite condescension! Unutterable love! His knocks are the monitions of his grace and good spirit in the heart; and to attend to these, and follow them, is to *open* unto him. This leads to our purification, and consequent fitness for a closer communion with him. The Heavenly Visiter will now be no longer "as a wayfaring man, who tarrieth only for a night," but "we will make our *abode* with him." This is the essence of true religion; and, let our denominations in this world be what they may, if this be our happy experience we shall belong to "the general assembly and church of the first-born, whose names are written in heaven." (Heb. xii. 23.)

But this Divine Sprit, which strives with man for his good, if neglected or resisted, will be gradually withdrawn: we may harden our hearts against it, despise its reproofs, and silence its voice *for a time*. We shall then be left to ourselves, and permitted to follow our own evil propensities: our souls will be in a state of defilement and alienation from the source of true happiness, and if we die in this state, dreadful indeed will be our portion. *That* witness for God which we have refused to hear, will then speak out in a voice not to be silenced, and from which we shall be no longer able to escape.

Now is the acceptable time; now, while we have health and strength, let us use all diligence to acquaint ourselves with God, that we may be at peace; for though he desires the salvation of all, (1 Tim. ii. 4,) *he will* be sought unto, and he has graciously promised to be found of those who seek him aright.

Our attempts will be much promoted by occasional and frequent retirement from the hurry and bustle of life, if it were only for one quarter of an hour at a time, that we may pour out our souls unto our heavenly Father in prayer, beseeching that he would manifest unto us *his* will, help us to subdue *our own*, and bring it into conformity with his. A diligent perusal of the Holy Scriptures is also an excellent mean of strengthening our good desires, and comforting us under trial, if we entreat the Divine blessing upon it; for this only can open our understandings to receive those eternal truths which are indeed hid from the wise and prudent of this world, but revealed to the babes in Christ. (Matt. xi. 25.)

True prayer is by no means so difficult as some have imagined: every secret aspiration to God, even if no words be uttered, is prayer; and we may be in the exercise of it, even when our hands are engaged in our lawful occupations. This is the prayer which our Lord enjoined on his disciples, that they might not enter into temptation. (Matt. xxvi. 41.) Many awakened souls have suffered great loss, and made for themselves a long wilderness, by consulting with those who were as much at a loss as themselves, and going from one learned man to another to seek that *without*, which can only be found *within*. The kingdom of God, said Christ, (Luke xvii. 21,) is *within* you; his constant reference was to *this:* his constant aim, to turn men from a dependence upon the ceremonies of religion to the essence of it. When we are so far convinced of these great truths as to give up ourselves wholly to God, and can say with sincerity, "Thy will, and not mine be done," then we shall enjoy that heavenly communion which constitutes the happiness of the blessed above. Narrow prejudices will no longer exist; our souls will expand with love to our fellow-creatures, and we shall consider all mankind as branches of the same family, having one common Father. We shall feel a real interest in the happiness of all within our influence, and endeavor to promote it to the utmost of our power. These are the effects which would be produced by submitting to the operation of Divine Grace in the heart. "We shall then experimentally know that God is good. We shall be qualified to taste and see how gracious he is, by his influence upon our minds; by those virtuous thoughts which he awakens in us; by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up, and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy is an intellectual being who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has this light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement he knows that he is in company with the greatest of Beings, and perceives within himself such real sensations of his presence as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul and the sight of that Being who is always present with him, and is about to manifest himself to him in the fulness of joy."

If we duly ponder these things, fellow-traveller, and give our hearts to the guidance of the Holy Spirit, the end of our journey will be the beginning of a new existence inconceivably glorious, and eternally happy!

"Wherewithall shall a young man cleanse his way? By taking heed thereto, according to thy word."

This comprehensive query and response arrested me long, and I think profitably, this morning, as I took for the subject of my meditations a portion of that divine Psalm, (the 119th) which though read, it may be, for the thousandth time, is ever new, is ever fraught with materials for prayer, for praise, for instruction, for everything, in short, that addresses itself to the best and most enduring of man's faculties.

I saw with a force and distinctness beyond words to express, how essential it was to possess within the soul a principle of life and wisdom, superior to ourselves — our poor selves, how often may we say, when we contemplate self in its rashness, ignorance, and folly, especially under the heedlessness and impetuosity of youth, alive, with the most intimate force of life to the seductions of the passions, but dead with the deepest sleep of death to the actual character and debasing tendency of the passions, and the degrading thraldom in which they enslave and subdue humanity, "Wherewithall shall the young escape these snares, and cleanse their way?" By "taking heed" to every thought of the heart, "according to God's word."

I need scarcely say, that I am not alluding to the Bible, as so denominated by many religious persons, but very ignorantly, very incongruously, as we may quickly perceive, by testing the term according to their acceptation of it by the first verse in the first chapter of the gospel of John, which would read somewhat preposterously.

No! I am alluding to that ever-living, ever-speaking word of God, which is not printed upon paper—not imprisoned in language,—not called the Bible, though I thankfully acknowledge that we have cause to love and reverence the Bible, for informing us of its *nature, office,* and *dwelling-place.*

And of the *first,* (its nature) what is its testimony? "Thy word is very pure, therefore, thy servant loveth it." "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."

Its office? "Thine ears shall hear a word behind thee saying, This is the way; walk ye in it, when ye would turn to the right hand, and when ye would turn to the left."

Its dwelling? "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it."

But to curtail all that need be said on this point: no part of Scripture is more diffuse in allusion to, and in praise of the living word o God, under its different names of testimonies law, statutes, &c., than this particular Psalm written, be it remembered, before the Bible ha any existence.

To know this precious word, then, seems to m to comprise all the knowledge that is essentia to our peace and goodness. I do not mean th knowing it as a point of doctrine; though that i something—and a great *something,* too, consid ering how little distinct and definite prominenc is given to it in the religious teaching of th day; but I mean the knowing it, as "very nig us,"—as often saying to us, "This is the wa walk ye in it"—as "piercing even to the dividin of our soul and spirit," and above all, as th quick and powerful discerner of the though and intents of the heart, which cuts in sund as with "a two edged sword," separating betwee the precious and the vile, and so clearly showin us both, in the glance of a moment, that it leav us no alternative but to choose aright, if w would be good and happy, and such as ou Father, which seeth us in secret, would have u to be.

Oh that I had known this blessed guide in th days of my youth, said I to myself, as I muse upon the notional, doctrinal, inoperative way, which, like other young persons, I had imbib my religious knowledge—a knowledge whic however it might reach the head (and so far th conscience, that I should have driven back at on from openly breaking any of the ten comman ments) had, as far as I can remember, no relati to the purposes and inclinations of my heart- no work of watching and taking heed there assigned it. Nor do I believe that, as religi is commonly inculcated, it does effect its prop and efficient office, at least not in the mode a degree that is necessary for individual sanctifi tion. Like every thing else, particularly in t present day, religion is too much construct upon the plan of great show, with little reali —*Reminiscenses of Thought and Feeling.*

THE WONDERS OF THE CREATED UNIVERSE.

The space in which the systems composing t universe move, is illimitable. Were we to tempt to assign its limits, what could we imagi to be beyond? The number of worlds is finitely great; it is inexpressible, indeed, by nu bers. A ray of light traverses 180 miles ir second of time. A year comprises millions seconds, yet there are fixed stars so immeasural distant, that their light would require millions years to reach our eyes. We are acquainted wi animals possessing teeth, and organs of moti and digestion, which are wholly invisible to t naked eye. Other animals exist, which, measurable, would be found many thousands times smaller, which, nevertheless, possess t

ame apparatus. These creatures, in the same manner as the larger animals, take nourishment, nd are propagated by means of ova, which must, onsequently, be again many hundreds of times maller than their own bodies. It is only because ur organs of vision are imperfect that we do ot perceive creatures a million times smaller han these. What variety and what infinite radations do the constituents of our globe pre- ent to us, in their properties and conditions! here are bodies which are twenty times heavier han an equal volume of water; there are others hich are ten thousand times lighter, the ulti- nate particles of which cannot be known by the ost powerful microscopes. Finally, we have tarlight—that wonderful messenger that brings s daily intelligence of the continued existence f numberless worlds, the expression of an im- aterial essence which no longer obeys the laws f gravitation, and yet manifests itself to our enses by innumerable effects. Even the light f the sun—with the arrival of which upon the arth inanimate nature receives life and motion —we cleave asunder into rays which, without ny power of illumination, produce the most im- ortant alterations and decompositions in organic ature. We separate from light certain rays hich exhibit among themselves a diversity as reat as exists among colors. But nowhere do e observe either a beginning or an end.—*Lie- ig's Letters on Chemistry.*

MARY GRIFFIN.

Mary Griffin, of Nine Partners, in the State f New York, was the daughter of Moses Pal- ner, of Stonington, Connecticut, who was a trict member of the Presbyterian Society, zeal- us in the performance of family duties, such as aily prayers, &c., yet allowed his children to ttend what were termed decent balls, and some ther places of amusement, customary amongst oung people at that day.

In this manner Mary received her education. When she was about six years of age, a remark- ble circumstance took place, showing her know- edge and quickness of apprehension. Being resent when her parents were conversing about heir minister's salary, and the mother advising o liberality, remarking, "We must not starve he Gospel;" the little girl replied, "Starve the Gospel, mother! that you cannot do, for it is the ower of God unto salvation to every one that elieveth."

She was met with in an unexpected moment t a time little thought of by her, when she was ngaged on the floor in a dance, which circum- tance she relates as follows: "Whilst I was in he midst of the dance, my mind was solemnly mpressed with the sad effects of misspent time, nd I immediately retired and took my seat; at hich the company were surprised, and inquired the cause. I honestly told them that I would not take another step in that way, and accordingly never attended another one." Thus she bore testimony to the principles professed by Friends in this respect, although she had little or no knowledge of the Society.

She continued for some time a member of the Presbyterian Society, and while still young in years, entered into married life. Not long after the birth of her second child, she understood by some means that a minister of the Society of Friends, who was travelling, was to have an evening meeting in the neighborhood; and in the course of the day preceding the meeting, it frequently occurred to her mind, accompanied with a desire to attend it. Her husband was from home, and no one in the family but herself and children; she was therefore at a loss to know how to dispose of them during her absence, if she should attend the meeting. She finally concluded to take supper early, put the children to bed, and as soon as they were asleep, she wrapped the bed-clothes around them, and set out for the meeting, leaving them to the protection of a kind Providence; secretly saying to herself, "I have faith to believe they will be cared for until my return."

She had to travel on foot about four miles to the meeting, and on the way had to cross a stream of water, which she found had risen to so great a height, as to run over a small bridge which was placed over it for foot passengers. This appeared a difficulty not easily surmounted; she nevertheless did not give up her intention, as she fully believed it was her duty to go, but resolutely waded through the strong current of the stream, without receiving any material injury. After which she arrived at the meeting, and while sitting therein, the following emphatic passage of scripture frequently presented itself to her mind, till at length she believed it right to rise up and express it among them: "Though thou exalt thyself as the eagle, and though thou set thy nest amongst the stars, thence will I bring thee down saith the Lord."—Obadiah i. 4.

After she sat down, she felt great peace of mind, and when the meeting was over, she returned rejoicing that she had been there; and on her arrival at home, found her children safe as when she left them. She at that time appeared in the garb that was customary in the society to which she belonged, having a scarlet-colored cloak edged with fur, &c.

It appeared afterwards that a man of considerable standing, was present at the meeting—one who had been very troublesome, and was about to engage in some overbearing conduct towards Friends—who was so overcome on hearing the aforesaid communication, that he declined prosecuting the object he had in view; and after the meeting was over, took an opportunity with the Friends, made a satisfactory acknowledgment

of his error, and became a useful member of Society.

Mary soon afterwards joined herself in membership with Friends, became an approved minister in the Society about the twentieth year of her age, and continued in that station upwards of fourscore years, as appears by a memorial given forth by Nine Partners Monthly Meeting respecting her.

It further appeared, though she had given up in obedience to what she believed was required of her in the foregoing instances, she had not reflected on the impropriety of her gay dress, until a Friend expressed a few words in meeting upon the subject of pride, its sinfuluess and danger. She was then sensible of the inconsistency of her dress, and immediately altered it, laying aside all those parts that she saw were superfluous.

When she was about the ninety-fifth year of her age, she performed a very satisfactory visit to a number of the Monthly Meetings in Nine Partners and Stanford Quarterly Meetings, and the families constituting them. In the one hundredth year of her age, when she was so weak in body as not to be well able to stand alone, she felt her mind drawn to visit part of the families of Nine Partners Particular Meeting; which by the aid of her friends she performed, and was led to speak with clearness to particular states among those she visited; she also attended several public meetings at that place, wherein she was admirably favored to commnnicate suitable counsel and advice in a very lively and pertinent manner.

Near the close of her time, she called for her children and grandchildren, and addressed them with her last words, saying, "Fear the Lord above all things, and keep up your religious meetings."

She departed this life on the morning of the 2nd of the Twelfth month, 1810, aged upwards of one hundred years.

AMERICAN CLOCK-MAKING.

The following history of American clock-making, written by Henry Terry, and originally published in the Waterbury American (Conn.,) and in a condensed form in the N. Y. Tribune, is copied from the latter paper.

Who is not interested in the history of the Yankee clock, that aid to punctuality, whether in parlor, kitchen, school-room, or workshop; and while availing ourselves of its advantages, it is pleasant to know something of the progressive steps by which an article so indispensable to the carrying out of what can hardly be called a *minor* virtue, has been placed within the reach of almost the poorest individual.

Eli Terry commenced business in clock-making and watch-repairing in Plymouth, (then Northbury,) Conn., A. D. 1793. He came from East Windsor, Conn., to this place, (Waterbury,) sixty years ago, and had before that time been engaged in making clocks, and had been instructed in the art, as it was then known and practised, in East Windsor, by Daniel Burnap, and in East Hartford by a Mr. Cheney. Some of the best American clocks were made by this Mr. Burnap. A few of them are to be found now, said to be seventy years old and more, and are not a whit inferior in workmanship to the best English clocks that have been imported from that time to this day, and far superior to many of the present day with a more costly exterior. At that time, (A. D. 1793,) when Mr. Terry commenced business in Plymouth, Timothy Barnes, of Litchfield, So. Farms, James Harrison, of Waterbury, and Gideon Roberts, of Bristol, were known as clock makers. Wooden clocks, calculated for a long pendulum and case, were sold at this time for £4, or $13. When the clock was made with a brass dial, and a dial for seconds and the moon's age, the price was $25.

The price of brass clocks was from £10 to £15, or $33 to $50. This was the price without a case. The case might be procured at a price varying from $5 to $30, according to the quality and materials of which it was made; so that the entire cost of a wooden clock, with the case, was from $18 to $48, and for brass clocks, $38 and $80. He made clocks both of wood and brass in the then ordinary way, having a hand-engine for cutting the teeth or cogs of the wheels and pinions, and using a foot-lathe for doing the turning. It is probable he used a knife, as well as many other tools then in use, in doing some part of the work, but that the different parts of the clock "*were cut out with the penknife*," is a tale of many years' growth, having no foundation, and ought not to be stereotyped as part of the history of clock-making in this country. So limited was the demand for clocks at this time, and so inadequate his means for making them, that after finishing three or four, he was obliged to go out with them on horseback, and put them up where they had been previously engaged or sold. His usual way was to put one forward of the saddle on which he rode, one behind, and one on each side in his portmanteau. During this day of small things, however, there was an attempt at something more. As early as the year 1797, he procured a patent for what he then supposed to be an important improvement in clocks. This patent was for a new construction of an equation clock, showing the difference between the mean and apparent time. The patent is now in the possession of the writer, as executor of his estate. It was obtained during the early part of John Adams's administration, and bears his autograph signature, together with that of Timothy Picker-

ng, then Secretary of State, and Charles Lee, Attorney General. This invention proved to be a useful one to him in no way save the discipline he acquired by it; for the secret of money-making at that time, as well as the present day, was not in the manufacturing of expensive clocks as this kind must necessarily have been. The greater demand was, and still is, for a less costly article.

The business was prosecuted by him in this old way until about the year 1802 or 1803, when, finding he could sell his clocks without being an itinerant himself, he made provision for manufacturing them more extensively. He erected a small building on a small stream, where he had the benefit of water-power, and additional machinery in doing some portion of the work. At this time he made calculations for manufacturing clocks by the thousand. It was regarded by some at the time as so extravagant an undertaking as to subject him to considerable ridicule. A conceited wag of the town offered to become the purchaser of the last one of the thousand, thinking he would never be able to finish that number. The clocks, however, were soon finished, and the waggish gentleman learned that he was not only deficient in judgment, but poorly endowed with wit.

We come now to the era when a grist-mill was converted into a factory for making clocks. About 1807–8, Mr. Terry made still more extensive arrangements for making clocks. He had obtained a contract with the Rev. Edward Porter, a Congregational minister, and ex-pastor of the Congregational Church and Society of Waterbury, and Levi Porter, his partner, for making four thousand clocks. It took a considerable part of the first year to fit up the machinery, most of the second year to finish the first thousand clocks, and the third to complete the remaining three thousand. The success attending this enterprise was such as to give a new impulse to clock-manufacturing as a money-making business, and was so successfully brought to a close, that the idea of retiring from business was entertained, although he was still a young man. He accordingly sold the factory, machinery, and other property there, to Mr. Seth Thomas and Silas Hoadley, who had been employed during the three years in making these clocks, and then removed to his former residence in the central part of the town. The business had at this time been commenced in Winsted, by Ryley Whiting, and had been revived in Bristol, Waterbury, and elsewhere. Asa Hopkins, a man residing in the parish of Northfield, town of Litchfield, had erected a factory on the Naugatuck river. This Mr. Hopkins was a man of considerable mechanical skill, and a successful manufacturer of clocks. He obtained a patent about the year 1813–14, on a machine for cutting the cogs or teeth of the wheels. This invention, or improvement, was for the use and introduction of three arbors or mandrels, by means of which one row of teeth on a number of wheels was finished by one operation; a machine still in use, although superseded at the time by the construction of an engine by Mr. Terry, with only one mandrel, which was used for many years afterwards, and has not been abandoned to this day. Messrs. Thomas & Hoadley prosecuted the business as partners for three years or more, when they dissolved, Mr. Hoadley retaining the factory and other property.

Heman Clark, who had been an apprentice to Mr. Terry, built a factory about the year 1811, in the place now known as Plymouth Hollow, where he pursued the business two or more years. Mr. Thomas purchased this factory in December, 1813, where he again embarked in this calling, and where he has been eminently successful in making clocks, and is at this time, at an advanced age in life, extensively engaged in this and other business. Mr. Hoadley has done less business, but has been successful, and more so, than many who subsequently engaged in this occupation.

In A. D. 1814, the short, or shelf-clock, was devised, made, and introduced by Mr. Terry, who had then removed to a site on the Naugatuck river, where he commenced the making of these clocks, Mr. Thomas being then engaged in making the common or old-fashioned clocks, and also, to some extent, the new shelf or mantle clock. A patent was procured for this improvement in clocks, by Mr. Terry, A. D. 1816. For a few years from this time, the old or long clocks were made by Mr. Thomas, and others; but gradually the demand declined, as the demand increased for the others. The patent was a source of no little trouble, strife and litigation. Patents were not unfrequently granted at that time with very imperfect specifications, the inventors not being aware of the importance of an exact definition of their claim, independent of a general description. An inventor, however meritorious, could be easily defeated in his rights. A patentee in those days needed a more thorough acquaintance with the laws relating to patents than with any thing pertaining to the art or improvement which might be the subject of his patent. So far as the writer has the means of judging, the remark holds true to this day. The less meritorious are as likely to derive pecuniary benefit from a monopoly of this kind as the inventor most worthy and deserving. That day of strife, however, has gone by. The writer was familiar with all the difficulties and conflicting claims of the contending parties, and knows full well that the improvements made by Mr. Terry, at this time and subsequently, marked distinctly a new era in clock-making, and laid the foundation for a lucrative business, by which many have gained their thousands, however willing or unwilling they may be to acknowledge it. Some of the important improvements which should have been secured by this patent, are in use to this day, and cannot be dispensed with in

the making of low-priced clocks, nor, indeed, with any convenience, mantle clocks. The mode or method of escapement universally adopted at this time in all common shelf-clocks, was his plan or invention. The construction of the clock so as to allow the carrying of the weights each side of the movement or wheels of the clock to the top of the case, bringing the pendulum, crown-wheel, and verge in front, the dial wheels between the plates, making the pendulum accessible by removing the dial only, were his arrangement and invention. [These things cannot now be dispensed with, even in the clocks driven by a spring as the motive power, much less in those carried by weights. Millions of them have been made during the last ten years, the precise model of the one (in these particulars) now in the possession of one of his family, and made by him in 1814.] No clock, either in this or any foreign country was ever made previous to this time with the weights carried each side the movement the whole length of the case; the dial wheels inside the plates, the the pendulum, crown-wheel, verge or pallet together in front of the other wheels. This mode of escapement is one of great value still, and will probably never be abandoned so long as low-priced clocks are needed.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 9, 1853.

THE PENALTY OF DEATH.—In our last we remarked that there might be a difference of opinion upon the question whether this mode of punishment gave greater security to society than any other, because no substitute had been sufficiently tested to furnish the *experience* necessary to a final decision, and we endeavored to show that the known evils connected with its practical workings were calculated to awaken the greatest doubts of its utility or propriety with any view to the prevention of crime. We now return to the consideration of the subject in another point of view, and query, Is this mode of punishment consistent with the requirements of the moral law? For to this all other questions of expediency, authority or utility must yield.

Upon this question, however, we do not admit there is any room for diversity of opinion among those who regard the *precepts of Christianity as the standard of the moral law*, Regarding this as the rule of our conduct towards the offending members of society there can be no rational grounds for the exercise of such severity as the punishment of death. It is without warrant in the teachings of the gospel. The precepts and example of Jesus positively forbid it. This the advocates of capital punishment appear to know, for they exclude from their arguments all reference to the rules laid down by Him for the treatment of offenders. We cannot admit that Christianity imposes no obligations in a matter involving the exercise of the greatest power that man has over man. We have recorded in the 8th chapter of John a case precisely to the point we are now discussing; its plain bearing cannot be evaded. The course pursued by Jesus on this occasion, and the public rebuke he gave to those who came to him, ready to take the life of an offender, with this authority in their mouths, "Moses in the law commanded us that such should be stoned, but what sayest thou?" speak volumes upon the subject: its meaning is unmistakeable, and ought, at least among Christians, to set the matter forever at rest.

But it may be asked, is the murderer to be turned loose upon society and allowed to commit crime with impunity? This, by no means, need follow the abolition of capital punishment. We do not allow persons deprived of their reason to run at large if they become dangerous, but we never think of taking their lives. The criminal is mentally and morally diseased, and we should treat him on the same principle of compassion and mercy, as we treat the physical sufferer. The rule laid down in Gal. 6: 1 is plain: "If a brother be overtaken in a fault, *restore* [not destroy] such a one." The whole aim of the gospel is to seek the restoration of the transgressor; whoever denies this, rejects its holiest promises, and has yet *to be convinced of its truth and of its power* to establish a "new heaven and a new earth wherein dwelleth righteousness." If the moral law does not require the *constant* exercise of *compassion and mercy*, with what sincerity can we utter the prayer, "Forgive us our trespasses as we forgive those that tresspass against us"? For if we take the greatest punishment we have it in our power to inflict upon others, as the measure of the forgiveness we ask, well may we say with the Scripture, "where shall the wicked and the ungodly appear"? The moral law requires that our efforts should take a definite direction, to heal, not to destroy; to cure the malady, not to kill the patient.

A physician would not act with greater want of reason and judgment, who would destroy his patient with the hope of arresting the spread of some dangerous malady, than is now displayed in the practice of executing offenders with a view of preventing crime.

Suppose some terribly contagious disease were to appear in our midst, baffling the skill of the physician to cure or to arrest by the aid of all the medicine which art and science have produced for the relief of afflicted humanity; but which at the same time was found to be the effect of causes well known and understood; which would be the most

reasonable course to pursue, to kill those afflicted with the malady, or remove the cause that produces it? The answer is obvious, that to destroy the patient could not retard the progress of the disease. So we may say with regard to the depraved man—the morally diseased man, whose malady is powerfully contagious. Let us remove the *known causes*—take out of his way the temptations to crime—strive to subdue the lusts and passions in which crime originates.

Now no one will deny, that many (if not most) of those crimes which are punished with death, are traceable to a well known cause—the use of ardent spirits.

Look over the evidence given in our courts of justice, pointing to *intemperance* as the legitimate parent of these and many other evils, of which society so heavily complains, and on account of which these human sacrifices are so frequently made.

Look at the neglected boy struggling with poverty from infancy to manhood—destitute of either intellectual or moral training—exposed to the contagion of evil example; and what are we to expect but a man of evil passions, dangerous to society, and ready for the commission of crime? Look at the law-licensed grog-shops, the theatres, gambling houses and other fountains of corruption, training men for crime, and pouring forth upon society a flood of vice and immorality.

Does not the moral law point out in what direction we should work? Does not wisdom teach where and how to begin, by laying the "axe at the root of the tree"? If society is *certain* (and of this we think there can be doubt) that the use of ardent spirits as a drink is one of the prominent causes of crime, why not prohibit its use? This would be a much less exercise of power than to take the life of a fellow creature, who, under its influence, has committed crime, a thing that is now done with all the forms of religion and the sanction of law. It would be much greater evidence of the wisdom of our legislators to aim at the prevention rather than the punishment of crime. Christianity in all its practical working commences at the causes of evil remove these and their effects cease.

We would shudder at the thought of returning to the severity of ancient penal codes which sacrificed the lives of men for far less offences against the moral law than murder. We rejoice in the progress already made in the triumphs of truth over long standing errors; in the substitution of milder modes of punishment than those which at different periods it has been deemed wise to abandon; but we think the demands of a higher civilization, and especially the demands of our holy religion, require that we should give a substantial proof of our rejoicing by numbering this relic of barbarism also among the follies and errors of the past.

To the Editors of the Intelligencer.

Rachel Mason was a Friend known and beloved by many of the readers of the Intelligencer, who are aware that among her valuable and interesting qualifications was found the ability of expressing her thoughts in epistolary converse, and to some of them her epistles have been "as brooks by the way," silently watering the heritage. They are deemed too precious to sink into oblivion, and it is proposed to publish some extracts from them occasionally in this paper.

To an intimate friend she writes thus:

7th mo. 25th, 1837.

My Dear Friend:—Since we last saw each other, my mind has frequently been drawn toward thee with affection, and though I count myself one of the hindermost of the flock, whose faces are turned toward Zion, yet oft are my feelings enlisted for the advancement of those whom the Master has bidden to make mention of his holy name before men, and to plead his cause on earth.

It is a dignified calling, and could *self* participate therein, many would be the votaries of the cross of Christ. But *here* is the stumbling block—the Rock of offence. I have indeed greatly desired that in all things thou mayst stand loyal to the King of kings, that it may be thy meat and thy drink to do his whole will, and when he puts forth he will assuredly go before thee and cause the mountains of difficulty and discouragement to skip like rams, and the consoling language will salute thy spirit, "fear not, for it is I; be not dismayed, for I am thy God." When I turn my eye over the broken down walls and the desolate places in our Society, the query mournfully arises, why are the ranks in Israel so impaired—the faithful burden bearers so few? Is it not, that whilst many of us have been slumbering at our post, the enemy, in the form of little things, has crept in and laid waste our strength? I believe it is high time for all to be more diligently alert in detecting every besetting sin in cherished thoughts, in words and in deeds, that the temple of the heart may be kept clean—a fit receptacle for the Lord of life and glory—then would heavenly mindedness become more manifest in our converse, and in all our doings, one towards another, watching over each other for good, bearing each other's burdens, and with apostolic zeal embracing every opening to become each other's helpers in the perfect way.

I know my own deficiencies are many, but I desire to press forward into a participation of that blessing which appertains to those who

humbly administer to the Saviour of men, through his hungering, thirsting, sick, destitute, and imprisoned ones. The harvest truly is plenteous, and a hope sometimes cheers me that, in the little meeting of which I am now a member, a band of faithful burden bearers will come forth, who, for Jerusalem's sake cannot rest, nor for Zion's sake hold their peace, until the righteousness thereof go forth as light, and the salvation thereof as a lamp that burneth.

After coming among you, I felt so like a plant torn up by the roots, and nearly withered away, that I was discouraged about becoming a member there, but I now think it was best; before leaving the city, I was comforted in experiencing something of a renewal of interest in the concerns of Society, and should I live to return, I desire to be enough in the simplicity to do all that may be called for at my hand.

I believe our meetings for discipline would be schools of instruction in the way of righteousness, instead of the dry, dull seasons they are to many, if our dear young sisters, and those in the middle stages of life, were made willing to lay aside that fear which is a snare, and testify on whose side they stand, by offering a word in season.

Thou art dear to the heart of thy affectionate friend, R. MASON.

For Friends' Intelligencer.

Much of the matter which issues from the press, is of a light and superficial character, and calculated to disqualify the mind for the enjoyment of that substantial reading which is improving and elevating.

I have feared some of our young Friends indulge (as they may suppose, innocently) in reading works of this description, and will find too late that tastes and habits have been acquired which will affect the character injuriously through life.

How many there are who have had to regret the waste of their precious time in unprofitable reading, and who feel as life is advancing they have but few mental resources, or no taste for that kind of aliment which good books are so well calculated to supply.

I have been led to these remarks from a desire to encourage my young Friends to seek such books as will furnish useful information to their minds, and be a never-failing source of enjoyment. They are to be found in every public library, and are easily accessible in almost every neighborhood.

It is profitable to read the experience of those who have preceded us, and who have recorded the difficulties by which they were surrounded, and the means used to withstand them.

"No Cross, No Crown," written by William Penn, is one of the best works of that eminent man. The second part contains "An account of the living and dying sayings of men, eminent for their greatness, learning and virtue, and of divers periods of time and nations of the world." These biographical sketches are not only instructive as matters of general history, with which every well-informed young person should be familiar, but furnish abundant evidence of the power of religion to sustain in the hour of trial.

The autobiography of Thomas Ellwood, is a sketch of his eventful life, written in the quaint and familiar style for which the author was remarkable.

He was the friend and companion of the poet Milton, with whom he continued his studies after leaving school. The stirring incidents of his life, embracing a period in which he passed from a gay and fashionable youth, to an exemplary man, and worthy elder in the church, are far more interesting to an unvitiated taste, than the modern tale which is offered to the acceptance of youth.

What history contains such an amount of instructive biography as is to be found in the rise and progress of the people called Quakers, by Sewell or Gough?

The inflexible adherence to principle which was manifested by many of our early Friends, their boldness in rebuking wrong, their patience under cruel sufferings and imprisonment, and their willingness to suffer with and for each other, in the maintenance of their religious testimonies, form a volume of incident unequalled by any other biography.

The celebrated Charles Lamb, in writing to one of his friends, says:

"I would recommend you above all Church narratives, to read Sewell's History of the Quakers, which is worth all ecclesiastical history put together."

Let, then, the younger members of our Society, particularly, make themselves acquainted with its history. While it will enlarge the sphere of their knowledge and prove entertaining and instructive, they will find, when they come upon the active stage of life, and are subjected to the trials incident thereto, an acquaintance with these valuable records will afford them strength and encouragement. P.

6th month, 1853.

JERUSALEM.—THE MOSQUE OF OMAR.

Within the walls, Jerusalem is the most picturesque of cities. It is very small. You can walk quite round it in an hour. There are only some seventeen thousand inhabitants, of whom nearly half are Jews. The material of the city is a cheerful stone, and so massively are the lofty, blind house walls laid, that in pacing the more solitary streets, you seem to be threading the mazes of a large fortress.

Jerusalem is an utter ruin. The houses so fair in

seeming are often all crumbled away upon the interior. The arches are shattered, and vines and flowers wave and bloom down all the vistas. The streets are never straight for fifty rods; but climb and wind with broken steps, and the bold buildings thrust out buttressed corners, graced with luxuriant growths, and arched with niches for statue and fountain. It is a mass of "beautiful bits," as artists say. And you will see no fairer sight in the world, than the groups of brilliantly draped orientals emerging into the sun, from the vine-fringed darkness of the arched ways.

Follow them as they silently pass, accompanied by the slave who bears the chibouque. Follow, if it is noon, and soon you will hear the cry to prayer, and they are going to the mosque of Omar.

The Mosque of Omar occupies the site of Solomon's temple, about an eighth of the area of the whole city. It is the most beautiful object in Jerusalem, and the most graceful building in the East. It is not massive or magnificent; but the dome bulbous, like all oriental domes, is so aerial and elegant, that the eye lingers to see it float away or dissolve in the ardent noon.

The Mosque of Omar is octagonal in form, and built of bluish-white marble; over the sacred stone on which Jacob dreamed, and whence Mohammed ascended to heaven. It is one of the two temples of the Muslim faith, that of Mecca being the other. These temples are consecrated by the peculiar presence of the Prophet, and are only accessible to true believers.

The beautiful building stands within a spacious and cypress trees, grow around the court, which in good sooth is "a little heaven below" for the Muslim, who lie dreaming in the soft shade from morning till night.

There are many entrances, and as you saunter enclosure of green lawn and arcades—olive, orange under the dark archways of the streets, and look suddenly up the long dim arcade of the side, you perceive, closing the vista, the sunny green of the Mosque grounds, and feel the warm air stealing outward from the silence, and see men, and women, and children praying under the trees.

Or at sunset, groups of reverend Muslim pass down the narrow street, returning from prayer, looking like those Jewish Doctors, who, in the old pictures, haunt the temple on this very site. It is an "amiable Tabernacle" that you behold, you feel how kindly, how cognate to the affections, of piety, are the silence and freedom of this temple; its unaffected sobriety, the sunny spaces upon marble terraces, and the rich gloom of orange darkness in which the young children play, and the fountains sing, so that no place on earth is so lovely to those children, and so much desired.

You know not how long you thus stand in pleasant thought, looking down the dim arcade, to that golden green, but if your steps obey your wish and lead you to the gate, some grizzly and grim old negro steps athwart the sun, and brandishes his club about your head, heaping such scornful curses upon it, that you remember the Crusaders riding breast deep in Muslim gore, within those precincts: but for the same reason, you do not much wonder at the surliness, and clubs and curses of the old negro.

The beautiful Mosque is the centre of picturesque and poetic interest in the city, and we were pleasantly lodged not far from it. The door of our room opened upon a house top, for now, as of old, in those eastern climates, you may live in the air upon the roof, and understand the force of the prophecy that those upon the house-tops should not come down. At night the moonlight slept along the still, steep Via Dolorosa, which we saw from our window, and the Mount of Olives rose dark against the east. At morning the song of birds mingling with the Muezzin's cry awakened us, and Jerusalem lay so silent in the Syrian day, that Marianna in the moated grange was not awakened to more slumberous stillness.

We step into the streets, half wondering if there is any population there. Blear-eyed, melancholy spectres swarm along the narrow ways, trailing filthy garments, but with intense scorn of the unbelievers. Lepers sit by the sunny walls, and your soul cries "unclean, unclean," while you loosen you purse-strings. Pilgrims of all kinds and faiths pass, wondering, and the trade of Jerusalem is in religious relics. In this metropolis of three religions, Islam, Christianity, and Judaism, only the first and last have each a single external feature, that is beautiful in remembrance—the Mosque of Omar and the wailing at the stones of the Temple. The Christianity peculiar to Jerusalem is unmittigatedly repulsive. —*Howadji in Syria.*

For Friends' Intelligencer.

"Let my people go, that they may serve me" was the language of Jehovah to Pharaoh, and is still addressed to the spirit of worldly mindedness *in our Society*, which like Saul has slain its thousands. We have indeed *as a people* been led into bondage, and too many are willing to hug their chains. Notwithstanding, the cry which has gone forth—"Come out of Babylon my people, and be not partakers of her plague; her gates appear pleasant, but they lead down to the chambers of death. Follow not after her sorceries, cleave not to her abominations, for the Lord will judge the wicked, and they who set at nought his commandments.

The spirit of Jehovah is upon me to preach glad tidings to the poor, to those who sit in darkness—whose spirits are depressed, whose hands hang down in sorrow, for there seems none to help. But the Lord is powerful, now as ever. "His arm is not shortened that he cannot save, neither is his ear dull that he cannot hear."

Then why despair; why bow down our heads as a bulrush, if we believe all things are possible? "Faith is the substance of things hoped for, the evidence of things not seen." Difficulties may appear great, burthens heavy, enemies powerful, temptations strong, "but trust in the Lord with all thy heart, and lean not to thy own understanding." For in the Lord Jehovah *is* everlasting strength.

"We have followed too much the devices and desires of our own hearts, we have left undone the things which we ought to have done, and we have done those things we ought not to have done." R. S.

EXTRACT.

When I was conducted by my great Leader into the narrow path of self-denial, I was sensible that I must part with many hurtful and superfluous things I had been accustomed to; the way was too narrow to admit of pride in any shape or form; and superfluity of apparel, as well as many other instances of luxury, appeared to me inconsistent with the doctrines of Christianity, and the particular instructions and admonitions of several of the apostles. I found pride in apparel absolutely necessary to be avoided; and though pride in every species and appearance is abominable and odious in the sight of the Almighty, yet it seems particularly against this branch of it that the Prophet Isaiah exclaims in his third chapter.

One argument some have made use of to support the vanity of gay and costly clothing, was this, that pride was not in the clothes, but in the heart, an assertion I have greatly proved true by my own experience; for I know full well that pride proceeds from a vain and ambitious heart, and that, if it had not its residence and seat there, it would not appear in the habit or garb.

I have considered men's inordinate desires for wealth, as well as the sinful lusting after many things which are destructive to the life of Christianity, and which the laws and doctrines thereof require every professor of the same to deny; and for my own part, I can say by experience, that an affection for these things chokes the seed of the kingdom, and separates from the presence and approbation of God, whom thou, O man and woman, art required to love with every faculty of thy soul. But if people love not the world, nor the things that are in the world,—the lust of the eyes, the lust of the flesh, and the pride of life,—if they prefer them not to spiritual things, why is most of their attention laid out on temporal objects?

Though religion stands not simply in clothes, yet true religion stands in that which bounds and sets limits to clothing as well as other things.—*Sophia Hume's Address.*

THE ALARM WATCH.

A lady who found it difficult to awake as early as she wished in the morning, purchased an alarm watch. These watches are so constructed as to strike with a very loud whizzing noise at any hour the owner pleases to set them. The lady placed her watch at the head of the bed, and at the appointed time she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons and felt better all day for her early rising. This continued for several weeks; the alarm watch faithfully performed its office, and was distinctly heard so long as it was punctually obeyed. But after a time the lady grew tired of early rising; and when she was awakened by the noisy monitor she merely turned herself, and slept again. In a few days the watch ceased to arouse her from slumber. It spoke just as loudly as ever, but she did not hear, because she had aquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the new resolution that if she ever heard the sound again, she would jump up instantly, and that she never would allow herself again to disobey the friendly warning. Just so it is with the voice of concience. If we obey its dictates, even in the most trifling particulars, we always hear it strong and clear. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the voice of conscience has no longer any power to waken us.

SECESSION FROM VIRGINIA.

The Wellsburg (Virginia) Herald has another article advocating the secession of Brooke and Hancock counties from the State of Virginia, and their annexation to Pennsylvania. It says:

"People were never more in earnest than are ours in this matter. They do not advocate secession, however, unconditionally, but as an alternative to palpable oppression by our own legislature longer continued. They have weighed all the consequences and all the probabilities; and in the matter of taxes, they see that they are soon to be as effectually taxed in Virginia as in Pennsylvania, if the appropriation in three months of ten millions of dollars is any indication. Besides that, we would probably be of more use to Pennsylvania than she would be to us, and we may have a voice in fixing the terms of transfer ourselves. Virginia would not probably object, as we are more bother to her than any other five counties, as we are 'strongly tinctured with *abolitionism*, and of no account generally.' If we can only get leave from Wheeling, we can probably go. That we intend to apply for."

Liberty is the child of education.

THE WORD "SELAH."

The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give the word meaning, *eternally, forerer*. Rabbi Kinchi regards it as a sign to elevate the voice. The authors of the septuagint translation appear to have regarded it as a musical sign equivalent to the word repeat. According to Luther and others it means *silence*. Genius explains it to mean, *let the instruments play and the singers stop*. Wochem regards it as equivalent to *suresm corda*—up my soul! Summer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls and prayers to be heard expressed either with entire directness, or if not the imperative "Hear, Jehovah," or "Awake, Jehovah!" and the like still earnest addresses to God that he would remember and hear, &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridgement of Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets—*Bibliotheca Sacra*.

Humility does not grow sponaneously, as some vainly imagine; there is nothing like it interwoven in our nature, nor is it ever found to exist in the best natural dispositions. There is, indeed, 'a counterfeit species to be met with, a sort of bashfulness, but this will not preserve. True humility is of divine planting, and must be watered with self-denial; it is an emanation from Deity illuminating the mind with views of his adorable greatness, and of its own nothingness.—*Thompson*.

SYMPATHY.

Hide not thy secret grief,
In the dark chambers of the soul,
Where sombre thoughts and fancies roll,
Bringing thee no relief.
Gloomy and cold the spirit grows,
While brooding over fancied woes;
The lightest care, while yet concealed,
Lies like a mountain on the breast;
The heaviest grief, when once revealed,
Is lulled by sympathy to rest.

Relieve thy bursting heart,
And pour into some loving ear
Each bitter thought, each chilling fear,
How soon will all depart?
And words of love, like healing balm,
Will gently soothe and sweetly calm,
Till reason's almost fading ray
Resumes its firm and wonted sway,
And though thy burden be not less,
Thou wilt not still be comfortless.

Hast thou no human friend,
To whom in hours like these to turn,
When thy o'erburdened soul will yearn
Its bitterness to end?
Oh, still despair not—there is One
To whom sad hearts have often gone;
Though rich the gifts for which they pray,
None ever came unblest away:
Then, though all earthly ties be riven,
Smile, for thou hast a friend in Heaven.

M. H. Rand.

HEAVEN.

"The kingdom of heaven is within you."

Oh say what are thy thoughts of heaven?
Still are they those thy childhood knew,
When gazing on the stars of even,
Beyond the stars thy fancy flew,
Peopling the regions far above,
With seraph forms of beauty rare,
Whose golden harps, and hymns of love,
Melodious fill the perfumed air!

But riper years perchance have given
Thoughts less of earthly joy than this,
And the bright hope that pictures heaven,
Paints it a state of endless bliss,
Known but to spirits, who have passed
This earthly scene, life's sorrows o'er,
Whom mercy's hand admits at last,
To joys unknown, unthought before.

Ah! deem not so—*on this side death*
We know this blessed empire won—
Oh! wait not for the parting breath,
To feel His kingdom, Heaven begun.
'Tis found in passions tamed, subdued;
Felt in a heart made pure within,
Found in the power of doing good,
Felt to the full in loving Him.

'Tis in that faith, which dries the tear
That starts so oft in sorrow's eye;
'Tis in that hope o'ercoming fear
Which gives to death the victory.
Oh! if thou knowest, ere life be o'er,
Nought of that heaven begun in thee,
Well mayst thou fear it has in store
No joy to bless Eternity.

S.

THE PLEDGE.

"He first findeth his own brother Simon, and saith unto him, we have found the Messias; and he brought him unto Jesus."—John i. 41, 42.

When brothers part for manhood's race,
What gift may most endearing prove
To keep fond memory in her place,
And certify a brother's love.

First seek thy Saviour out, and dwell
Beneath the shadow of his roof,
Till thou hast scann'd his features well,
And know Him for the Christ, by proof;

Such proof as they are sure to find
Who spend with him their happy days,
Clean hands, and a self-ruling mind,
Ever in tune for love and praise.

Then, potent with the spell of heaven,
Go, and thine erring brother gain;
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

Or, if before thee in the race,
Urge him with thy advancing tread,
Till, like twin stars, with even pace
Each lucid course be duly sped.

No fading, frail memorial give
To sooth his soul when thou art gone,
But wreaths of *hope for aye to live*,
And thoughts of *good together done!*

That so, before the judgment-seat,
Though changed and glorified each face,
Not unremembered may we meet,
For endless ages to embrace.

Keble's Christian Year.

GENERAL INTELLIGENCE.

FOREIGN.

The steamship Africa arrived at New York, on the 30th ult., at 7 o'olock, with Liverpool dates to the 18th inst.

The Turkish and Russian Difficulty.—This matter was occupying almost exclusively the attention of the public mind in England. The accounts are still extremely conflicting. The Russians seem determined, to occupy, if they have not already occupied, the Danubian provinces, which France declares she will regard as a violation of treaty stipulations.

England has not take any decided steps, so far as has transpired.

A despatch in the London Times of Saturday, dated Constantinople, June 9th, announces the arrival of the Czar's *last* ultimatum, insisting upon the unconditional acceptance of the demands previously made on Turkey by Prince Menschikoff. There was every probability that the Porte would persist in the refusal.

England.—Various rumors were circulated on the Exchange, during the week, that the Russians were to enter the Danube Principalities on the 15th.

A feeling of anxiety is continually being stirred up by the announcement of telegraphic despatches entirely conflicting.

The following message appears in the second edition of the Chronicle, on the 17th, and had a good effect in restoring confidence.

June 16th, 1853.

The good offices of Austria on the Turkish question have been accepted by Russia, notwithstanding the doubts expressed in some quarters, of the accuracy of the statement of Austria being considered too much under the influence of Russia to act as an impartial meditator.

Hon. Rev. A. P. Percival, the Queen's Chaplain, had committed suicide.

In the House of Commons, Lord Beaumont called attention to the State Law of South Carolina, in respect to colored seamen, (British subjects,) and moved for the correspondence which has taken place between England and the United States on the subject. The motion was agreed to.

France.—The latest telegraphic despatch from Russia, is to the effect that it is doubtful if the Czar will accept the mediation of Austria. This uncertainty has effected all the markets, but the Bourse keeps up on the suspicion that there will not be a general war.

It was reported in Paris that the Emperor Napoleon had warned the Italian refugees not to attempt any insurrection at present.

Numerous arrests have been made in Paris of persons supposed to be engaged in a conspiracy to take the life of the Emperor.

Italy.—The following news was received from Italy via Switzerland.

A violent agitation has taken place at Milan, in consequence of another appeal by Mazzini to the army having appeared. To be prepared for what may happen, the Austrian government has ordered the concentration of a large force at Gallarette, between Milan and Arona, not far from the Piedmontese frontier. Numerous arrests and seizures of arms have been made.

Austria.—The announcement is made that a new loan, of eighty million of florins, is wanted.

It is confidently said that Radetsky has been empowered to adjust the differences between Austria and Switzerland.

Russia.—A letter mentions the supposed existence of an extensive Pansclavonic intrigue against Count Nesselrode, whose influence in keeping the Emperor within bounds is well known.

The Pansclavonic party aim at securing the temporal and spiritual supremacy over all followers of the orthodox Greek Church, and in making Constantinople the capital of a new Sclavonic Empire. The means of effecting it was to throw the Czar into a position from which he could not recede. The Russian force now on the Danube frontier, is about one hundred and thirty thousand, under Generals Luders and Danneberg. Rear Admiral Kornileff, has a fleet of forty six gun-boats, carrying 160 guns, capable of transporting ten thousand men across the river upon any point.

India.—The arrival of the India mail at London has been telegraphed. The British had retaken Belling, with some loss, and were preparing to advance on Ava, if their terms were not accepted in thirty days.

Liverpool, June 18.—A despatch just received from London, brings intelligence of later and important advices from China.

The insurgents had taken Nankin, and the inhabitants of Chang Choo and Shanghai had totally deserted those towns in expectation of an attack.

Turkey.—Constantinople letters state, that since the Turks transmitted a note to the different ambassadors declaring their intention of defending themselves, their preparations for war have been more evident.

DOMESTIC.

Storm.—The storm, on the 1st inst., was very severe in and about New York. The hail stones are represented as being quite large; much of the glass in the crystal palace was broken, the water inundating the building. A house was blown down while the workmen were engaged in it, killing two men and wounding several others. At Williamsburg, the steeples of two of the churches were blown off; a portion of the roof of another church was carried away, and the roof of the City Hall, was blown to

the distance of two blocks, and much other damage done. Some of the hail is said to have measured four inches in length, and three in thickness. In the upper part of Philadelphia County, the hail fell without intermission for about forty minutes, accompanied with a hurricane of wind, tearing up trees by the roots, demolishing fences and levelling the crops with the ground. The wheat will have to be mowed instead of cradled. The oats was also levelled, and the corn was much cut by the hail, and beaten down. The hail broke much glass in dwellings. In Wilmington, Del., also, the storm was very severe. It appears to have gone all round Philadelphia, without visiting it, except in a heavy gale of wind for a few minutes.

Fatal Explosion.—On the 1st inst., as the steamboat New World, was about to start from the foot of Chambers' street, New York, one of the flues of the boiler exploded, killing five persons and wounded several others. The sufferers were all employed on the boat. None of the passengers were injured.

Temperance.—In Virginia, Kentucky, North Carolina, and Ohio, the friends of temperance are hard at work for the Maine Law. The Burlington (Vt.) Jail is empty. The traffic in intoxicating drinks having been exterminated, there is now little need of such an institution. The ministers of the Congregational Church in Michigan are said to be unanimously and heartily in favor of the Maine Law.

New York, July 3.—Advices from St. Johns, N. B., to the 1st instant, state that great excitement had been occasioned by an attempt, on the part of the authorities, to enforce the Maine Law in that city. The public feeling upon the occasion had got to so high a pitch that the Temperance Hall had been blown up with powder, and almost demolished.

Death of Dr. Chapman.—Dr. Nathaniel Chapman, one of the oldest and most eminent physicians of this country, died on Friday evening, in this city, in his 74th year.

Philadelpaia Markets.—Flour and Meal.—Mixed Western and recently inspected at $4 5-8 a 4¾; and for fresh ground and extra at $4 75 a 5 25. Rye Flour and Corn Meal are dull; the former is held at $3 75; sales of Brandywine Corn Meal at $3½.

Grain.—Sales of prime white wheat, at 122½c per bushel. Penna. red is worth 112 a 114 cts. Rye is held at 85c. Corn, yellow sells at 61c, and white at 59c. Oats are held at 42 cents for old Penna.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held in the Library Room, on Fourth-day evening next, (the 13th inst) at 8 o'clock.

JACOB M. ELLIS, *Clerk.*

Philad'a, 7mo. 9th. 1853.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

Friends' Dry Goods Store

Is at the N. W. cor. 7th and Green Sts., Philada.

The subscriber being thankful for the liberal patronage bestowed on him for the last year, and by strict integrity, he still hopes for a continuance of the same, He has now in store a beautiful assortment of goods suitable for Friends. His stock consists in part of Choice shades of Silks, selected expressly for Friends,

Plain styles of M. De Laines, and Lawns,
Selected shades of Alpacas and Coburgs,
Ginghams, Calicoes, Madonas and M. De Beges,
Bareges, Barege De Laines, Mouslin De Laines,
Cap Crape, Crape Leise, Tarleton and Book Muslins.
Book Muslin Hdkfs., Barcelona Hdkfs., Jackonet Hdkfs.
Silk, Mohair and Lisle thread Mitts and Gloves.
Hosiery, Lin. C. Hdkfs., and choice colors Kid Gloves.

Good assortment of Furnishing Goods always on hand, at WILLIAM N. ALLEN'S,
4th mo. 23—3m. N. W. cor. 7th and Green sts.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,
OFFICE No. 132 CHESNUT ST.,
A few doors above Fourth street, South side.
CHARTER PERPETUAL.
CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office. THOMAS RIDGWAY, President.

John F. James, Actuary.

6th mo. 11th, 1853–6 months.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh. Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store. 3d mo. 26—tf.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—The School will continue in session until the first of Seventh month, and the next Session will commence the first of Tenth month.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10.

GEO. A. NEWBOLD, Proprietor and Principal.
JEREMIAH STARR, Assistant.
AUGUSTUS SIMON, Teacher of Languages.
Address Andalusia P. O., Bucks Co., Pa.
N. B. Circulars may be had at this office.
2d mo. 28—tf.

EYRE & LANDELL,
S. W. CORNER FOURTH AND ARCH
Philadelphia,
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E. EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.
FEATHERS of all qualities,
BLANKETS, Marseilles QUILTS and COMFORTABLES,
Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.
N. B. Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,
The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.
The Summer term will commence the 16th of 5th mo 1853, and continue twenty-two weeks.
Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.
H. W. RIDGWAY.
☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

VOCAL INSTITUTE, N. E. corner of 7th and Arch sts. Elocution and Rhetoric in all their departments, are taught at this establishment.
Lectures are delivered periodically on the genius and history of the English Language; its grammatical structure, composition and delivery; the physiology of the voice, philosophy of sound and the laws of acoustics, verbal criticism, and poetry.
Pupils aided in their preparation for the Bar, and the Lecture room.
Great care bestowed upon Impediments of Speech, Lisping, and otherwise defective utterance.
Professional men and Elocutionists are invited to visit the Institute, to witness the mode of Instruction, and examine testimonials, references, &c.
H. O. APTHORP, A. M.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,
OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by
HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.
For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.
House, Locust Street above Schuylkill Seventh.
N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.
1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SEVENTH MONTH 16, 1853. No. 17.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

A SKETCH OF THE PERSONAL CHARACTER OF GEORGE FOX.

George Fox was the son of Christopher and Mary Fox, of Drayton, in Leicestershire, and was born in the year 1624. His parents were persons in good repute, and remarked for their piety. Christopher Fox was a weaver by trade, and was sometimes called among his neighbours "righteous Christer."

George Fox had but little school learning, but possessed a strong aptitude to improve himself, and his knowledge of religion and religious subjects was far beyond those of his years. When of a suitable age he was placed out with a shoemaker, but it does not appear that he was bound as an apprentice, or ever worked at that trade. His master dealt largely in wool, and sheep, and cattle, and George was employed in this branch of his master's business, attending fairs and markets for that purpose. When about nineteen years of age he left his employer, and having a small, but sufficient income of his own, he never afterwards engaged in business. When grown to man's estate he was of middle stature, inclineable to be stout, graceful, and manly in person; had a strong constitution, and powerful voice, and he was a man of undaunted courage. He wore his hair long, which fell in natural ringlets on his shoulders; he kept a good horse, and travelled much on horseback; he wore buckskin smalls, boots and spurs, and a girdle round his waist. He was very temperate in his eating, and allowed himself but a short portion of sleep; his usual beverage was pure water, in which he sometimes steeped a sprig of wormwood. It is very evident from his writings that he had read much, and was well acquainted with the prominent events of history, both ancient and modern, and his knowledge of natural history struck William Penn with surprise. He promoted the education of youth in all the branches of useful learning, including the study of foreign languages, and by his means a school was opened at Shacklewell, for the education of Friends' daughters, and another at Waltham Abbey for Friends' sons.

But above all his other acquirements he was profoundly conversant with the Bible; his memory was like a living concordance, for he was always ready with chapter and verse to meet his opponents on every occasion, and they were many. It is matter of astonishment how he found time to write so much as he has left behind him. Besides his Journal, which is not a small one, he wrote many lengthy letters and epistles to Friends and others, and he largely and frequently addressed Oliver Cromwell, King Charles, and many foreign potentates, besides magistrates, priests, and others of his persecutors. It is presumed that his epistles and letters were transcribed before they were forwarded; and in this labor he frequently employed the hand of a friend, and who probably sometimes wrote from his dictation; in no other way can we account for the voluminous productions of his pen. His Journal, after his decease, was transcribed and arranged by Thomas Ellwood, to which a considerable and instructive preface, by William Penn, is prefixed. When about forty-five years of age, George Fox was married, at Bristol, to Margaret Fell, the widow of Judge Fell, of Swarthmore Hall, in Lancashire, her children by her former husband having given their cheerful consent. After tarrying about a week at Bristol, they went together as far as Oldstone, and in three days afterwards they parted, betaking themselves to their respective services. Margaret returned to Swarthmore, where she had long kept up an extensive correspondence with Friends throughout the nation, on the affairs of the Society, and George Fox proceeded on his religious service through the counties.

It is marvellous to think of the vast number of public meetings which he held in his travels, wherein he was frequently engaged in the ministry for two or three hours in large congregations —not unfrequently in the open air. The great hardships which he endured in his travels and gospel labors, both in these kingdoms and on the Continent of Europe, as well as in the West India islands, and in America, are matter of astonishment, and his preservation through them must be ascribed to that protecting Power, in whose

service all his strength of body and mind was engaged. The grievous persecutions which he underwent for many years, for preaching the gospel of our Lord Jesus Christ in its purity; the long and frequent imprisonments which he endured in infectious dungeons, and unhealthy places of confinement,* and after all, that he should have been preserved to spend his last days in peace among his friends, is worthy of grateful commemoration.

The last time George Fox was imprisoned was in Worcester Jail, where he became very ill, and his wife remained with him for seventeen weeks; she then went to London, wrote to the king, and after long perseverance she obtained her husband's discharge. He now went home to Swarthmore with his wife. After a religious visit to Holland and Germany he staid some time at home, and then went to London. His health having failed, he frequently spent a short time at several places in the vicinity of London, as at Charles Bathurst's country house, Epping Forest; at his son-in-law's country houses; John Rous' near Kingston; and William Mead's at Gooses, in Essex; and at Edward Mann's country house at Ford-Green, near Edmonton; and some other places, diligently attending the several meetings of Friends, for some miles round the metropolis, as at Tottenham, Cheshunt, Waltham Abbey, Enfield and Winchmore Hill. When at William Mead's he often attended the meetings at Wanstead, Barking, and at John Harding's, and he wrote several epistles while at Gooses.

Having spent a short time at Tottenham, he returned to London to his lodgings at Henry Goldney's, in White Hart Court, Gracechurch Street. After being there two weeks he wrote an epistle of sympathy and encouragement to Friends in Ireland, who were then subjected to grievous sufferings; it is dated 10th of 11th Month, 1690, being Seventh-day. He was at meeting next day, and appeared in the Ministry in a lively manner; he also engaged in prayer. After meeting, he complained of being unwell, returned to his lodgings, at Henry Goldney's, and took to his bed. On Third-day following, he peacefully breathed his last, the 13th of 11th Month, 1690, aged sixty-six.

His remains were interred in the burial ground of Friends, at Bunhill Fields, on the following Sixth-day. A meeting was held on the occasion, which was crowded to excess, both by Friends and others, and White Hart Court was filled with people. Although the meeting held only about two hours, eleven Friends appeared in the ministry, and one Friend concluded in prayer. The coffin was quite plain, but smooth and neat; it was borne to Bunhill Fields burial ground, a distance of about a mile, by six Friends, who were relieved by six others at intervals, there being six Friends selected for this service out of every Monthly Meeting. The relations walked first after the corpse, then a considerable number of Friends followed, walking three abreast on one side the street. The grave yard was quite filled with Friends and others. Four Friends spoke at the grave-side, among whom were William Penn and George Whitehead.

This finished the remarkable life of George Fox, whose history exhibits a most extraordinary chain of events, almost without a parallel in the annals of reformers and philanthropists. He certainly was *the* man of the age, and it may be many ages before the world will look upon his like. His gifts, mental, physical, and divine, and the labor given him to perform, were most unusual and extraordinary, and well did he acquit himself of his arduous duties. Those who carefully read his Journal with a desire to receive instruction, will not be surprised at the encomiums which have been given on his writings by Mackintosh and Coleridge, two authors of high reputation of later times. J. P.

* His imprisonments were:—1. At Nottingham Jail. 2. At Derby Jail. 3. At Derby Jail; second time in Dungeon. 4. At Carlisle Jail. 5. Arrested at Leicester, sent to London, and liberated by Oliver Cromwell. 6. At Launceston, in Doomsdale. 7. At Manchester, in custody a short time. 8. At Lancaster Castle. 9. At Leicester Jail. 10. At Lancaster Jail; removed to Scarborough Castle. 11. At Worcester Jail.

Notice of ABRAHAM SHACKELTON, *of Ballitore.*

The name of the Shackletons, of Ballitore, are familiar to Friends generally, as the conductors of a boarding-school of some note at the above-mentioned place, which was first opened by Abraham Shackelton, in 1726.

Abraham Shackelton was a native of Yorkshire, born about the year 1696. His mother died when he was six years of age, his father two years afterwards. Though deprived so early of religious parents, the impressions made on him by their careful education were not in vain. He used frequently to mention the tender concern of his pious father, who, following him to his bedside, was wont, on leaving him to his repose, awfully to recommend him to seek the Divine blessing. And that blessing did remarkably attend him during the course of his life; for whilst as yet very young, and exposed to manifold dangers, he was enabled to preserve the tenderness and innocence that constitute the happiness of childhood; and often retiring from his companions, he mused in solitude on the love of his Maker. In his youth he underwent great exercise and conflicts, but persevering in the straight path of duty, and yielding obedience to the Divine Monitor through every stage of life, the same protection was extended as the same watchful care to seek after it was maintained.

His bodily frame not being robust, after having made trial of other means of gaining a liveli-

hood, he resigned them, and cultivated his natural taste for literature. Though he was twenty years of age when he began to learn the Latin language, yet with genius and application, he speedily became a good classical scholar, and even wrote pure and elegant Latin. His acquirements, his diligence, and still more his character, induced some of the most respectable families of the Society of Friends in Ireland, (of which religious body he was himself a member,) to encourage him to go into that country, and undertake the tuition of their children. He first engaged in the employment of a private teacher, discharging his important trust greatly to the satisfaction of his employers. Before his removal he had become acquainted with Margaret Wilkinson, of Knowlbank, in Yorkshire. She was pleasing in person and manners, cheerful, of a sweet temper, and endowed with good sense; but what attracted and confirmed Abraham Shackelton's affection to her, was the excellence of her humble and pious spirit. He loved her with a true love, and in a few years returned to England, solicited, and obtained her hand. Those friends who had had trial of his abilities as a private teacher, and who saw the advantages accruing to the youth from such an example as his, were glad to find he had determined to settle in Ireland, and to open a boarding-school. They probably suggested the idea to him, for he was of a diffident disposition. Ballitore seemed to be a suitable place for this purpose, a retired village in the county of Kildare, twenty-eight miles south of Dublin; the river Griese, a pleasant stream, running through the valley in which the village stands, and contributing to its salubrity. It was a situation, also, which gratified Abraham Shackelton's inclination for the country, and his love of agriculture and planting. Hither, then, he brought his beloved Margaret; here they passed their peaceful, pious lives; here shone the steady lustre of their bright examples, and here they laid down their heads in good old age. But their virtues left behind a sweet odor when their places knew them no more; and their memories are handed down with respect and love from one generation to another.

The boarding-school was opened on the 1st of 3d month, 1726, and succeeded beyond the humble hopes of its conductors; so that not only those of their own society, but of the middle rank, and many persons of considerable note, and of various denominations, placed their children under their care, several of whom afterwards filled conspicuous stations in life; and many not only retained a grateful and affectionate respect for the memory of their preceptor, but good-will and regard for the Society of Friends on his account; remembering his extraordinary diligence and care in their tuition, his fatherly oversight of them, and also the living lesson of uprightness, temperance, gravity, and humility which he taught by his example. And there is ground to believe, that the principles of the people called Quakers were better understood, and that many illiberal prejudices against them were removed, by means of Ballitore school.

Amongst the scholars of Abraham Shackelton, one of the most distinguished for early attainments in literature, was Edmund Burke, who, with Garrett and Richard his brothers, was placed under his care, in the year 1741. Edmund, being then about eleven years of age, manifested uncommon genius, with qualities which shelter that "painful pre-eminence" from those envious blasts which annoy, even when they cannot injure; for he was unassuming, affable, and modest. He and Richard Shackelton, the son of Abraham, pursued their studies together. The minds of both were strongly bent to literary acquirements; both were endowed with a classical taste and solid judgment, and keen perceptions; and with similar dispositions, cheerful, affectionate, and benevolent. Between the kindred minds a friendship was formed which continued through life, notwithstanding the different spheres in which they moved. When they met afterwards, Edmund Burke delighted to converse with the friend of his youth on subjects that recalled their juvenile days. In private life he was distinguished by the practice of the social and domestic virtues, and by exemplary moral conduct. His manners and conversation were engaging and instructive, clothed with a simplicity which softened the brilliancy of his talents, and made him even more beloved than admired.

Michael Kearney was another of Abraham Shackleton's pupils, a native of Dublin; a person of acknowledged worth and learning, and as remarkable for his modesty as for his acquirements. At the age of eighty, he gave proof, by a few lines addressed to one of the family, of the permanency of that friendship which, springing from the soil of innocent and cultivated minds, produces blossoms and fruits to gladden the heart in youth and in age. "A renewal," says he, "however slight, of a correspondence with Ballitore, excited a most affecting pulsation in my heart; it attracted my attention to old times, when I was accustomed to receive letters from your father, to whom I am indebted for much instruction in what is laudable and excellent." Speaking of the pleasure with which he read a description of Ballitore, he adds, "It bestowed on me a momentary youth. I recollected the haunts of my boyhood with inexpressible pleasure, and retraced events that had occurred on every spot. The cowslips of the mill-field were not forgotten, and many instructive conversations with your father started into my mind." It was not the recollection of hours spent with his friend in idleness, folly, or mischievous frolics which was presented to his memory; but through the long retrospect of much more than half a century

this venerable man could pleasantly contemplate their past studies and recreations. The cultivation of taste and science is favorable to the preservation of purity of conduct and sentiment; and though there are lamentable instances of fine talents being laid waste, and, instead of raising a goodly and useful structure, affording, by their ruin, a shelter to the beasts of prey and birds of might, yet the generality of the dissipated and profligate appear to be those who have neglected or despised the improvement of their own abilities, and endeavored to depreciate those intellectual powers and accomplishments which they were unwilling or unable to comprehend; who, in the words of Gay—

"O'erlook with scorn all virtuous arts,
For vice is fitted to their parts."

Of Abraham Shackleton's son Richard, some highly interesting and instructive memoirs and letters are published, from which the present particulars are extracted, which I shall conclude with a testimony written on occasion of his death, by his friend and fellow student, Edmund Burke, who justly appreciated the character of him whom he had loved so long and so sincerely.

LETTER FROM EDMUND BURKE TO MARY LEADBEATER.

Beaconsfield, ——, 1792.

After some tears on the truly melancholy event of which your letter gives me the first account, I sit down to thank you for your very kind attention to me in a season of so much and so just sorrow to yourself. Certainly my loss is not so great as yours, who constantly enjoyed the advantage and satisfaction of the society of such a companion, such a friend, such an instructor, and such an example; yet I am penetrated with a very severe affliction, for my loss is great too. I am declining, or rather declined in life, and the loss of friends, at no time very reparable, is impossible to be repaired at all at this advanced period. His annual visit had been for some years a source of satisfaction that I cannot easily express. He had kept up the fervor of youthful affections, and his vivacity and cheerfulness, which made his early days so pleasant, continued the same to the last; the strictness of his virtue and piety had nothing in it of the morose or austere, and surely no life was better; and it is a comfort to us to add, more happily spent than his. I knew him from the boyish days in which we began to love each other. His talents were great, strong, and various; there was no art or science to which they were not sufficient in the contemplative life, nor any employment that they would not more than adequately fill in the active. Though his talents were without that ambition which generally accompanies great natural endowments, it was kept under by great wisdom and temperance of mind; and though it was his opinion that the exercise of virtue was more easy, its nature more pure, and its means more certain in the walk he chose, yet, in that, the activity and energy which formed the character of his mind, were very visible.

Apparently in a private path of life, his spirit was public. You know how tender a father he was to children worthy of him; yet he extended himself more widely, and devoted a great part of his time to the good of that Society, of no mean extent, of which the order of Divine Providence had made him a member. With a heart far from excluding others, he was entirely devoted to the benefit of that Society, and had a zeal very uncommon for every thing which regarded its welfare and reputation; and when he retired, which he did wisely and in time, from the worthy occupation which he filled in a superior manner, his time and thoughts were given to that object. He sanctified his family benevolence, his benevolence to his Society, and to his friends, and to mankind, with that reverence in all things to the Supreme Being, without which the best dispositions, and the best teaching, will make virtue, if it can be at all attained, uncertain, poor, hard, dry, and comfortless. Indeed, we have had a loss. I console myself under it by going over the virtues of my old friend, of which I believe I am one of the earliest witnesses, and the most warm admirers and lovers.

Believe me, this whole family, who have adopted my interest in my excellent departed friend, are deeply touched with our common loss, and sympathize with you most sincerely. I hope you will assure my dear friend Mrs. Shackelton, the worthy wife of my late valuable friend, that we sympathize cordially in all she feels; and join our entreaties to yours, that she will preserve to you as much as possible of the friend and parent you have lost. EDMUND BURKE.

Armistead's Miscellanies.

For Friends' Weekly Intelligencer.

To the middle aged and youth of the Society of Friends.

MY MUCH LOVED FRIENDS:—In the stillness and retirement of the evening of a long life, I, an aged pilgrim leaning on my staff, looking back upon the way I have travelled, and out upon the world and my fellow men, feel an earnest desire to communicate to you some of the feelings and reflections which arise in my mind. The sober speech of age may have little attraction for the young, but the experience of years is not without its value.

I have long seen, and doubtless others have beheld with me, that our Society, which was raised up and established manifestly by divine aid, favored with a vision of things unseen, the effect of which is Faith, and made the bearer of principles and testimonies in advance of the age

in which it sprung to life, has become a people "scattered and peeled, a nation meted out, whose lands the rivers have spoiled."

I have seen, and doubtless others have beheld with me, a great decrease in that lively, active zeal in the cause of religion, in the aid of virtue and the furtherance of every good work which characterized our fathers. They were animated by ardent love to God, and a correspondent love to their fellow-men, of necessity, arose in their souls. It is needless to recount the oppressions, the persecutions, and the martyrdoms of those holy men and women, which, nevertheless deterred them not from preaching and practising God's truth in all lands, for these facts may be known to many.

It is written, "the seed of Jacob shall be among many people as the dew of the Lord, and as the tender rain upon the grass, which waiteth not for man nor tarrieth for the sons of men." So the silent influences of the lives of these godly people fell like a gentle dew from the Lord, witnessing to the precious gift in the souls of men, and causing them to respect and honor the source of such virtue, yea, often to adopt its practice and still oftener to assent to its truth. Not in one land nor in one country alone did it bring forth a bountiful harvest, for on distant shores it was planted, and sprang up in savage wilds, no soil being so flinty nor rock so barren but that it might find root.

From the wicked court of a dissolute king, to the scalp-hung lodge of an American Indian, the Friend or Quaker passed in safety, in each place alike beloved and trusted. That purity of life which could rebuke iniquity in high places, could also attract the admiration of heathen and ignorant dwellers in the woods. The name of a Friend was a passport to the presence of rulers, and a surety of the lofty purposes of him who bore it.

In those days our Society was a proverb for the love its members bore to each other; for their patience, their persevering efforts for mutual aid and encouragement, their charity towards all men, their contempt of riches, their self-sacrifice, and their devotion to the cause of Truth.

As the years of Heaven's mercy and bountiful increase of knowledge and power have rolled by, bringing new opportunities for the exaltation of religion, new liberty to thought and speech, new desires in the universal heart of man for right and good, has this society continued to advance to lead the way to eternal life; to be a beacon on the hill-top, a guide to the city of the saints' solemnity? Has it continued to develop more and more the principles of undefiled religion? Is it yet a mirror of excellence reflecting images of divine truth?

Alas for my people! Has not the Society of Friends been standing still, nay worse, retrograding, while the human family has gone by; instead of leading the way to those glorious discoveries of divine things to which it might have attained?—(for, said Jesus, I have many things to say unto you, but you cannot bear them now.) Has it not been as a stumbling block in the way of honest inquirers? I greatly fear such has been the case. Shall we not inquire into the cause of this declension, and, if it may be, find the wound which has wasted our strength? In reviewing my own life, those of my cotemporaries and my predecessors, these opinions present themselves to me :—

That we have long been living on the righteousness of the dead—that we have been content to cite the names of our great champions instead of girding up our own loins for the battle of life—that we have been satisfied with the missionary and evangelical labors of our founders, without imagining ourselves called upon for like toils—that we have used the prosperous times of universal peace and toleration which their sufferings helped to procure for us, for the increase of our worldly riches, instead of the advancement of Christ's kingdom.

We cling to the past, which will no more fit us to act in the present than did the traditions of the Jews prepare them for the dispensation of Jesus. Not only do we rely on the good works and words of our fathers, but we consecrate with the bigotry without the zeal of Popery every trivial relic of their times which has come down to us. Social customs, civil observances, sumptuary regulations suited to their days, we preserve and set up far above their deathless faith and lofty devotion, which made these things to them the mere mint, anise and cummin of life.

Under these circumstances the situation of the young for the last quarter of a century, has often claimed my attention. They have beheld among *us* their elders so much to discourage and displease new pilgrims in the way of holiness, that I fear some have been led to account "the blood of the covenant an unholy thing." Religion, as professed by us, have worn to them the appearance of a dark, sombre, and gloomy mantle, stifling all joy in life, all hope, all love, instead of being that shining garment of holiness which should attract every heart.

The middle aged and the young may yet save our name from reproach. Our principles are adapted to all ages and all times. Outward rules for mutual improvement and encouragement, may become obsolete, like a worn out garment which has served well in its time, but TRUTH is unalterable. It is to this *Truth* I call your attention, the Truth for which Jesus died; the Truth for which Fox suffered, and Dyer expired; the Truth which Penn taught, and the savage believed.

I ask not your enthusiasm to come to the sup-

port of a certain form or ceremony, but to save the testimonies of holy men from disgrace. I entreat you with a voice grown tremulous by the burden of three score years and ten, not to suffer our people to become a scorn to the world. Correct the errors of the past, purify the courts of our temple, cast out the wedge of gold, and under the love of God commence a new religious life. Pervaded by the divine spirit of progress, to further which every martyr has groaned, for which our fathers suffered, press on. There is no persecution to fear; the age is far better fitted for the peaceable doctrines of Fox than was his. Lay hold of the mercies of Heaven which are meant as instruments for us to hasten the coming of the kingdom of Christ; preach his gospel by word and deed; establish a new and more enlightened system of education, so that you may be fitted to become the teachers of the world, (for means are as much of the Lord's providing as miracles,) seize occasion and opportunity (these too are of his furnishing) to present to the world a sight of what good Christians can do. Acknowledge the brotherhood of all mankind, by kindly sympathy with every sect and people. Penetrated with the love of the Father, you may achieve in this day what our forefathers were unable to do in theirs, for every observing mind which is acquainted with the general feeling of mankind must be sensible that there is much more openness in the minds of the people generally to receive the pure doctrines of Christianity than at any former period. It is clear there are many scattered up and down, who, having failed to find in the religion in which they have been educated, that sweet peace, that true enjoyment which their souls have longed after, have felt the language of David arise in their hearts, although perhaps not coined into words,—"As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

These are weary of a formal religion, and are seeking after something more substantial—something that will satisfy the longings of their souls. Some of these I know, and have reason to believe there are many such. Indeed it seems to me the fields are ripe for the harvest.

In conclusion, therefore, permit me again to beseech you to gird up your loins for the Master's work. Enlist under his banner, and be ready as he shall call and qualify you to labor; rely on his arm and mighty power, and He will give you strength. So shall our Zion again arise and put on her beautiful garments, and become the praise of the whole earth; and generations yet to come will rise up and call you blessed, and you will finally receive the reward of "well done good and faithful servant."

Moderation is commonly firm, and firmness is commonly successful.

The following extract from the will of G. W. has been sent for publication in the Intelligencer. We give it an insertion the more willingly as it shews so directly his testimony against slavery and his sense of returning some justice for the services rendered, by providing for those incapable of doing so for themselves, either from age or physical disability.

WASHINGTON'S WILL.

In the name of God, amen.

I, George Washington, of Mount Vernon, a citizen of the United States, and lately president of the same, do make, ordain, and declare this instrument, which is written with my own hand, and every page thereof subscribed with my name, to be my last will and testament, revoking all others.

Item.—Upon the decease of my wife, it is my will and desire that all the slaves whom I hold *in my own right* shall receive their freedom.—To emancipate them during her life would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture by marriage with dower negroes, as to excite the most painful sensations, if not disagreeable consequences to the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the dower negroes are held to manumit them. And whereas, among those who will receive freedom according to this devise, there may be some, who, on account of their infancy, will be unable to support themselves, it is my will and desire, that all who come under the first and second descriptions, shall be comfortably clothed and fed by my heirs while they live; and that such of the latter description as have no parents living, or if living, are unable or unwilling to provide for them, shall be bound by the Court until they shall arrive at the age of twenty-five years; and in case where no record can be produced whereby their ages can be ascertained, the judgement of the Court, upon its own view of the subject, shall be adequate and final. The negroes thus bound, are (by their masters or mistresses) to be taught to read and write, and to be brought up to some useful occupation, agreeably to the laws of the Commonwealth of Virginia, providing for the support of orphan and other poor children. And I do hereby expressly forbid the sale or transportation out of the said commonwealth, of any slave I may die possessed of, under any pretence whatsoever. And I do, moreover, most pointedly and solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect or delay, after the crops which may then be on the ground

are harvested, particularly as it respects the aged and infirm : seeing that a regular and permanent fund be established for their support, as long as there are subjects requiring it; not trusting to the uncertain provision to be made by individuals. And to my mulatto man *William*, calling himself *William Lee*, I give immediate freedom ; or, if he should prefer it, (on account of accidents which have rendered him incapable of working or of any active employment,) to remain in the situation he now is, it shall be optional in him to do so ; in either case, however, I allow him an annuity of thirty dollars during his natural life, which shall be independent of the victuals and clothes which he has been accustomed to receive, if he chooses the last alternative; but in full with his freedom, if he prefers the first. And this I give him as a testimony of my sense of his attachment to me, and for his faithful services during the revolutionary war.—*Vol., pp.* 569, 570.

LETTER FROM E. STABLER TO E. MAULE.

Alexandria, 10*th Mo.* 16*th*, 1829.

A letter with thy signature, my dear Elizabeth, will always be acceptable to a friend who feels as affectionately attached to thee as I do—and I feel gratified at the evidence thou hast given me, of thy friendship and confidence. In the present state of the professing religious world, it is emphatically a time of "wars, and rumours of wars"—for great are the conflicts of passion and opinion —"the sea and the waves roaring, and men's hearts failing them for fear," lest their systems and views, to which they have attached the character of sacredness, should fall into ruin and destruction, amid the tumult of *wind* opposing *wind*—and *wave* dashing against *wave*. But it is still the counsel of Infinite goodness to them who have chosen to follow *Him*, rather than the windy *professions*,—the passionate heats—and the *quakings* of earthly views and interests; "see that *ye* be not troubled, for all these things must come to pass"—"For nation shall rise against nation, and kingdom against kingdom," each one opposing all others; not that the kingdom of God and *his Christ* may be established, but that their own supremacy may prevail, and all others be subjected to their authority—for every party is proclaiming, "lo! here is Christ!" *among us*,—and as Christ is the only Saviour, if you come not with us, you cannot be saved. But my dear child "believe them not"—for like "the lightning which cometh out of the east, and shineth even unto the west," Christ is only seen or known by *his own light*, and all who truly perceive him, behold him coming in the "bright clouds of heaven"—"with power and great glory"—not in the dark clouds which float (visible to the natural eye) in the gross atmosphere of this world, (which the eyes of birds and beasts and creeping things can behold also;) "and he shall send *his angels*, (not the messengers of man's devising) and shall gather together *his elect* (not those which man shall choose) *from the four winds—from* the uttermost part *of the earth—to* the uttermost part of *Heaven*"—and this blessed office has always been *His, and his alone* —and he has always employed the same "ministering Spirits," the same "angels"—for he is *unchangeable*—and those ministering angels, are "the fruits of the Spirit." "Love" gathers us into the fold of affection—and "Joy" delivers us from sorrow—and "Peace" surrounds us with tranquillity—and "Gentleness" makes us gentle—and "Goodness" makes us good, &c. &c.—And by "all these worketh *one* and the *self-same Spirit*, dividing unto every man severally as he will!" Now, my dear Elizabeth, dost thou not know the truth of these things? Therefore let not thy "heart be troubled" at the wars and rumours of wars! "Thou believest in God," believe also in *this birth* of his "Power and Wisdom"—which is his "Christ within the hope of glory"—and "the *true light*, that lighteth every man that cometh into the world." If thy attention be exclusively turned to the roaring of the sea, and to the magnitude of the waves, which have been thrown into tumult by the fierce winds of party spirit, and the oppositions of opinion, nothing but *fear* and an apprehension of *perishing* can be afforded by such a view. But if thou wilt turn to this holy birth of the Divine Nature manifested within thee, all these disquieting and terrifying commotions will be rebuked by him,—Peace will succeed to *tempest* and a *heavenly calm* to the roaring of the sea and the destructive concussions of the waves. Our present experience of the effects of these *realities*, gives us the strongest possible assurance of their unchangeable influences upon the souls of the children of men; and let it never be forgotten, that *the same souls* that now inhabit a body of flesh and blood, *in time*, will be the inhabitants of *eternity;* and as *good* and *evil* produce their distinctive effects *now*, the *first* ennobling, exalting, and blessing the soul—the *second*, defiling, degrading, and tormenting it—such will be their relative influences *forever*.

I shall be entirely at a loss to answer thy question as to the sameness or difference of F. Wright's and my views, as I never saw, nor conversed with her, neither have I ever read any of her writings. Her whole system is therefore an unknown thing to me, and I am willing it should remain so, for I am entirely satisfied; that no system can alter the natures of good and evil, any more than different systems of philosophy can change the established order of the universe.

I know, and all mankind knows it also, that "the work of righteousness is peace—and the effect of Righteousness, quietness and assurance

forever." The opposite is therefore necessarily true; the work of wickedness is inquietude, and the effect of wickedness, distress and confusion forever. No fatuity nor delusion, therefore, can be greater, than to forsake "the Fountain of Living Waters," from which all the streams of righteousness have forever flowed, and still flow—and to employ all our immortal energies, in forming creeds and systems, when all men experience and know that they are at best "broken cisterns that can hold no water."

I hope this long letter will not tire thee to read it through—nor prevent thee from writing to me again, to inform me whether the expositions of truth which I have endeavored to make plain have been satisfactory. The cordial salutations of my family are presented to thee, in return for thy message of love to them, and with best wishes for thy present and everlasting welfare, I am truly and sincerely thy affectionate friend. EDWARD STABLER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 16, 1853.

GENESEE YEARLY MEETING.—We have received through the kindness of a friend, a copy of the Extracts from the minutes and proceedings of the late Genesee Yearly Meeting, held at Farmington, which commenced on the 13th of 6th month; also some account of the exercises that prevailed at the meeting held for Divine worship, furnished by a friend in attendance, which, we doubt not, will be interesting and acceptable to our readers.

It was one of deep interest to many who were in attendance, in which the promise was fulfilled that the Father of Spirits will be near those who will draw nigh unto Him. The North meeting-house on First-day morning was crowded, and it was said there were two thirds as many persons outside, who could not obtain an entrance. Through vocal testimony, an invitation was feelingly extended to come drink of the "wine and milk" of the kingdom, which is the love of God abundantly offered for our acceptance, whereby strength would be furnished for the fulfilment of his commandments. The danger of delay, with the uncertainty of time, was forcibly brought into view, and we were reminded that if we would die the death of the righteous, our lives should correspond with theirs, for "they were judged, every man, according to their works."

The belief was freely expressed by several who had been drawn in gospel love to mingle with their friends of this Yearly Meeting, that if those, who are concerned to be found walking in the way appointed by Him who alone can direct aright, are faithful to their trust, there will be a gathering of the scattered tribes, and ability will be experienced to *unitedly* lift the voice in thanksgiving and praise for a deliverance from every spirit that has a tendency to divide in Jacob and scatter in Israel.

The meetings for business were as large as usual, and much harmony prevailed throughout the several sittings, insomuch that the language, "How good it is for brethren to dwell in unity," &c., was felt to be truly appropriate.

The writer of this imperfect sketch feels that the remark of a friend, made in a private circle near the close of the week, is worthy of notice;—that we had not during all our mingling together, either in a religious or social capacity, heard one word that would undervalue or detract from the character of any individual; which was fully responded to by those present. It is recorded with the desire that all may be encouraged to greater watchfulness, that the pernicious effects of talebearing and detraction be no longer felt among us.

EXTRACTS, &C.

The business of the Meeting was commenced by calling the names of the Representatives as sent in the reports from the subordinate meetings: they all answered except two from Canada, and three from Pelham; of the latter, one was stated to have died since the time of his appointment.

The following Friends were present with certificates from other Yearly Meetings, viz:

Israel Drake, a minister from Rensalearville Monthly Meeting, N. Y.

Benjamin T. Estes, a minister from Lauren's Monthly Meeting, N. Y.

John Needles, an elder from Baltimore Monthly Meeting, Maryland.

William Griscom, an elder from Woodbury Monthly Meeting, New Jersey.

James Cooper, an elder from same Meeting.

Sarah Hunt, a minister, from Chester Monthly Meeting, N. J.

Ann A. Townsend, a minister from Green street Monthly Meeting, Philadelphia.

Mary B. Needles, a minister from Baltimore Monthly Meeting, Maryland.

Sarah W. Griscom, a member from Woodbury Monthly Meeting, New Jersey.

Epistles from all the Yearly Meetings with which this Meeting is in correspondence were received and read to our comfort and edification, affording a gratifying evidence, that in every part of the heritage, there were many minds deeply interested for the welfare and prosperity of Zion, and anxious to promote the great objects of religious society. To essay answers to these acceptable communications, as way may be made in the openings of divine wisdom, the usual committee was appointed.

Canada Friends forwarded a proposition to

explain a part of the discipline on the subject of marriages to unite with a like committee of women Friends in considering the subject, a committee was appointed, to report to a future sitting.

Third Day Morning, 14th of the month.—The minds of Friends being led to reflect upon the divisions and controversies that have harassed and distracted the religious associations bearing our name, for many years past, the committee on Epistles were authorized, if way should be made in the openings of divine love and goodness, to prepare and report to a future sitting for consideration an Essay of an Epistle to such of the yearly meetings, or other bodies of Friends upon this Continent, as may be willing to receive it, whether they are those with whom we are in correspondence or whether they are not.

The meeting now proceeded to consider the state of Society as reported in the answers to the queries; and summary answers were adopted.

The quiet deportment as well as the deep and solemn interest manifested by our young Friends, while the usual investigations were made into the state of Society, were subjects of hope and of gratitude—and produced several affectionate appeals and earnest exhortations to parental love for a renewed care over our children; the fearful consequences of sleeping in meeting while their tender minds were watching the results of our attendance and looking for some good from their parents, was impressively urged upon Friends; the confidence that children always repose in those who sustain and cherish them in infancy was feelingly described, and the loss of that confidence by reason of our not living up to our profession, was clearly opened to the view of Friends; affectionate admonitions were given upon the apparent want of love and unity reported in the answers to the second query, and the blessings bestowed upon the peace-makers by the great Founder of the Christian Faith, was earnestly offered to those who watch and pray that they may preserve the harmony and unity enjoined by the query. It was clearly shown that if we keep the first commandment, and love the Lord our God with all our hearts, we shall love one another as the workmanship of his holy hands, and we should not then commit so great a violation of his holy law written in the heart, as to cause grief and sorrow to our Friends by the payment of military fines; and all our testimonies, but more especially those that relate to war and a hireling ministry, would be faithfully and more effectually maintained.

The committee appointed on the proposed explanation of the discipline relative to marriages, as suggested in the accounts from Canada half-yearly meeting, reported, that having all met and carefully considered the discipline and the representations of Canada Friends, they were united in stating to the yearly meeting that they consider the discipline sufficiently clear upon the subject, full authority being given by it to monthly meetings to take the entire control and superintendence of marriages, and full authority to fix upon the time and place when and where they shall be accomplished; which, on consideration, was united with, and the substance thereof directed to be forwarded to our subordinate meetings—women Friends concurring with us.

Scipio quarterly meeting also reports that one member of that meeting has accepted a seat in the Legislature, and that no other office of profit or honor has been accepted by any of their members that they know of.

The same meeting reports that no sufferings for non-payment of military demands have been inflicted, except in three instances, where property to the amount of two dollars and twenty-five cents has been taken for a demand of one dollar and fifty cents.

The minutes of the meeting for sufferings were now introduced and read, and the labors and services of that meeting being satisfactory the minutes were adopted.

To-morrow being the day usually appropriated on yearly meeting week to public divine worship, adjourned to the 11th hour on 5th day morning.

16th of the Month, and 5th of the Week.—A proposition to appoint a committee to take into consideration the propriety of changing the place of holding our yearly meeting being under consideration, was adopted, and a committee appointed to report next year.

The committee appointed on the Treasurer's accounts, reported, that they had attended to their appointment, had settled the accounts, and found a balance in the Treasurer's hands in favor of the meeting of one hundred and twenty-six dollars and two cents. It was in their judgment unnecessary to raise any money for the use of the meeting this year; and that they had united in proposing the name of William Clark for Treasurer.

The report was concurred with, and William Clark appointed Treasurer.

The committee appointed to prepare Essays of Epistles, reported that they had prepared them as usual, to those meetings with which we are in correspondence—that way did not open to communicate with those who have hitherto refused such intercourse, but that hopes were entertained that the spirit of reconciliation and restoring love may allay all unhappy feelings—may continue to cover the minds of those who profess to be led by the same light, and wish to be called by the same name; and that in due time way may be opened for Zion to arise and put on her beautiful garments, and to receive and send forth tokens of love through all her borders.

The report being united with, the Essays prepared by the committee were severally read, directed to be signed by the clerk and forwarded.

The minds of Friends being now turned towards an adjournment, we have been led to indulge an humble faith, that in conducting the affairs of the church we have been graciously favored by the benignant spirit of Him who loves the workmanship of his holy hands, who comes to harmonize and reconcile all things to himself, and who rules and reigns in the hearts of his dependant children; under this faith we have bowed in humble, reverential love and gratitude, for the favors bestowed upon the flock, and a deep conviction has been felt that these assemblies unite us more and more closely in the bands of Christian fellowship, encourage us more and more to press toward the mark for the prize of the high calling of God in Christ Jesus, and qualify us more and more to perform the work allotted to each of us in wisdom; and to bring forth more abundantly the works of holiness and of peace. The meeting now concludes, to assemble again at the usual time next year, if consistent with the Divine Will.

CALEB CLARK, *Clerk.*

LETTER FROM R. MASON.—No. II.

8th mo. 1st, 1837.

MY DEAR FRIEND:—I do not know that I have any thing to impart, that can in any wise strengthen thy hands to war and thy fingers to fight in the mighty warfare, which is the allotment of every pilgrim journeying from Egypt to the promised land; but as my mind is at the present season particularly and affectionately drawn towards thee, I have taken up my pen in order to trace the thoughts and the feelings that may arise, and should they prove nothing more than a record of my interest in thy welfare, I trust and believe there is a reaction of desire on thy part, that I too may hold fast that which I have received, which will give a welcome to my letter more sure than by a strain of eloquence, unattended by this flow of feeling, could obtain from thee. I know not whence it comes, my dear friend, but my spiritual energies are at a low ebb, perhaps through unwatchfulness—but I am sometimes aroused by applying to myself the awful denunciation against the ground that had often been watered and brought forth nothing, and under these mournful impressions the ejaculation arises, "Oh for a closer walk with God." I am often led to marvel, that any, who have tasted of the good word of life and the powers of the world to come, and, in the fulness of enjoyment resulting therefrom, are led to petition, "Lord ever more give me this bread," should suffer inferior concerns—pursuit after objects which must perish with the using—to intercept our ardor to retain the blessed privilege of a seat at the King's table. But still I believe it is in accordance with the designs of *Him* who putteth forth and goeth before his own, that after the most faithful obedience to all his requisitions, seasons of deep poverty of spirit often succeed. I have been at times solaced by recurring to the record respecting the disciples, who, on their return from a mission in their Master's cause, could recount many marvellous works done in His name, but were directly after found following him into a desert place, where they continued some days, *having nothing to eat.* It was in this extremity he suffered them not to be sent empty away, but, blessing the bread, he made them instrumental in feeding the multitude, while their own portion was thereby greatly augmented, even to the seven baskets full.

There is much to encourage us to run the way of His commandments. Then again let me entreat thee to keep a single eye to thy Guide, though He may lead thee into paths thou knowest not; distrust not his power and he will establish thy goings. Thy affectionate friend,

R. MASON.

No. 3.

9th mo., 1840.

MY DEAR FRIENDS:—Your joint letter was cordial to my mind—These evidences of remembrance and of desire for each other's good, are pleasant repasts, tending to strengthen for renewed pursuit after the pearl of price. May we, my dear friends, hold nothing too near or dear to purchase this precious inheritance.

I know that discouragements within and without abound, but as we endeavor to keep near the place where prayer is wont to be made, we shall be preserved from halting by the way, and ability will be given to hand a cup of cold water in the name of a disciple to those that are weary, as well as to administer the healing oil and the searching wine, according to the state of the wounded and the diseased. I felt in its full force your desire for my faithfulness in these things, and aspirations arose, that I might so abide on the watch over my own heart, as to be prepared for the fulfilment thereof.

I think it was remarked by Dr. Johnson, or some of the profound in learning, that "if we waited for convenient times for mental acquirements, we would make but little advancement, as we should ever be meeting with something to intercept our purpose." Just so it is in those things that appertain to our highest, holiest interests. The morning has its business—the noon and the evening their claims, and unless we labor after abstraction from surrounding objects, and turn our thoughts unto Him, who has given us all things richly to enjoy, but who himself must stand pre-eminent in our affections, we can never attain that blessed state, wherein a pervading sense of his goodness and his mercy to his weak erring creatures, so fills the mind, that it may be called continual thanksgiving, or, as the inspired volume enjoins it, "pray without ceasing." From the little that I have known of

this attainment, my spirit oft craves fuller participation thereof. I also know there is but one way to this habitation in the truth, and that is, (however in the cross) *to be faithful in all things.* When favored with near approaches to the spring of life, let us not forget each other, that a united band may be preserved, answering those petitioned for by the lip of Truth: "I in them and thou in me." With this wall of defence, this munition of rocks, we should have nothing to fear, even should the wily devices of creaturely activity "make a terrible rattle"—still would the injunction be given to us "stand still" from all human contrivance "and see the salvation of God." A letter bearing your names, would be cheering to the mind of your affectionate friend, R. MASON.

AMERICAN CLOCK-MAKING.

[Concluded from page 248.]

It is true, *time-pieces* of a small size were imported many years before. It is also true that time-pieces were made in Boston, (Willard's time pieces,) and are made to this day with one weight back of the movement, and moving below it; but this and the imported smaller size, were mere *time-pieces*, that is, destitute of the parts striking the hour, and had none of the *three* peculiarities above mentioned, so universally adopted at this time.

Chauncey Jerome commenced his career in clock-making at a later period, gaining his first knowledge of the business under the tuition and encouragement of Mr. Terry. He commenced some part of the clock business in Plymouth as early as the year 1821. He afterward removed to Bristol where he embarked in making clocks, introducing clock-cases of different sizes, and clocks adapted to the new forms of cases made. At a still later period, and according to the recollection of the writer, not far from the year 1837, he introduced, or did much towards the introduction of the most common form of the brass clock now in vogue. The pinion leaves or cogs are made of round wire. This is a cheap way of making pinions, never before practised, whatever may be said as to the quality and durability of the clock so made. The present form of the brass count-wheel, so divided as to allow the stop dog to drop between the teeth, and being driven by a pin in the fly-wheel, Mr. Jerome claims as his improvement, and for which he obtained letters patent. The success attending the prosecution of his business after his removal to New-Haven, a few years since, and his reverses of fortune, need not be rehearsed.

In justice, however, it should be here stated, that some anterior to, and others soon after the period Mr. Jerome commenced business in Bristol, embarked in this occupation, to wit: Mark Leavenworth, of Waterbury; Samuel Terry, afterward removed to Bristol, and Eli Terry, Jr., of Plymouth; Chauncey Boardman, Ives, Brewster and others in Bristol, filling the market with a great variety of clocks, of an exterior in every conceivable form, until some of those who had immediately succeeded Mr. Terry were ready to abandon the business, and did so on account of the very reduced price of clocks, and the interminable credit it was then customary to give their customers. The writer was one of this number, who had until then very little acquaintance with any other business, having been a witness to all the improvements in clocks, and the machinery for making the same, from the time the shelf clock was first introduced, in the year 1814, to to this period, or the year 1836.

Mr. Terry took his sons into partnership as they became of suitable age, and in 1833 withdrew, leaving the business in their hands. Though no longer interested in trade nor desirous of gain for the last twenty years of his life, he never abandoned the work-shop. He was during many years engaged in making now and then a church-clock, a few watch-regulators, and the like. The church-clocks were made in three independent parts, or nearly so, the connection between each being such as not to be injuriously affected by the other. The time keeping part was of the ordinary size, and moved by a separate weight. The striking part was moved by one large weight, and the dialwheels by another, while that of the time-keeping part weighed only three or four pounds. The dial-wheels, hands or pointers, moved only once in a minute. Church-clocks constructed in this way, were thus rendered as perfect time-keepers, and as little affected by wind or storms, as any house-clock or watch regulation could be. These clocks were made with compensation pendulum rods, of his own design, and the escapement after a model of his own. During these years of comparative leisure, his time was mostly spent in making this description of clocks, chiefly in reference to accuracy as time-keepers, making a variety of regulators with new forms of escapements and compensation rods. No year elapsed up to the time of his last sickness, without some new designs in clock-work, specimens of which are now abundant. These things he did to the neglect, many times, of taking suitable care of what property he had before accumulated. Still, he distributed to his family, and gave away to different objects during the latter part of his life not less than $100,000 retaining at the same time an amount of available property sufficient to afford him an annual income of $3,000. This he regarded as sufficient for all his temporal wants. When commencing business in early life, he never once indulged the thought of accumulating one tenth the amount. He died the last of February, 1852.

It is unnecessary to add much in regard to

clock making, as it is prosecuted at this time. It is scarcely to be credited that half a million shelf-clocks are now annually made in Connecticut, and places not far distant. We have reason, however, to believe that this estimate is not an exaggeration.

The improvements in machinery, and the skill attained in manufacturing, gradually reduced the price of clocks. Thus it is, that a brass clock which formerly cost from $38 to $80 is superseded by a more neat and convenient shelf clock, and afforded and sold at the very low prices of $5, $3, $2. Some may suppose these clocks to be a poorer article, and not so durable. This may be true of many of the clocks now manufactured, still it is equally true, that a clock as good and durable can now be made and sold at a profit at these low prices. What is true, also, of the entire clock, is well illustrated by the reduction in price of several of the separate parts of the clock, as now made. Such parts as at one time cost ten, twenty, and even fifty cents to each clock, are now manufactured for one-fourth the amount, and in some instances for less than a tithe of what they formerly cost. Spring clocks are made more extensively than they were a few years since. The springs for one clock, that cost, only six or seven years ago, seventy-five cents or more, are now made and sold for eight and seven cents. It is proper to add here, that this description of springs cannot be imported, nor is the secret of manufacturing them known in foreign countries.

These facts show the folly of any slight experimenting to ascertain what can or what cannot be manufactured in this country. President Wayland, in his Elements in Political Economy, virtually denies the right of a Government to impose discriminating and prohibitory duties, but, says he: "A Government can do much, by experimental manufactures, which might show from time to time what branches of manufacture could profitably be introduced into a country, and how they might be successfully conducted."

Now, then, suppose the United States Government had, sixty years ago, set up an "experimental" workshop, and undertaken the business of manufacturing a few clocks in Philadelphia, and afterward in Washington, for the purpose of ascertaining whether the "manufacture could be profitably introduced into this country;" how many Government-paid operatives, with some distinguished Governmental nabob to superintend them, think you, it would have taken, to have kept pace with Connecticut enterprise and ingenuity, in manufacturing clocks?

In conclusion, it should be stated, that these statistics are given for the purpose of preservation. The writer is aware that other branches of American industry, are equally deserving attention—that the improvement attained in other pursuits has been as great, the skill as apparent, the progress as rapid, and the results still more surprising.

For Friends' Intelligencer.

THE WEATHER.

"A change having come over the spirit of our dreams," we are probably somewhat better prepared to look *coolly* over the recent hot weather than we were about a week since.

"*Unprecedented!*"—we are forgetful creatures. Oblivion oft'times kindly blots from our remembrance the things we have suffered. The writer, upon referring to his daily record kept for a number of years, finds the following dotted down as belonging to this month in the respective years as herein set forth, viz:

1849.		Thermometer.			1853.		Thermometer.		
		9	12	3			9	12	3
6 Mo.,	20,	77	88	94	6 Mo.,	20,	79	90	95
	21,	83	92	99		21,	82	90	96
	22,	84	94	100		22,	83	92	96
	23,	84	94	97		23,	82	91	92

From which a little calculation will show the averages of the three hottest days, (in this month) of 1849, viz. the 21st, 22d, and 23d, to have been, at 9, 12 and 3 o'clock, respectively:

	83.66	93.33	98.66
Ditto ditto of 1853 ditto,	82.33	91.00	94.66
Making the excess of heat of 1849 over 1853—the above specified dates and hours *average*,	1.33	2.33	4.

Or, a general *mean* of ditto of 2.55 degrees.

Between 1844 and the present year, the following are also recorded at the same hours respectively, viz:—

Sixth month, 9, 1845—83—90—95
" " 16, 1848—83—82—98
" " 17, " —80—93—98
" " 29, 1851—80—87—92
" " 30, " —83—93—98
" " 16, 1852—81—91—96
" " 17, " —81—90—93

The memoranda of the 9th, 1845, as above, is certainly worthy of note, as having occurred so *early* in the month.

The following item, published during this month of 1849, may not be inappropriate to be introduced here:—

"*The Warm Weather.*—The intensely and oppressively hot weather of the past few days, has set every body to thinking and wondering about it. Most persons have believed that Friday last, June 22, was the hottest day, with very few exceptions, ever known in Philadelphia. The subjoined data, which we have been politely permitted to take from records of the weather, kept by Mr. McAllister, (good authority,) of Chestnut street, for more than a quarter of a century, will agreeably enlighten the curious upon this subject, which, just now, is interesting.

The thermometer hanging at the door has

X 695583

been observed to be 100 degrees and upwards, at the following dates and hours:

1825—June 21—Noon		100 degrees.
1828—June 28	"	100½ "
1831—July 8—1 P. M.		100¼ "
Aug. 5—1½	"	100½ "
1838—July 4—2½	"	101¼ "
" " 10—3		103 "
" " 28—3	"	101½ "
" Aug. 6—2½	"	101 "
1844—July 20—1	"	101½ "
1845—June 9—3	"	101 "
" July 14—2	"	101 "
1846— " 11—3½	"	101 "
1849—June 22—4	"	100½ "

It will be seen, by this statement, that we had a hotter day much earlier in June as late as four years ago. Friday, however, was the warmest day we have experienced here since July 11, 1846, which will long be remembered as the "hot Sunday."

The thermometer, at McAllister's, on Friday afternoon, stood at 99½ deg, at 2½ o'clock; 100 deg, at 3 o'clock; 100½ at 4 o'clock. On Saturday it was some two degrees cooler than Friday; and the heat, which was still intense, was rendered more endurable by the prevalence of a breeze.

Immense Consumption of Water.—The following table of the daily supply of water from Fairmount Water Works, from June 9, 1849, will show the immense consumption of that necessary article, during the ten days ending on Thursday last—

1, Friday,	6,439,650	12, Tuesday,	4,395,096
2, Saturday,	6,163,665	13, Wednesday,	5,703,690
3, Sunday,	3,955,785	14, Thursday,	5,550,365
4, Monday,	6,041,005	15, Friday,	6,346,655
5, Tuesday,	6,102,335	16, Saturday,	6,633,640
6, Wednesday,	5,857,015	17, Sunday,	5,550,365
7, Thursday,	4,569,085	18, Monday,	6,224,995
8, Friday,	5,887,080	19, Tuesday,	5,918,345
9, Saturday,	5,489,035	20, Wednesday,	6,565,310
10, Sunday,	3,557,140	21, Thursday,	7,239,940
11, Monday,	4,753,075		

Upon referring back to our record as far as 1837, inclusive, we find the following noted as the highest ranges of the thermometer, between the hours of 9, 12 and 3, inclusive, during the Sixth mo., to have been—

In 1837,	83 deg.	In 1845,	95 deg.
1838,	90 "	1846,	89 "
1839,	90 "	1847,	95 "
1840,	90 "	1848,	98 "
1841,	88 "	1849,	100 "
1842,	87 "	1850,	94 "
1843,	90 "	1851,	90 "
1844,	91 "	1852,	96 "
Up to the 25th inst, inclusive, of 1853,			96 "

The points above registered were reached but once in each year, except in 1841, (4 times,) and 1848 and 1851, (each twice.)

From some cause, at present unknown, a break occurs in the record of 1843, during one of which days (the 23d) this note occurs: "Clear and very hot—thermometer 121 deg. *in the sun*, at 3 P. M.

The averages of the entire Sixth month of the present year, compared with those of last at 9, 12 and 3 o'clock, respectively, are as follows:

1852—69.33	76.33	81.66	degrees.
1853—71.96	79.93	84.30	"

Showing a general average for

1852—of	75.77 degrees.
1853—of	78.73 "

Or, an excess of heat this year over last, of about 3 degrees. It is presumed from an examination of that portion of the record of 1849 above referred to, that is perfect, that a comparison of that year with the present would show a different result.

Notwithstanding all the foregoing exhibit, it must be conceded, that of *latter years*, "spells" of continuous and protracted hot weather are of more frequent occurrence in this month than was formerly the case—at least from a comparison of his records, such is the opinion of J. M. E.

Philada. 6th mo. 30, 1853.

THE LAW OF LOVE.

Pour forth the oil, pour boldly forth;
It will not fail until
Thou failest vessels to provide,
Which it may largely fill.

But, soon as such are found no more,
Though flowing broad and free,
'Till then, and nourished from on high,
It straightway staunched will be.

Dig channels for the streams of love,
Where they may broadly run;
For love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very founts of love for thee
Will soon be parched and dried.

For we must share, if we would keep
That good thing from above—
Ceasing to give, we cease to have,
Such is the law of love.

R. C. French.

From the Missionary.

LIFE-SCULPTURE.

Chisel in hand, stood a sculptor boy,
With his marble block before him;
And his face lit up, with a smile of joy,
As an angle dream passed o'er him;
He carved the dream, on that shapeless stone,
With many a sharp incision:
With Heaven's own light the sculptnre shone;
He had caught that angel-vision.

Sculptors of life are we as we stand
With our souls, uncarved, before us,
Waiting the hour, when at God's command,
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives, that angel-vision. D.

Burlington College, March 2d. 1850.

NIGHT WATCHES.

This is the title of a small volume of Poetical effusions recently published, from the pen of a young woman of our city, who has endured extreme and protracted suffering. In this school of affliction and "in the watches of the night" she has held communion with her Father in Heaven and with her own heart—and describes her condition physically and mentally in touching language, which those who have knowledge of her case can best understand and appreciate.

THOUGHTS IN SICKNESS.

"They said unto Jesus, "Lord, behold he whom thou lovest is sick." Jesus said, "this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Lord, I am sick;
And yet Thou sayst, "I love my sheep,
And give to my beloved, rest and sleep,"
Dost thou not love *me*, Lord?
I, weary of my groaning night and day,
For pain is my familiar friend;
Thou Lord of life, why am I cast away,
Far from thy breath of light whose healing ray
Can cure disease's smart, and make all suffering end?

Perchance I've learned
To spread my fleece more carefully,
When all around me seemed so parched and dry,
And gathered some bright drops
Of heavenly grace, that might have been distilled
Like evening dew, unfelt, unseen,
Save for the lonely night watch God hath willed
That I should keep, 'till pain its work fulfilled,
And softened my dull heart, and made my vision keen.

Perchance my soul
Has been awaked to know the sound
Of heavenly music, and when those around
Have marked God's chastening word,
And, sorrowing for my pains, have thought
* "Surely that voice is thunder," I
By a new spiritual hearing taught,
Have felt the sound with tenderest meaning fraught,
And recognized love's angel speaking from on high.

Perchance the truths
Which in my noon of health and joy,
Too little did my wandering thoughts employ,
Have thrilled upon my soul,
Like lightning, flashing from the heavy cloud,
That sickness hath cast o'er me,
And piercing through the mists that oft enshroud
The earth-born spirit, shown a glorious crowd
Of lawful claimants for a true heart's fealty.

Lord, is it so?
Have heart and eye, and ear,
Been newly strung to feel and see and hear
The wonders of thy Grace?
Oh! if my soul has gained but one pure gleam
Of light and truth; and I may be
A favored medium to reflect one beam
Of thy great glory—surely I must deem
That I am sick, oh Lord; *because* thou lovest me!

Night Watches.

* "They that stood by and heard the voice, said it thundereth; others said, an angel spoke to him."—*St. John*, 13*th*: 29.

GENERAL INTELLIGENCE.

FOREIGN.

By the steamer America, at Halifax, 6th inst., and the Atlantic, at New York, on the 9th, dates to 25th and 29th ult., respectively, have been received.

England.—It was the prevailing opinion in England that the combined fleet of England and France would enter the Dardanelles, in consequence of Russia's occupation of the Danubian Provinces, after which, it is supposed Austria will offer to mediate, and negotiations will commence, when the present crisis will terminate peacefully.

Cotton is in steady demand, without change of prices. Flour has advanced from 6d to 1s per barrel.

The cotton operatives at Blackburn and Danver, threaten to strike for an increase of wages.

Ireland.—The crops in Ireland indicate an early harvest.

France.—The proposed action of France in regard to the Turkish question is not known officially. It is reported that the Emperor has prepared a formal note to Russia, demanding to know whether peace or war was meant—France being ready for either. The report adds that Napoleon has consented to withhold the note, at the earnest entreaty of M. Kisseliff, the Russian Minister.

The *Moniteur* contains a decree regulating the affairs of the Bonaparte family. The Emperor assumes the sole mastership. His consent is necessary in case of marriage, and he can divorce any of the Bonaparte family. No Bonaparte is allowed to go further than seventy-five leagues from home without permission, and the Emperor may punish any member by arrest or exile.

Prussia.—The Berlin Cabinet takes a neutral attitude on the Turkish question.

Italy.—Much excitement exists in Lombardy and Central Italy, in consequence of the Turkish difficulty, and reports are prevalent that Mazzini is again in Switzerland.

Persia.—Dates from Erzeroum to the 3d of June, announce the occurrence of an extraordinary earthquake, by which 12,000 persons were killed in one night. The plague subsequently broke out from the unburied corpses of the dead.

In addition to this calamity, inundations have taken place at Teheran, and the cholera is carrying off its inhabitants, while the country near Ispahan is overrun with locusts.

Russia and Turkey.—A despatch from Constantinople, under date of the 16th, says that the ultimatum of Russia had been finally rejected by the Porte. It was thought that the policy of Russia would be to endeavor to exhaust the resources of Turkey, by causing immense outlays for the defences of the country.

The Earl of Carlisle passed through Vienna on the 17th, with definite instructions to the British Minister at Constantinople.

The Paris *Siecle* reports that the Hospodars of the Danubian provinces had promised, in case of the Russian invasion, to fall back on the Turkish territory with their troops. The Hospodars of the Wallachian provinces have expressed a similar determination.

The Porte has declined the offers of service tendered by the Polish, Hungarian and Italian refugees, and desires to have only English or French officers.

The events at Constantinople have produced a profound sensation throughout Arabia. The pilgrims assembled at Mecca and all the native tribes, are anxiously awaiting the war signal, and religious fanaticism had reached the boiling point.

China.—The advices from Shanghai are very meagre. They state, however, that the English residents were greatly alarmed, and had enrolled themselves as volunteers, and landed guns from a shipping to form a battery.

The Americans had also interested themselves in the matter, and had given direct aid to the Chinese Executive. The British had resolved to preserve a strict neutrality.

The brig Science, armed by the Americans, attempted to pass up the river to Nankin, but grounded and became a total wreck.

The U. S. steam frigate Susquehanna also attempted to reach the city, but was forced to return, in consequence of the depth of water not being sufficient.

It was reported that the whole American squadron was going to the seat of war.

DOMESTIC.

Great Fire at Oswego, N. Y.—A very destructive fire occurred at this place on the 5th inst. It is supposed nearly 200 stores and dwellings have been consumed. The heat was most intense, and the buildings being all of wood, no check could be given to the flames. The loss is believed to reach $1,500,000. Over 300,000 bushels of grain were destroyed. Many persons were injured by the falling ruins, but it is believed no lives have been lost.

The Cherokee *Advocate* gives a gloomy account of the financial embarrassments of the Cherokee Nation. It seems that the national debt is constantly increasing, and that the treasury warrants are passing into the hands of white men, who are naturally impatient to realize the money. The *Advocate* fears that troubles with the United States government may grow out of this state of affairs, and that the Cherokees will be eventually driven to sell their lands and move farther West.

Army Bird.—The Sparta Journal, published in Sparta, Illinois, says, north of us, the Army Bird has destroyed entire fields. These birds, like the army worm, travel in immense numbers, and destroy the wheat as they go. In our own neighborhood, we notice many acres, which apparently would not pay the farmer for reaping.

Philadelphia Markets.—Flour and Meal.—Mixed Western and recently inspected flour at $4 5-8 a 4¾; and for fresh ground and extra at $4.75 a 5.25. Rye Flour, $3.75; last sales of fresh ground Pennsylvania Corn Meal at $2¾.

Grain.—Small sales of prime white wheat at 120c per bushel. Pennsylvania red is worth 110c. Rye is selling at 85 cts. Corn—Sales of yellow at 65 cts.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

Friends' Dry Goods Store

Is at the N. W. cor. 7th and Green Sts., Philada.

The subscriber being thankful for the liberal patronage bestowed on him for the last year, and by strict integrity, he still hopes for a continuance of the same, He has now in store a beautiful assortment of goods suitable for Friends. His stock consists in part of Choice shades of Silks, selected expressly for Friends,

Plain styles of M. De Laines, and Lawns,
Selected shades of Alpacas and Coburgs,
Ginghams, Calicoes, Madonas and M. De Beges,
Bareges, Barege De Laines, Mouslin De Laines,
Cap Crape, Crape Leise, Tarleton and Book Muslins.
Book Muslin Hdkfs., Barcelona Hdkfs., Jackonet Hdkfs.
Silk, Mohair and Lisle thread Mitts and Gloves.
Hosiery, Lin. C. Hdkfs., and choice colors Kid Gloves.

Good assortment of Furnishing Goods always on hand, at WILLIAM N. ALLEN'S,
4th mo. 23—3m. N. W. cor. 7th and Green sts.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,
OFFICE No. 132 CHESNUT ST.,
A few doors above Fourth street, South side.
CHARTER PERPETUAL.
CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

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REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

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Friends' Central Dry Goods Store,
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To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
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EYRE & LANDELL,
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Philadelphia,
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
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E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
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1st mo. 11—tf

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148 South Second street, 5 doors above Spruce, Philad.
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The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.
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For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
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1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SEVENTH MONTH 23, 1853. No. 18.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

"To preserve a memorial of the righteous, seems an act of justice due to the living and to the dead, and particularly due in gratitude to Him who hath been their rock and their strength, and by whose power and goodness they have been supported through many tribulations and led into His glorious kingdom."

Considerations such as these, induce us to offer to the readers of "Friends' Intelligencer" a short memoir of our deceased friend, E. M. Davis, with extracts from her own memorandums, throughout which is displayed a lively faith in the supporting power of Israel's Shepherd, whereby she was enabled to pursue the path of dedication, often through much tribulation.

She was the daughter of Joshua and Rebecca Maule, of Wilmington, Del. Having been in very early life deprived by death of both her parents, she and her four sisters were watched over and cared for by two of their maternal aunts, who in after life had the satisfaction of seeing this labor of love blessed. Many were the evidences that the good hand withheld not the bounties of Heaven, whereby their spirits were tendered and brought measurably to bow to the subsequent revealings of the Divine law.

The subject of this Memoir knew in early life the powerful visitation of Divine love, but a great flow of animal spirits, and fondness for social enjoyments, prevented for some years that full submission to heavenly government, which, if it had been yielded to, would doubtless have shielded her from many severe conflicts afterwards experienced, before she was made willing to bear the cross and despise the shame.

Soon after the death of her sisters, Martha and Hannah, interesting and lovely young women, her health became so much affected, as to cause serious apprehension that she too would be removed in the spring time of life; but her work was not yet accomplished, and He whom she had covenanted to serve, furnished strength for its fulfilment. Early in the year 1836 she was acknowledged a minister by the Monthly Meeting of Friends, held at Cherry street, Philadelphia, and in the 3d mo. of the same year she was united in marriage to Thomas Peart, of Lampeter. In 1843, her heavenly Father saw meet to draw her still nearer to Himself, by the death of her beloved partner. During her widowhood, she performed several religious visits, which, from her memoranda, appear to have been proving as well as interesting seasons. On the 30th of 8th mo., 1848, she married Joseph Davis, a minister of Radnor Monthly Meeting. As we propose to give extracts from her diary, a passing notice of these events is all that is necessary here.

Her health, which had been for a long time poor, became increasingly delicate, but she was enabled often to the admiration of her friends to perform arduous journeys in Truth's service. For a year or two before her death, however, she was confined to her room for weeks at a time, with severe indisposition, during which, to use her own language, her "mind was much exercised that the affliction of the body might be sanctified, preparing either for further service in the Lord's vineyard, or an inheritance in his blessed mansions of rest. Oh Father! grant resignation to all thy just and wise allotments." This petition seems to have been granted, by what follows, dated 7th mo. 11, 1852. "Although the suffering of the poor tenement much of the time is great, yet my dear Redeemer lives and *is good*, giving me to feel of his great love, in and under affliction. I am prepared to praise my God even *for these afflictions*, for they have been blessed and sanctified unto me."

As her close drew near, she was favored with an unclouded view of the peace which awaited her, insomuch that she said, "her cup was so full she had nothing to ask for."

Her concern for the support of our Christian testimony in reference to moderation at funerals, was manifested by having written directions in regard to *her own*, penned a few days before her death, wherein she "felt to testify against the habit of the neighborhood, of making unnecessary preparations for entertainment on these solemn occasions." The desire was also expressed

that "when the immortal spirit had left the tabernacle of clay, it might be removed to its resting place in as much quietness and simplicity as practicable, and that this might prove a time of a renewal of covenant with *some*, that they may be prepared for the final change, which will sooner or later come unto all."

She died at the residence of her husband, at "the Valley," on the 24th day of 4th mo., 1853, and was interred at Friends' burial ground at that place.

On referring to her diary, we find several pages have been destroyed; which occasions an abrupt introduction to the year 1833, about the 29th year of her age, at which time she felt that the period was not far distant when she must come forward in a public manner in support of our testimonies. In allusion to this duty, she says, "I would gladly have resigned my life, if it would have been an acceptable sacrifice. But that was not what was required, and the Lord will choose his own offering, therefore, in much weakness, I was made willing to express a few words in our Monthly Meeting, in the 2d month, respecting the growing evil of novel reading. On the same day met with a severe trial in being appointed to attend the Quarterly Meeting, feeling myself quite unfit to represent such a body of substantial Friends as our Monthly Meeting. But I have had cause to believe the appointment was right, as it was the means of breaking down some of the supposed difficulties that were in my way. After this I began to dread meeting days, and was very near falling into the temptation, to believe I had better stay at home than go to meeting to disturb my friends, but was mercifully preserved therefrom. This shrinking from duty caused me often to return home overwhelmed with grief, and when practicable I would retire to my chamber to weep alone. During this trying dispensation my nervous system became so weakened that I could scarcely bear to see my friends. In the latter part of 3d mo., I was again favored with strength to yield obedience, and the expression of a few words in our meeting on First-day afternoon brought great comfort to my tried mind, and I believe many of my precious friends were rejoiced at my release, yet there was a want of true resignation to the calling, which deprived me of my full reward. The Yearly Meeting approaching, I desired I might be permitted to keep silent during the week, but it was shewn me this was wrong, and that I must walk in the path clearly pointed out. After pleading many excuses I was strengthened to relieve my mind respecting that part of the third query which relates to dress—believing there are many of the present day willing to say there is nothing in wearing the plain garb. I admit there is but little in that alone, further than that it preserves from temptations of various kinds. But are there not many suffering for want of clothing, which our superfluities would procure, and should not the time that is wasted in decking and adorning these poor tabernacles be devoted to a higher purpose?

Although very weak both in body and mind, I attended every sitting of the meeting, feeling Divine support near, and at the end of the week was better than at the commencement.

I was again involved for many weeks in great doubt and darkness by letting in the reasoner; but in one of our First-day afternoon meetings our dear Friend, G. T. spoke in a powerful manner, pointedly describing a situation corresponding with mine; and entreated the individual to give up all, in such a way that it reached every tender feeling within me. It really seemed as if the prison doors were opened and my captive soul set free. I was so much overcome that I sobbed out and entered into fresh covenant with the Almighty, that if He would be pleased to go before, I would endeavor to follow whithersoever he would lead; but nature was very weak, though the spirit was willing, and there was still a disposition to keep back part of the price of the land. I was often reminded of Annanias and Sapphira, and that death would also be my portion if I persisted.

In a public meeting on 4th day, I ventured to supplicate the Most High that He would be pleased to enable us to offer acceptable worship. Language cannot describe my feelings on taking my seat and for several days after; I was permitted to partake of peace at the very fountain, and scarcely felt as though I were an inhabitant of the same earth as before; but this state was too delightful to be safe, therefore my Heavenly Father, in great tenderness, saw best to moderate it.

I felt much resigned to my allotment, and while my strong will would sometimes get uppermost, I was generally favored to know it subdued sufficiently to yield obedience to clearly manifested duty for some time; but on a visit to Jersey my weakness was again manifest. Attending Medford Meeting I felt very soon after taking my seat it would be right to express a few words which were presented with clearness and power. I trembled from head to foot and entered into reasoning that I would injure the blessed cause of Truth if I ventured to interrupt the silence of strangers while so completely in my infant state; and sat weeping until meeting broke, when I found myself left in the dark, and much distressed for several weeks, until I was again made willing to offer up myself a willing sacrifice.

(To be continued.)

TEMPER.

Nothing does reason more right than the coolness of those that offer it; for truth often suffers more by the heat of its defenders, than from the arguments of its opposers.

For Friends' Intelligencer.

The following article on the subject of prayer was found among the manuscripts belonging to and in the handwriting of an intimate friend, *as an extract*, without any allusion to the author; but, be he who he may, the beauty of its conception and the soundness of its doctrine cannot, as I conceive, but be appreciated and warmly responded to by the readers of the "Intelligencer." J. M. E.

Philadelphia, 7th mo. 1853.

Extract from an article on Prayer.

The opinion has been long entertained, that man should address the Deity with *oral* prayer—that all gratitude and supplication *must be* pronounced in human language—that the *mouth* should always give utterance to adoration and praise.

Audible prayers, both loud and long, are esteemed by many persons as alone adequate to arouse and secure the attention of God. Now, I do not place any confidence in those prayers, which are orally expressed *according to agreement*, upon any occasion which fashion may have adopted or usage sanctioned. Yet prayer—the mind-uplifting prayer—is essential to mental happiness and the progressive purification of the impetuous affections which live in the soul's sanctuary.

True prayer is perpetual. The good man prays "without ceasing" and there *are* moments when, "from out of the abundance of the heart, the mouth speaketh" glowing desires, and the emotions of gratitude; *but these gushings forth of the heart's fulness* have no *stated periods* of overflowing, obedient to mere mechanical arrangements. Nay, they are spontaneous, welling up from the Eternal Fountain within us. But formal and ceremonious prayer—the mere *habit* of prayer, though calculated to discipline thought—is neither purifying nor elevating.

Now, let me be distinctly comprehended. I do not repudiate nor would I suppress the beautiful and honest *utterance* of inward sentiments *when the mouth echoes them out of the soul.* I love to hear the vocal breathings of the spirit's desires for truth, and its sweet toned effusions of thankfulness; such prayers are as the bursting of a rose bud in a spring morning; as beautiful in the sight of angelic beings, as the rivers of truth that ripple through their holy lands, musical as strains in the universal harmonies of nature, which reverberate even unto Him, the great author of all harmony.

He prays, who, in the very centre of his heart, earnestly and honestly and continually desires to acquire temperance and patience and truth and love to his neighbor and love to God. And *He* prays who feels a *perpetual gratitude* for all the blessings he enjoys; for the forgiveness he is enabled to feel towards his enemies; for the love others consecrate to him; for the unchangeable manifestations of Divine Love, and for all the attributes of *the Father*, spreading throughout nature's boundless territories. If he be thus thankful, then that man "prays without ceasing"—he prays that holy and glowing prayer, which angels love: that *living* prayer which sanctifies the soul. Such prayers may seldom express themselves in *words*, but they embody themselves in *righteous deeds;* they are never "full of sound and fury, signifying nothing," but they impersonate themselves in the beautiful form of charity; her voice is low and gentle, and like the violet she proclaims her sweetness by the giving forth of her native fragrance.

There was a period, when I chose
A time and place for prayer;
At morning dawn or evening close
My feet would wander there.
But *now* I seek that constant prayer
In inward stillness known,
And thus my spirit every where
Can dwell with God alone."

"Pray without Ceasing."

A number of ministers and others being assembled for the discussion of difficult questions, among others it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started; at length one of the number was appointed to write upon it and read it at the next meeting, which being overheard by a plain, sensible girl, she exclaimed, "What! a whole month wasted to tell the meaning of that text! It is one of the easiest and best in the Bible." "Well," said an old minister, "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time? What! when you have so many things to do?" "Why, sir, the more I have to do the more I can pray." "Indeed! well Mary, do let us know how it is, for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray Lord open the eyes of my understanding; and while I am dressing, that I may be clothed with the robes of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I kindle up the fire, I pray that God's work may be revived in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child, and so on all the day. Everything I do furnishes thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hidden from the wise

and prudent. Go on, Mary, pray without ceasing; and for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, "The meek will he guide in judgment."

The foregoing needs no verbal comment, but we would invite from our readers a practical comment. Let our minds be so centered to the Indwelling Word of life, that in our daily walks every engagement, every circumstance may minister to our instruction and help. "Walk in my presence and be ye perfect," is an injunction from our Father in Heaven, which shows the excellency of this close companionship with Deity, and in which we are enabled to obey the command—"pray without ceasing."

ROSA GOVONA.

We are frequently asked by those who were not present at the formation of the Rosine Association of Philadelphia, the meaning of the name. To such we may reply—Rosa Govona, a young Italian girl, was left in poverty, and earned her living by honest industry. A young and destitute orphan claiming her sympathy, she said, "Come and live with me, you shall earn your living earnestly, by the work of your own hands." The two labored together, and soon other poor girls presenting, she took them also under her charge, and they engaged in lace-making, and other similar employments. The number of girls increasing gradually to seventy, they entered into the silk and woolen manufacturing, under the care of the Priests, who provided for them in an old convent the necessary accommodations.

The business increasing, they were enabled to add to their family, until they numbered three hundred women. The government encouraged them by giving them contracts to supply the army with clothing, and the manufacturing of gold lace and other fancy military trimmings increased their profits, and gave them great opportunity to exercise their industry and ingenuity to the best advantage. Rosa was the mainspring of the whole, and her genius and virtue regulated everything in such a manner, that the propriety of their conduct and prosperity were equally remarkable. The fame of this Institution spread over Italy, and Rosa was invited by the authorities of other places to found similar establishments, which she did in seven cities. Leaving Mondovi, (the place of her nativity) after making arrangements for the future prosperity of the Rosines there, she took some of the experienced hands with her, and with the aid of the Government and the Priests, established the other Institutions. In these, poor and unfortunate girls were received, and taught to labor; and over the door of each of these houses was inscribed, "You shall support yourself honestly by the labor of your hands."

The story of Rosa Govona being published in Chambers' Miscellany, and copied in the Advocate and Guardian, met the eye of an individual, whose mind had been drawn to commiserate the condition of many of the unfortunate women living in vice and degradation in Philadelphia. She had often asked, "Can nothing be done for them?" She could not suppose that all were hopelessly depraved who appeared so. She believed the Almighty had implanted good feelings and right desires in every mind; and that though circumstances might have prevented their development, and evil associations cultivated the lower propensities, yet the germs of a better, higher, nobler nature were there, and only needed to be awakened and encouraged by influences that might be cast around them, to elevate them to the enjoyment of rational pleasures, and to give a desire for a life of useful and respectable industry. With these impressions, the story of Rosa Govona came before her, and a light dawned upon her mind. She exclaimed, "If Rosa could do so much, surely *we* can do something!" The subject was laid before some of her friends, a meeting was held, and the Rosine Association formed, which now numbers upwards of five hundred women as members. Ninety-six females have been inmates of the Institution, many of whom, after living several years in the indulgence of criminal habits, have been received there, retained under instruction some months, and are now placed in respectable families, where they give evidence by their conduct and conversation, that however erring and unfortunate the past may have been, the right opportunity and influences alone were wanting to elevate them, give them a sense of propriety, and animate them to aim at the fulfilment of the high and sacred duties of woman. These facts prove, that though the unequal verdict of society had taken from them every hope of the possibility of restoration to happiness or usefulness, yet as soon as they felt they were under the protection, and were sustained and encouraged by their own sex, those passions which disgraced and degraded them, became softened, hope again sprang to life within them, and once more they felt they had an object to struggle and live for. They were down—society had placed its heel upon them. The Rosine Association was formed. The hand of woman was extended—the probe, the wine, and the oil was used. The age of miracles was not passed. The dead were raised, and women who had been dead in sin, and without hope, are now clothed in their right minds, and sitting at the feet of their Heavenly Father.

The name of Rosine Association was given in honor of Rosa Govona. Her story proved how much could be accomplished by energy and industry; and no name could be more appropriate

than that of the one who had been so great a benefactor of her sex in her own country, and whose example inspired others on a distant shore, one hundred years after her death, to enter also in these "walks of usefulness."

The Temporary Home Association, formed in June last, has come into existence from the many applications from virtuous women in destitute circumstances, who applied to be received into the care of the Managers of the Rosine House. Another Institution was felt to be needed, and after due deliberation, the Temporary Home Association comes before the public, for the purpose of preparing and sustaining an Asylum which shall be a cheap, safe, and respectable boarding-house for women seeking employment, where the stranger, with or without funds, shall be received and sheltered, until homes or business can be procured for them, and where also children who are cast unprotected upon the street, to beg, to steal, or to starve, may find a temporary home, until a permanent one may be open for them

Eight Institutions have been the result of the labors of Rosa Govona in Italy, and the Rosine and Temporary Home Associations in Philadelphia, (though differing in their plans from those established by her) have been in a degree fostered into existence by the emanations from her genius and goodness, and prove, that however humble the individual, every one may have influence, and effect great good, if they choose to exercise the faculties Providence has given them.

The situation of manufactures in this country, and the habits of our people, prevent such institutions here as exist in Catholic populations, where the influence of the Priests leads females to lives of seclusion and devotion, in accordance with the precepts inculcated by them.

The Managers of the Rosine believing that the cultivation of the higher faculties, and the social qualities, leads to the greatest usefulness in life, and that American habits were too changeful for women to be permanently benefitted by manufactures, resolved to endeavor to prepare the inmates of the Institution for entering into all the family relations, by educating them, mentally and morally, and teaching the various branches of sewing and domestic housewifery. The object of this Society is not to keep those it seeks to benefit cloistered for life, but to prepare them for usefulness, and send them forth to take their portion of the world's work, that they may redeem the past mis-spent life, and become a blessing instead of a curse to society.

A letter has lately been received from the sister of the individual who has brought the name of Rosa before the Philadelphia public. This lady and her brother have been travelling the past two years in Europe; and knowing the circumstances here related, paid their first visit after they arrived in Turin, to the Rosine Manufactory. She writes thus—

"We have just returned from the Institution founded by Rosa Govona. We have stood upon her grave, and copied the inscription on the marble slab inserted in the wall above, which we will send for the benefit of your establishment.

"The Rosine is a large house, occupying two sides of a square, the balance of which is devoted to a vegetable garden for the family which consists at present of 220 women. On one side of the house are ranges of balconies, supported by immense columns, affording in each story a fine covered promenade. We regretted exceedingly, the only one in the house who could talk with us, spoke French so imperfectly that it was almost impossible to gain information from her, (though she was very obliging,) but in the store we found a man, who in good French gave us their history. He said they had no school—none were admitted under 15, nor over 22 years. The Institution is under the care of the Government, and in cases of deficiency in the funds, the Queen balances the accounts. They work from seven to twelve, and from two till dusk, working for themselves only in other hours. They require little while living, and are buried respectably. On Sundays and *fete* days they are allowed to walk out with the permission of the Superior. Our Lady Cicerone led us into a number of rooms where the women were employed in picking wool, spinning, reeling, etc; and from there into the weaving rooms, where they manufacture not only for themselves, but for the regiments. They wear a brown woolen mixture for their boddices and sleeves, but their skirts are green. In the silk rooms, from the cocoon to the most splendid silks, and ribbons, all passes through their hands. In the tailor's rooms, the entire clothing of the troops is made, and in the embroidery apartments, laces are netted and ornamented for the robes of the priests, and for the chapels. Comforts are quilted in another division. The kitchen, eating rooms, and chambers are large, and well lighted, and very much on the plan of some of our own institutions. They have brick floors, blue woolen coverlets, and images of the Madonna in each dormitory, and countless pictures of the Saints everywhere. An immense crane and wheel, turned by two women, is used to lift the large boilers in the kitchen, and a dumb waiter in the dining room shows they understand the labor saving principle. In the kitchen were clothes baskets filled with green peppers and Savoy cabbages, and in the pantry baskets full of the bread much used here, called pane grissins. It is made light, rolled thin, and cut into strips half an inch wide, and two feet long. They are baked crisp, and, when fresh, taste much like our crackers. At all the hotels in Sardinia we have seen them, laid in piles across the table, a few feet apart. Every

body seems very fond of them. They were introduced by a physician for the benefit of his patients.

"The Rosines rise according to the seasons from 4 to half past 5. They eat a simple breakfast, dine at 12, and take supper at 7, at which periods they have reading, from a person seated in a high chair. They publish no reports, so we could not learn much of their financial arrangements. The Rosines can remain in the house while they live, but if they leave they take only their wardrobe. We saw among them several quite aged women. The house is called the Retira della Rosa, and is built on the spot where Rosa was established in 1749, by Carlo Emmanuel. The notary told us, there were four Institutions dependent on this, in Savillon, Saluce, St. Damiena, and Chierri.

"In the church attached to the house is the tomb of Rosa, and her portrait, in oil colors, hangs in a little room attached to the oratory. An engraving, half sheet size, is in another room. We have endeavored, in vain, to get a picture of her to send you, as a shrine for your poor unfortunates.

"A little gaunty cap, which is very becoming, was introduced by the foundress, and is still worn by the Rosines. Our Cicerone offered to dress a doll for us, in the full costume, but on account of the carriage, we had to be satisfied with the cap, like her own, made of the silk and ribbon, manufactured in the establishment. She blushingly refused our money, when pressed to accept it. The Superior is a venerable looking lady. We regretted much we could not understand each other.

"The inscription on the tomb of Rosa has been translated. It tells her worth.

"Here lies Rosa Govona, of Mondovi;

who in her early youth dedicated herself to God, that to His glory should be raised institutions in her own country, (Italy,) in which abandoned girls should find a retreat, and be made to serve God, giving them for their government the best rules for employment in piety and labor.

"For more than thirty years, she gave constant proofs of exemplary charity, and invincible fortitude. She passed to everlasting rest, Feb. 28th, 1776, aged 60 years. The grateful daughters of a blessed mother, have erected this monument."

ON OBEDIENCE AND PATIENCE.

When the mind is impressed with the belief of the power and goodness of God, and brought under the influence of that love and fear which we owe to him, obedience to the manifestations of his will become the necessary result of this impression and influence. But, as the operations of these principles is generally slow and gradual, and the Christian traveller has many temptations and difficulties to encounter, before he has reason to believe that, "in him verily is the love of God perfected;" it is of importance to know, that simple obedience to the Divine will is an indispensable obligation; "To obey is better than sacrifice, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Fear and love are, however, motives which are essential to true obedience. We find them in the Holy Scriptures used to excite the minds of the people to the service of God, and to an attention to his commands: "Thou shalt fear the Lord thy God and serve him. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway. Ye shall observe to do as the Lord your God hath commanded you: ye shall not turn aside to the right-hand, or to the left; that ye may live, and that it may be well with you. Thus saith the Lord of Hosts, the God of Israel:—Obey my voice, and walk ye in all my ways that I have commanded you, that it may be well unto you."

In the New Testament, the importance of obedience to the Divine will and commands, is very strongly enforced. Our blessed Redeemer manifested how little he sought the praise of men, and how much he desired the glory of his Father, and the real good of mankind, when he gave this salutary caution to his hearers: "Not every one that saith unto me Lord! Lord! shall enter the kingdom; but he that doeth the will of my Father who is in Heaven." Again he saith: "Ye are my friends, if ye do whatsoever I command you." And it was the observation of his beloved disciple, "he that doeth the will of God, abideth for ever."

Besides the particular instructions given by the apostles of Christ, the general duty of obedience, or keeping the Divine commands, is thus enforced: "Not the hearers of the law are just before God, but the doers of the law shall be justified. Be ye doers of the word, and not hearers only, deceiving your own selves. This is the love of God, that we keep his commandments. When we consider these various testimonies to the importance of the practical part of religion; in which is necessarily involved a belief of its doctrines, because these are likewise Divine commands; we shall see the propriety of that conclusion, to which Solomon, after all this researches was brought: "Fear God and keep his commandments, for this is the whole duty of man."

Intimately connected with obedience, is the duty of patience: by which is understood the bearing with fortitude of mind and resignation to the Divine will, whatever is permitted to befall us in this probationary state of existence. Obedience and patience, or to do and suffer the whole will of God, may be said to comprehend the whole of those duties which religion and virtue

require. Patience therefore holds an important place among the duties of a Christian. His life is aptly compared to a state of warfare, in which he has not only much to do, but much to bear. He must, in common with other men, submit to many privations and trials; and sometimes his religion will subject him to more; for which, however, it affords an ample compensation. But as this compensation is not always immediate, we are called upon by our faith, our hope, and our love to the Supreme Being, without whose providential attention, we are told not a hair of our heads falleth to the ground, to bear with holy resignation, whatever he permits to befall us; and, in conformity to those excellent examples which are transmitted to us in Holy Writ, to say, when sufferings and trials are our lot: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Not my will but thine be done. The cup which my Father hath given me, shall I not drink it?"

When our Lord was apprising his disciples of the afflictions which would befall them, he gave them this seasonable exhortation: "In your patience possess ye your souls;" and it seems that this exhortation was not in vain, for we afterwards find, when our Lord's predictions were verified, they had so attended to his instructions, as to be able to say: "We glory in tribulations: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. For which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day: for our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The author of the Epistle to the Hebrews, gives the following instructive exhortations on this subject: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they, verily, for a few days chastened us, for their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

The apostle James, among other exhortations to the duty of patience, gives the following: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that he is very pitiful, and of tender mercy."

As affliction is more or less the lot of humanity, it is of the utmost importance that we endeavor to have our minds fortified by patience, which may be called the stronghold of religion and virtue. To this end it may be beneficial to us to consider, how much we enjoy, or may enjoy, and of how little we are worthy. Humility is the ground-work of patience. It gives light to the mind, and strength to the heart. "But if thou faint (says Solomon) in the day of adversity, thy strength is small." The humble, resigned mind knows that all things shall work together for good: and in times of affliction is enabled to say with the prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."—*Religious Tract.*

"I LOVE TO FEEL WHERE WORDS COME FROM."

In 1763, under gospel solicitude for the welfare of the Indians of Pennsylvania, John Churchman paid a religious visit to those residing about Wyoming and Wihaloosing, on the Susquehanna river, nearly 200 miles from Philadelphia. In this visit he was drawn into near sympathy with these poor people and qualified at times, by his Divine Master, to impart counsel, and direct them to that unerring guide in the secret of the heart, which would lead all men, without distinction of color, to a saving knowledge of the Lord, their Maker and their Redeemer. He often spoke to them through interpeters; but on one occasion, feeling his mind covered with the spirit of prayer, he expressed his willingness for them to omit interpreting. The meeting ended with feelings of solemnity; and before the people went away, one of the Indians who had been zealously laboring for a reformation among them, remarked to the interpeter: "I love to feel where words come from;" thus manifesting, that though the language was foreign, yet there was a savor accompanying this heaven-prompted prayer, which had met a sympathetic feeling in the mind of this simple child of the forest.

CHERRIES, without stones, have been produced in France, it is said, by the following method: In the spring, before the circulation of the sap, a young seedling cherry tree is split from the upper extremity down to the fork of its roots; then, by means of a piece of wood in the form of

a spitula, the pith is carefully removed from the tree in such a manner as to avoid any excoriation, or other injury; a knife is used only for commencing the split. Afterwards the two sections are brought together, and tied with woolen yarn, care being taken to close hermetically with clay the whole length of the cleft. The sap soon re-unites the separated portions of the tree, and, two years afterwards, cherries are produced of the usual appearance, but, instead of stones, there will only be small soft pellicks.

THE HAPPY MAN.

"He is the happy man whose life even now shews somewhat of that happier life to come."—Cowper.

He is the happy man that hath learned to read himself more than all books, and hath so learned this lesson that he can never forget it. That after many traverses of thought knows what he may trust to, and stands armed for all events: that hath so obtained the victory over himself, that he can cross his will without a mutiny. He hath a wise and virtuous mind in a useful body—he lives quietly at home out of the noise of the world, enjoying the gifts bestowed, with gratitude to Him, who "giveth all things richly to enjoy"—and can calmly look forward to the conclusion of his earthly pilgrimage with the blessed assurance that "when the earthly house of this tabernacle shall be dissolved he hath a building of God, a house not made with hands, eternal in the Heavens."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 23, 1853.

Books.—It is one of the aphorisms of Bacon that "Reading makes a full man, conversation a ready man, and writing an exact man." Although much information may be gathered in a very agreeable manner, from the conversation of intelligent and virtuous persons, yet it is chiefly upon reading that we must rely for those stores of varied knowledge which in an age of civilization contribute so essentially to the usefulness and enjoyment of life.

When seated in a good library we may consider ourselves in the company of the brightest intellects of every age and country, who are ready to give us their best and most mature thoughts on every subject within the range of human researches.

It is a common opinion, that the images of the illustrious dead should be preserved by painting and statuary; and some nations have even embalmed their mortal remains; but memorials far more valuable of the wise and good of former ages are found in their writings; for these contain the lineaments of their minds, and transmit to posterity an enduring impression of their virtues.

On examining the shelves of a large library, the reflection is forced upon us: "How vast an amount of intellectual labor has been expended to produce these volumes! and alas! how large a proportion of it has been expended in vain!" Every work that is not calculated to impart useful knowledge, to invigorate the understanding, or to improve the heart, has caused a useless expenditure of time on the part of its author, and unhappily it will continue, so long as read, to produce a similar waste of time on the part of its readers.

Our animadversions should not, however, be confined to the authors and publishers of useless and pernicious books. The readers and purchasers who encourage their publication, must take their full share of the responsibility. Every book of this character which we purchase increases the demand, and publishers are thus stimulated to enlarge their stock of light literature, while works of sterling value are too often neglected.

The habit of reading merely for amusement enervates the mind, and impairs the relish for more substantial food. On entering the houses of our friends, we seldom fail to take a glance at the books spread upon their tables, or displayed upon their shelves. If they consist of showy annuals, works of fiction, or other light literature, we naturally conclude that these are the companions of their leisure hours, and we cannot but lament the absence of a better class of books, which might have been as readily procured—books which are adapted to impart both instruction and enjoyment—to improve the taste, strengthen the intellect, and purify the affections; affording enlarged views of divine wisdom in the works of creation and redemption, and increasing our interest in all that relates to the improvement and happiness of our race.

Died,—On the 28th ult., at the residence of his brother-in-law, Benjamin Satterthwaite, near Columbus, N. J., after a severe illness, which he bore with great fortitude and patience, John Andrew Ridgway, in the ninth year of his age, son of the late Andrew C. Ridgway, of Monmouth county, and State aforesaid.

"'Tis sweet in childhood to give back the spirit to its Maker,
Ere the heart has grown familiar with the paths of sin and sorrow."

LETTER FROM R. MASON.—NO. IV.

7th month, 1841.

My dear Friend:—In this large family, where, after I commence a letter, one stops to ask "to whom I am writing;" another, "know where mother is?"—another and another similar question; then comes little M., "tousin pease to give me sometin, medicated candy, two or three pieces"—it is no easy matter to collect the thoughts from surrounding objects; but still I feel disposed to do my best to get up some kind of a letter to thee, for it is long since we saw each other, and I have had no tidings about thee or thy valued husband since I left you. I cannot reflect upon any one but myself; it was my place to write, and why I have loitered so long, when I did not intend nor wish to do so, is more than I can satisfactorily account for, so I must leave it.

I have been very pleasantly with my friends here. It has been to me a season of rest from every mental burden. Why I have been thus privileged I know not, but I desire to keep on the watch, ready to do or to suffer as may best suit the designs of Infinite Wisdom concerning me.

How is it with thee, my precious sister? Is thy dwelling by the still waters and in the green pastures of life, or is it the will of the Master, that thou art hungering, thirsting, and with great leanness, and yet from day to day find not the sustenance thy soul is craving, more than the increase of any finite enjoyment? Faint not, neither be thou dismayed; press onward, whatever may by thy discouragements,—"In the morning sow thy seed, and in the evening withhold not thine hand." Thou hast many precious lambs committed to thy care, and I know thy concern on their account. The world is now bright before them, and thou canst not change its hue; do thy best to turn their attention to the *internal monitor*, and leave the rest to Him who sees the integrity of every heart, and who rewards according thereto. The day-spring from on high frequently dawns where we least expect to find the influences of its renovating power. When this heavenly illumination is in mercy dispensed to children, how it changes their feelings respecting the admonitions and the restrictions of parents deeply impressed with concern for their present and eternal welfare. They look back and see the rock or the whirlpool whereby their peace might have been shattered, or their happiness engulphed, but for the interposition of the paternal hand. There is everything to encourage thee to be faithful and to keep hope alive.

I cannot say when I shall leave here. I feel bound to dear ———. He appears to be standing on the verge of another state of being. How long he may be permitted to remain there, is hidden from us. It may be months, and yet a few weeks, or a few days may close his probation. I believe he is daily engaged to enter into "a closer walk with God." I love to sit with him and mark the change in his mind from earthly to heavenly things. Some of his books, such as Shakespeare, Tom Moore's writings, &c., he committed to the flames, and abstains from the use of articles where slave labor is employed. He is favored with peace and quietude under the prospect before him. He occasionally converses with me when we are alone respecting his feelings, and he was never so near and dear to me.

I have indeed craved that more of our young men, who might become strong men in the Lord, might bend under his power in the day of health, and stand as bright and shining lights in his firmament, instead of following an "ignus fatuus, that leads to bewilder and dazzles to blind."

Some will ere long come to know that—

"'Tis not in Power's purple robe,
Nor pleasure's flowery cup
The soul can find enjoyment."

R. M.

For Friends' Intelligencer.

Early on the morning following the anniversary of our National Independence, I met in the streets of our city many whose countenances bore unmistakable evidence of the bad effects of indulgence in dissipation, and were in striking contrast with the beautiful serenity of the morning, the pleasures of which had been lost to those who had thus been wasting their substance. As I walked on I remembered the scripture exhortation, "Take heed lest by *any means* this liberty of yours become a stumbling block to them that are weak, or that through you a weak brother should perish;" and as I pondered upon the matter, examining the *cause* of *so many* being this morning reduced from a state of rationality almost to the level with the brute, the enquiry arose, how far are the members of the religious Society of Friends clear in this matter? How far are we individually clear of causing a weak brother to offend, when there is in *any degree* a participation in such celebrations? Let those examine this question for themselves who are found encouraging by their presence the various follies of the day.

We may be able to resist the temptation when offered in the form of strong drink, or other gross indulgences, but shall we be held guiltless, when, by our voice or otherwise, we are found promoting those revelries which are such a fruitful source of evil? Let this subject claim the attention not only of our fathers and brothers, but also of our mothers and sisters. It has an especial claim upon our consideration as members of a religious society, which as a body professes to bear a testimony against all wars and fightings. Is not this testimony clearly violated when we are found gratifying "the sight of the

eye," on those occasions of national festivity, which in their operations call in the aid of military display; and can we expect these children, who are encouraged to witness such displays, (even when in the nurse's arms) to come up in the faithful support of this great testimony of Truth? Verily, the early encouragement they often receive to lay this waste (even in its first buddings) will be as a block of stumbling to them in after life, and if they should be enabled to pass over it, it will be through "great tribulation." From this tribulation it is in a measure in the power to parents to shield their children, by taking heed to their own steps, even according to the teachings of the divine inspeaking word, which would surely lead away from *all* participation in those things which lay open the garden of the mind to the footstep of the destroyer. "Take heed" then, "lest by any means this liberty of yours becomes a stumbling block to them that are weak."

J.

Philadelphia, 7th mo., 1853.

A FINE ORCHARD.

One of the finest orchards in America is that of Pelham farm, at Esopus, on the Hudson. It is no less remarkable for the beauty and high flavor of its fruit, than the constant productiveness of trees. The proprietor, R. L. Pell, Esq., has kindly furnished us with some notes of his experiments on fruit trees, and we subjoin the following highly interesting one on the Apple.

"For several years past I have been experimenting on the apple, having an orchard of 2,000 bearing Newtown Pippin trees. I found it very unprofitable to wait for what is termed the 'bearing year,' and it has been my aim to assist nature, so as to enable the trees to bear every year. I have noticed that from the extensive productiveness of this tree, it requires the intermediate year to recover itself—to extract from the earth and the atmosphere the materials to enable it to produce again. This it is not able to do, unassisted by art, while it is loaded with fruit, and the intervening year is lost; if, however, the tree is supplied with proper food it will bear every year; at least such has been the result of my experiments. Three years ago, in April, I scraped all the rough bark from the stems of several thousand trees in my orchards, and washed all the trunks and limbs within reach with soft soap; trimmed out all the branches that crossed each other, early in June, and painted the wounded part with white lead, to exclude moisture and prevent decay. I then, in the latter part of the same month, slit the bark by running a sharp pointed knife from the ground to the first set of limbs, which prevents the tree from becoming bark bound, and gives the young wood an opportunity of expanding. In July I placed one peck of oyster shell lime under each tree, and left it piled about the trunk until November, during which time the drought was excessive. In November the lime was dug in thoroughly. The following year I collected from these trees 1700 barrels of fruit, part of which was sold in New York for four, and others in London for nine dollars per barrel. The cider made from the refuse, delivered at the mill two days after its manufacture, I sold for three dollars and three quarters per barrel of 32 gallons, exclusive of the barrel. In October I manured these trees with stable manure in which the ammonia had been fixed, and covered this immediately with earth. The succeeding autumn they were literally bending to the ground with the finest fruit I ever saw, while the other trees in my orchard not so treated are quite barren, the last season having been their bearing year. I am now placing round each tree one peck of charcoal dust, and propose in the spring to cover it from the compost heap.

My soil is a strong, deep, sandy loam on a gravelly subsoil. I cultivate my orchard grounds, as if there were no trees on them, and raise grain of every kind except rye, which is so very injurious that I believe three successive crops of it would destroy any orchard younger than twenty years. I raised last year in an orchard containing twenty acres, trees eighteen years old, a crop of Indian corn which averaged 140 bushels of ears to the acre."—*Downing's Fruit Book.*

STUDY OF HISTORY.

We have sometimes thought that the study of history was not sufficiently cultivated in our schools and academies. Indeed a student seldom, unless incidentally, acquires a more definite idea of history than he gleans from the classics; and a youth whose studies are confined to the different branches of English letters, generally leaves school with but vague and unconnected notions of ancient or modern history.

The advantages which are derived from the study of history are immense—but they do not seem to be properly appreciated. History has been emphatically termed the "looking glass of the world."—It reflects all the actions of mankind and brings to our view the acts of distant and receding ages. It gives us a prospect of human affairs—it shows us the tumults, changes, wars and convulsions of empires—the politics, religion, virtues, and vices of individuals and nations—it furnishes us with patterns to imitate and examples to deter.

By studying history, a man may grow wise at the expense of the studies of other men. He may thus visit, without travelling, all the habitable parts of the globe. He may converse with the sages of the olden time. He may revel at Babylon with Alexander the great, or sip black broth at Lacedæmon with the pupils of Lycurgus. He may accompany Attilla, the

scourge of mankind, on his devastating routes, or look in upon Peter of Russia, while devising plans to improve the condition of his barbarous subjects. He may go forth with Columbus to discover a new world, or join Napoleon and his numerous hosts in attempting to enslave kingdoms. In a word, familiar acquaintance with history will give a man a certain knowledge of mankind, which every one should possess. It is an important branch of education, which should not be overlooked. It will excite to virtue and deter from vice. It will multiply and enlarge a person's ideas, and stimulate to noble deeds.—*Boston Journal.*

PERSEVERE.

How many young men in our land are wishing and sighing to be great, who, nevertheless, will pass away buried in obscurity? And the reason is a simple one and soon told. They failed in perseverance. There are two principles, which if we possess we may succeed in any undertaking. They are industry and perseverance.

Learning, riches, and honor are yours if you will get to work in earnest and never suffer your steps to flag. Drop by drop the ocean may be drained. Grain after grain the mountain may be levelled. So a little knowledge acquired every day soon swells to a vast amount. The difficulty is not so great by far as you imagine. What others can do why may not you? The trouble is, you see the knowledge others possess, and you wish to get all at once. You cannot do this, therefore you are discouraged. You forget that the road to wisdom is up hill—that all who are there travelled it step by step; and if you would get there you must do it in the same manner. There are thorns in the way which will tax your patience, but every one you pass makes the next seem less frightful and difficult. Then do not go with your head bowed down, murmuring and complaining of your poverty, your circumstances, or you don't know what. But if you have any energy, add perseverance, which is the brightest jewel, and you will surmount the last obstacle. Constant effort *will* succeed. How many are toiling, sweating, heeding for gold, who, if they had made the same exertions to obtain knowledge, might sit with Franklin.—*Independent.*

CONDENSED HISTORY OF STEAM.

About 280 years B. C., Hero of Alexandria formed a toy which exhibited some of the powers of steam, and was moved by its power.

A. D. 450, Anthemius, an architect, arranged several cauldrons of water, each covered with the wide bottom of a leathern tube, which rose to a narrow top, with pipes extended to the rafters of the adjoining building. A fire was kindled beneath the cauldron, and the house was shaken by the efforts of the steam ascending the tubes. This is the first notice of the power of steam recorded.

In 1543, June 17, Blasco D. Garoy tried a steamboat of 209 tons with tolerable success at Barcelona, Spain. It consisted of a cauldron of boiling water, and a movable wheel on each side of the ship. It was laid aside as impracticable. A present, however, was made to Garoy.

In 1650 the first railroad was constructed at Newcastle-on-Tyne

The first idea of a steam engine in England was in the Marquis of Worcester's "History of Inventions," A. D. 1663.

In 1710 Newcomen made the first steam engine in England.

In 1718 patents were granted to Savary for the first application of the steam engine.

In 1764 James Watt made the first perfect steam engine in England.

In 1736 Jonathan Hulls set forth the idea of steam navigation.

In 1778 Thomas Paine first proposed this application in America.

In 1781 Marquis Jouffroy constructed one on the Saone.

In 1785 two Americans published a work on it.

In 1789 William Symington made a voyage in one on the Forth and Clyde Canal.

In 1802 this experiment was repeated.

In 1782 Ramsey propelled a boat by steam at New York.

In 1787 John Fitch, of Philadelphia, navigated a boat by a steam engine on the Delaware.

In 1793 Robert Fulton first began to apply his attention to steam.

In 1793 Oliver Evans, a native of Philadelphia, constructed a locomotive steam engine to travel on a turnpike road.

The first steam vessel that crossed the Atlantic was the Savannah, in the Month of June, 1819, from Charleston to Liverpool.—*Hunt's Merchant's Magazine.*

History of the Steamship Savannah—The First Ocean Steamship of the World.

About the year 1818, Capt. Moses Rogers, then of the city of Savannah, suggested to Messrs. Dunning, Scarborough, O. Sturges, B. Borroughs, J. P. Henry, Barna McKinnie, and others, of this city, the idea of constructing an ocean steamer, for plying between this port and some other in Europe. These gentlemen resolved to try the experiment. They purchased in the city of New York a beautiful ship, well adapted, as they supposed, to the purpose. Allowing the rigging and other appurtenances for sailing to remain, they supplied her with steam machinery and paddle wheels. Her paddles

were constructed so as to be capable of folding up like a fan and being laid on deck, her main shaft having a joint also for that purpose. The wheel house was made of strong canvas, extended on an iron rim.

Her first trip across the ocean was made in twenty-two days between Savannah and Liverpool, in the year 1819. When first descried from the British coast, she was reported as a ship on fire at the mast, and moving without sail. From Liverpool she went up the Baltic, and while lying in th port of Cronstadt, was saved from wreck, durin a terrible storm, in which many vessels were lost, only by the assistance rendered by her paddles. During her stay at St. Petersburg, Alexander, Emperor of the Iron North, pleased with the novel idea of a steamship, presented Captain Rogers with two iron chairs, one of which (the only relic of the adventurous bark) is now in the garden of Mr. Dunning, of this city, and we hope will long be preserved as an honorable memento of one of the most important enterprises of modern times.

On the return of the Savannah from her European trip, she was sent to Washington City, where she was sold and her steam machinery removed. For years afterwards she plied as a packet between this city and New York, under the command of Capt. Aldrich; and was finally wrecked and went to pieces on the back of Long Island.—*Savannah Courier.*

REJOICE.

"Rejoice in the Lord alway."

Oh! I am very weary! Day by day and week by week,
I've hoped with anxious yearning that the Lord his word would speak,
And bid the strange disease be cured, which He hath sent to prove,
The faith and patience of my heart—the strength of my poor love.
He still defers the healing word to say
But cries with loving voice,
"Rejoice in God alway,"
"I say to thee, rejoice!"
My Master! I will strive to learn to wait thy gracious will,
And every unsubmissive prayer and wayward longing still;
Nor only so; for if Thou givest the boon I dare to ask,
I'll cheerfully the lesson learn, nor dream thy work a task.

Oh! my heart is sometimes heavy! and my strength will surely fail
To bear me bravely onward when my subtle foes assail,
Who tempt me to escape the cross and from the burden part,
And cease to clasp the sharp and painful edges to my heart;
But Jesus no such law on me doth lay,
He cries with cheering voice,
"Rejoice in God alway,
"Even in the cross, rejoice"—
My Master! I will hear thy word, for thou hast gone before,
The path of suffering thou hast trod, and gained heaven's open door:
And I will gladly follow thee nor murmur at my lot,
For if God chasten whom he loves, I would not be forgot
Oh, I am sorely tempted! and I venture not to think
How few the drops I've tasted, from the cup I have to drink;
My feet have only touched the edge of that baptismal wave,
Beneath whose fearful, crimson tide, my form I soon must lave.
But Jesus no restraining word doth say,
He cries with loving voice,
"Rejoice in God alway,
"In suffering, rejoice"
My Master, yes, I will be glad, if Thou my aid will be,
And thy dear hand will will give the draught, and shew itself to me;
Perchance thou'lt say in pity for the dead thine eye hath seen,
"Thy feet alone may be baptised, and thou art wholly clean."

Oh Lord my God sustain me! And leave me not alone
When fearfulness and trembling rise, and fiery darts are thrown;
I would not have one cloud dispersed, one bi ter pain removed,
For it is by such ordeals that our faith and love are proved,
But, in the darkest and the loneliest day,
Still let me hear that voice,
"Rejoice in God alway,
"I say to thee rejoice"—
My Master! By the grace thou givest, I can do even this
And in the midst of suffering, find a source of secret bliss;
And promptly answer to the call thy spirit makes to me
Oh blessed Lord I *will* rejoice, I *will* be glad in Thee.

Night Watches.

THERE'S ROOM ENOUGH FOR ALL.

BY WILLIAM LYLE.

There's golden sand in India;
The citron grows in Rome;
And the wild deer finds a covert
In his far-off forest home.
There's many a shining world
In the blue abyss of space,
And a Hand to guide their orbits,
Whose living pulse is grace.
There's a sun for every system,
And a Power that may not fall,
To guard them with Omnipotence;
And there's room enough for all.

Through all Earth's rocky caverns
Old Ocean pours its flood,
To sap its cold foundations,
And to feed its scaly brood.
And still, with every surging sea,
A new host to being springs,
Within that salt-weed wilderness—
Ten thousand hideous things.
Fresh teeming from their Maker's hand,
They crowd each shelly hall,
And swell this peaceful chorus—
"Oh, there's room enough for all."

The glorious Summer rushes
Where the forest shades are dim,

And spreads her floral people
By the amber fountain's brim.
'Neath the oak tree's regal shadows,
O'er the meadows broad and bright,
A world of fairy blossoms
Are born to life and light.
Oh they cling in graceful beauty
To the milky cottage wall;
They diadem the mountain's brow;
And there's room enough for all.

Then why this niggard earnestness
To avoid our fellow man,
When want hath laid its fingers
On his visage lank and wan?
And why this grasping carefulness
To hoard our grain and gold,
When poverty sits mourning by,
On the highway, lean and cold?
The mighty God whose eye of light
Can mark the sparrow's fall,
Hath writ on broad Creation's brow—
"Oh there's room enough for all."

Then read the writing of His hand,
And raise the dying flowers
That bend beneath the crushing weight
Of want's enfeebling powers.
See beauty in the shining stream,
In the towers of golden corn,
In the rosy tint that wakes the lark
From its broomy lair at morn.
God's bounty fills the ear with grain
At Summer's kindly call;
Sweet odors rise to azure skies,
And there's room enough for all.

Go, strew the earth with kindness, then;
Let the cannon's voice be dumb;
Go, still the demon clang of war,
And hush the alarum drum.
Scorn not the meanest wretch that breathes
On Earth's rank, thorny road,
His bosom holds a sun enshrined,
An atom of his God.
Go, preach to heathen nations;
Free their spirits from their thrall;
And join the star-song of the skies—
"Oh there's room enough for all."

LIFE AND ETERNITY.

Life is the veil that hides eternity—
Youth strives in vain to pierce it, but the eye
Of age may catch through chinks which Time has worn
Faint glimpses of that awful world beyond,
Which death at last reveals. Thus, life may be
Compared to a tree's foliage; in its prime,
A mass of dark impenetrable shade,
Which veils the distant view; but. day by day,
As autumn's breath is felt, the falling leaves,
Opening a passage for the doubtful light,
Exhibit to the gazer more and more
Of that which lies beyond—till Winter comes,
And through the skeleton branches we behold
The clear blue vault of day!

Little can be done without determination; and rtainly no great acquirements can be made ithout patience and steady application.

WAGES ON THE RISE.

The average wages of agricultural laborers in England, last year, were forty cents a day. The wages of journeymen carpenters now, in Waterford, Ireland, are eighty-three cents a day.

In Central India the wages of field laborers are now six cents a day, he finding his own food; women receive 4½ cents, and boys three cents. House servants are better paid, as they are obliged to wear rather better clothes.

Thirty years ago a field hand cost his owner, in the Southern States, less than a dollar a week, (interest on his price, and cost of keep;) now, the cost is twice as much.

In 1851, average wages at Lowell, Massachusetts, in the factories, for females, thirty-three cents a day; for males, eighty cents, clear of board; or, fifty-two cents a day for females, and one dollar twelve cents for males, without board. The wages in 1840 were precisely the same there.

The wages of labor at Greenwich Hospital, England, for carpenters, bricklayers, and masons, doubled from A. D. 1735 to 1828, (from 2*s.* 6*d.* to 5*s.* per day.)

The wages of husbandry labor in England, in the year 1709, were equal to the then price of fifty-four pints of wheat; in 1790, to eighty-two pints; in 1832, to ninety pints. (Sixty-four pints make a bushel.)

From William Penn's cash book it appears that in 1699 it required 137 days of unskilled labor to earn a ton of flour—cash wages, thirty-three cents a day. In 1834, such a laborer at Philadelphia could earn a ton of flour in seventy-eight days—cash wages, seventy-five cents per day. Flour was, at the former period, $45.34; at the latter, $58.32 per ton.

Thus, in 132 years in England, the wages of unskilled labor had nearly doubled, when estimated in wheat. In cash they had quite doubled, and in nearly all other commodities required for the support and comfort of life, they had many times multiplied their nominal value. Even in the year 1813, a cottager's Sunday hat cost 20 shillings, now 7 shillings; a shirt, 10*s.* 6*d.*, now 3 shillings; calico, 2*s.* 9*d.*, now 6*d.*; brown sugar, 10*d.*, now 4*d.* In 14 years, from 1820 to 1834, cotton cloth fell from 12¾*d.* to 6*d.* In these years the price of cloth diminished 51 per cent., wages remaining in money-price the same. But what is more remarkable, the money-price of *all* the British and Irish products and manufacturers exported from England had fallen in these fourteen years full forty per cent. The reduction continued steadily till, in 1850, $41.63 would purchase as much of all the articles which make up the multiform exports of Great Britain, as $94 would have purchased thirty years before. The money wages remaining the same, the real wages had more than doubled in thirty years in perhaps everything but wheat and house rent.

The wages of women in the United States, measured in the same way, have trebled since the year 1818—the period of the general introduction of machinery into manufactories.

The wages of husbandry in France have in like manner trebled in 130 years. While the process of doubling the real wages of labor was going on in England, the population rose from five to fourteen millions.

The facts of political economy must have another and fairer hearing than the old school authorities could give them. Increase of population, and the unlimited multiplication of products by the use of machinery, do not depress wages, but, on the contrary, the improvement of the condition of the laborer everywhere keeps even pace with all such increase.

The laws which govern society are better than the disciples of the dismal science imagine. Life is not necessarily a battle, nor is humanity a failure. We have, indeed, a great deal to learn, but we have as much to hope for, which will come in the fullness of time. The present good of this faith is, that we can thank God and take courage. —*N. Era.*

A SHORT ARGUMENT.

A gentleman was reading, a few days since, at a public table, an article against the liquor law of Massachusetts, as depriving men of their natural rights to buy and sell and get gain, and turning to his neighbor, asked him if he did not think it high handed oppression. The gentleman replied:—Sir, call it oppression if you please, I will state one fact well known to myself. A tax bill was recently brought to me on my city property, of $800, for which I gave my check. I carefully looked into the subject and found that $650 of it was for the support of drunkenness. Now what is that but oppression? But I have no rights. Rumsellers have all. They may tax me $650, to support the criminals and drunkards, they make and I must be still." "Sir," said the gentleman, "Massachusetts is right. It is the best argument I ever heard. It has overthrown all my theory about free trade. I will say no more but go the whole with you.—*Temperance Courier.*

GENERAL INTELLIGENCE

FOREIGN.

The Royal Mail steamship Arabia arrived at New York, 13th inst., with Liverpool dates to July 2d.

ENGLAND.—On the 1st inst., in the House of Commons, Mr. Layard stated that it was reported that the Russians had blockaded the entrance of the river Danube, by sinking boats loaded with stones, and that three hundred and seventy vessels had been thereby prevented from leaving the river. He wished to ask government if such was the fact.

Lord John Russell replied, that the government had no such information, but that one of the British Consuls had sent an account reporting that the mouth of the Danube was obstructed from natural causes.

FRANCE.—M. Persigny, Minister of the Interior, summoned the proprietors and editors of the Paris journals, to a conversation lately. In the course of the interview, the Minister stated that the government intended to relax rather than to increase the restrictions on the press.

TURKEY AND RUSSIA.—All is as yet in doubt in regard to the affairs of Turkey and Russia. Nothing has resulted yet from the Porte's rejection of the ultimatum of the Emperor of Russia. It was thought that nothing could be done until the first of July, at which date the opinion was still expressed that the Russian troops had not crossed the Danube.

LATEST NEWS FROM LONDON.—NEW YORK, July 17.—A foreign letter was received this morning which had been despatched, per the Arabia, from Liverpool, by the correspondent of the Associated Press, but the reception of which has been delayed by being sent to Boston.

It is dated Liverpool, July 2d, and states that just as the Arabia was about leaving her berth a despatch was received from London, stating that twelve thousand Russian troops had entered the town of Jassy, situated on the bank of the river Pruth, and within the boundary of Turkey.

This intelligence is most important, if true, as it is an aggression on the part of Russia, sufficient to cause immediate hostilities.

Slave Trade to Brazil at an End.

RIO DE JANEIRO, May 15.

MESSRS. EDITORS:—I send you the following statement and table, which will show you how effectual the determined efforts of Great Britain have been in putting an end to the infamous traffic which has been so long in successful operation between Africa and Brazil. The *whole credit* is due to Great Britain, which Government has never relaxed her vigilance. At present, with such statistics, which there is no doubting, and with a falling off since 1848 from 60,000 to 700, the slave trade to Brazil may be said to be at an end.

Extract from the Report of the Minister for Foreign Affairs of Brazil, presented to the Legislative Chambers of Brazil, May 14, 1853:

"Since my last Report (May 1852) to the present time, there have been only two landings of Africans made in this Empire.

"One took place on the shores of the Province of Rio Grande de Sul, in April of last year. It is estimated that she brought 200 Africans; 24 of them were apprehended.

"The other landing was on the shores of the Province of Rio de Janeiro, and was from the American brig Camargo, on the 12th of December last. It is estimated that she brought 500 Africans; 8 have been apprehended.

"Total of Africans imported, 700; number of them apprehended, 108."

DOMESTIC.

FROM CALIFORNIA.—The steamship Illinois arrived at New York, 11th inst., with San Francisco papers, the mails to the 16th ultimo, and 569 passengers. The Illinois has $1,835,714 in gold.

The account from the mines, are generally very satisfactory.

The markets are more active, and in some articles better prices are obtained.

Laborers are in active demand, in Stockton particularly. Harvest hands and mowers are advertised for one hundred dollars per month.

Letters have been received from China, stating that the Lieutenant Governor of Kiang-see had applied to the foreign Consuls and Commissioners for aid against the insurgents.

Poughkeepsie, July 16.—The steamboat Empire—an old and favorite boat on the New York and Troy line—exploded a boiler about 2 o'clock this morning, when off Clinton Point, which is about seven miles below this city. It appears that a sloop run into the Empire on the larboard side, forward of the boiler, causing a breach in the guards, and the boiler having nothing to support it, fell overboard. Ten or twelve persons were badly scalded, and five or six jumped overboard and were drowned. It is said but three of the sufferers were passengers—the others being employed on the boat.

The Maine Liquor Law bill, was, on Monday the 11th, defeated in the New York Assembly, by a vote of forty-six yeas to fifty-two nays.

Dr. Kane, of the Arctic Expedition, in his recent letter from Newfoundland, states that he allows no swearing on deck, no extravagant threats to insure discipline, and no liquor to be used on board.

Capital Punishment Abolished in Wisconsin.—A bill abolishing capital punishment has just passed the Senate of Wisconsin by a vote of 14 to 9. It had previously passed the House, and as the Governor's assent is anticipated, it will doubtless become a law.

In view of an advertisement asking information in regard to a colored man incarcerated in Arkansas, suspected of being a runaway slave, and in danger of being sold unless he can establish the fact that he is a free man,—the Traveller very properly asks—"What law is that which compels a man to prove a negative?—which arrests and imprisons a man as a criminal, and then sells him into life-long slavery, if he cannot furnish evidence of the falsity of the charges made against him?" It is that kind of law, which is an outrageous perversion of justice, visited by the strong upon the weak.—*Ch. Reg.*

Philadelphia Markets.—Flour and Meal.—Sales of old stocks $5, and of fresh ground at $5¼. Sales for city consumption at $5 25 a 5 50. Rye Flour, $3 75, fresh ground Pennsylvania Corn Meal $2 75.

Grain.—Small sales of new Southern white wheat at 121 a 122½c. Penna. red is worth 111 a 112 c. Last sales of Rye at 83c. Corn—sales of yellow at 56 cts., afloat; last sales of white at 60c. Oats—are worth 41 a 42 cents.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

Friends' Dry Goods Store

Is at the N. W. cor. 7th and Green Sts., Philada.

The subscriber being thankful for the liberal patronage bestowed on him for the last year, and by strict integrity, he still hopes for a continuance of the same, He has now in store a beautiful assortment of goods suitable for Friends. His stock consists in part of Choice shades of Silks, selected expressly for Friends,

Plain styles of M. De Laines, and Lawns,
Selected shades of Alpacas and Coburgs,
Ginghams, Calicoes, Madonas and M. De Beges,
Barèges, Barege De Laines, Mouslin De Laines,
Cap Crape, Crape Leise, Tarleton and Book Muslins.
Book Muslin Hdkfs., Barcelona Hdkfs., Jackonet Hdkfs.
Silk, Mohair and Lisle thread Mitts and Gloves.
Hosiery, Lin. C. Hdkfs., and choice colors Kid Gloves.

Good assortment of Furnishing Goods always on hand, at WILLIAM N. ALLEN'S,
4th mo. 23—3m. N. W. cor. 7th and Green sts.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,
OFFICE No. 132 CHESNUT ST.,
A few doors above Fourth street, South side.
CHARTER PERPETUAL.
CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office. THOMAS RIDGWAY, President.
John F. James, Actuary.
6th mo. 11th, 1853-6 months.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.
Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store. 3d mo. 26—tf.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—The School will continue in session until the first of Seventh month, and the next Session will commence the first of Tenth month.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10.

GEO. A. NEWBOLD, Proprietor and Principal.
JEREMIAH STARR, Assistant.
AUGUSTUS SIMON, Teacher of Languages.
Address Andalusia P. O., Bucks Co., Pa.
N. B. Circulars may be had at this office
2d mo 28—tf.

EYRE & LANDELL,
S W. CORNER FOURTH AND ARCH
Philadelphia.
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.

FEATHERS of all qualities,

BLANKETS, Marseilles QUILTS and COMFORTABLES,

Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.

N. B. Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

VOCAL INSTITUTE, N. E. corner of 7th and Arch sts. Elocution and Rhetoric in all their departments, are taught at this establishment.

Lectures are delivered periodically on the genius and history of the English Language; its grammatical structure, composition and delivery: the physiology of the voice, philosophy of sound and the laws of acoustics, verbal criticism, and poetry.

Pupils aided in their preparation for the Bar, and the Lecture room.

Great care bestowed upon Impediments of Speech, Lisping, and otherwise defective utterance.

Professional men and Elocutionists are invited to visit the Institute, to witness the mode of Instruction, and examine testimonials, references, &c.

H. O. ARTHORP, A. M.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,

OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by
HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.

N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.
1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th s

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SEVENTH MONTH 30, 1853. No. 19.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance.* Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

(Continued from page 274.)

8 *mo.* 11*th*, 1833.—This has been a day of trial—parted with my sister Mary and her little boy, who have returned to their home in Virginia, after a visit to us of about five weeks. My mind has been so much occupied with company for the last week, and the prospect of a separation from my sister, that on going to meeting there appeared no room for the Master.

Two Friends were exercised to speak to some in that situation, which I hope had a tendency to arouse me to exertion, to drive out all intruders from the temple of the living God. In the afternoon a concern revived, which had pressed heavily for several weeks, to go to Spruce Street Meeting. I tried to put it off as at other times, and plead indisposition, but the language presented: Contend not with Omnipotence; he who will save his own life shall lose it, but he who is willing to lose it for my sake and the gospel's, shall find it. I immediately prepared, and went with the comfortable assurance that my Heavenly Father would go with me. Though greatly in the cross, I ventured to express a few words, it being the first time I had thus appeared except in our own meeting; but I felt the sweet incomes of love and peace, which I considered above all price.

13*th*.—Very much engaged in preparing to go into the country, my mind preserved in peaceful serenity.

14*th*.—Went to meeting this morning in weakness, and was led, as at many times lately, into close self-examination, and found so much dross yet remaining that my mind was clothed with sorrow, but felt a living desire that my Heavenly Father will not leave nor forsake me.

As the time approaches for leaving home I feel a great dread, but hope I have a care-taker who will preserve me from anything that will bring a reproach on the blessed truth; and may He do with me as He sees meet.

Arrived at my friend T. Parry's in the evening, very much fatigued with the ride. Next morning felt poorly but thought I was able to go to meeting, was preserved in peaceful silence, and thankful for the favor. During the afternoon I was much concerned lest I should give way to too much levity in mingling with my young friends, many being there, but was enabled to keep upon the watch-tower, where I believe all will be preserved.

17*th*.—Attended meeting at Horsham; a large concourse of people gathered. Edward Hicks present. In brokenness of spirit I was made willing to supplicate the Most High for a little sustenance from his holy hand. The meeting broke under a solemn covering.

19*th and* 20*th*.—Had a chill each day, which has weakened me very much.

23*d*.—Have been led into thoughtfulness concerning my health, but it will not do for me to put too much dependence on outward help, believing that He who afflicts has power to heal.

Have been waiting on my precious friend, P. Parry, who has ruptured a blood vessel. I have never seen more mildness and patient resignation blended in any person; may her example be profitable to me when I am reduced to a sick bed.

25*th*.—Was at Byberry meeting; led into a retrospection of my past life, and found much to mourn over, but felt my follies would be forgiven if faithful for the future.

O Lord preserve thy poor dependent child from being led into anything which is contrary to thy divine nature; strengthen me to perform every duty thou mayst require at my hands, and enable me, dearest Father, to look unto thee with confidence in every trying hour.

Spent the day at J. Comly's, and in the evening returned to my friend P. Parry's at Horsham.

28*th*.—Having for some time felt that it would be right to attend the approaching Quarterly Meeting of Bucks, I felt uncomfortable lest by returning to Horsham I had closed the way for getting there, but my kind friends procuring a conveyance, I accepted it and went to A. Richardson's.

29*th*.—Attended the Quarterly Meeting. Soon

after taking my seat I saw clearly what was required of me, and that nothing but obedience would bring that peace I so much desired.

After expressing what I felt in relation to the attendance of our meetings, particularly those in the middle of the week, upon taking my seat, for want of turning my mind inward to wait for true judgment, I was cast down, and desired to be at home under the watchful care of my friends, ready to believe all I had ever done was wrong; but after meeting, was comforted by many valuable Friends expressing their unity with what I had said, and directing me to the right spot.

I hope I may profit by what I suffer, and not be unnecessarily cast down nor yet unduly raised, which I the most fear, being fully convinced there is much within me ready to be exalted by praise. May I be preserved in humility. Returned home with dear aunt A. R. to dinner.

9 *mo.* 8*th.*—I have had renewed cause to commemorate the gracious dealings of my Heavenly Father with me a poor worm. Since my return home I have been permitted almost uninterrupted access to the fountain of true peace, though felt more stripped and poor yesterday and this morning before going to meeting; but by yielding obedience to clearly manifested duty my joy again flowed freely.

13*th.*—Have been engaged for the last week in waiting upon a sick nephew, with my mind drawn into thoughtfulness respecting the state of our Society, which I think resembles that of the sons of Jacob when they sold the meek-spirited Joseph into bondage, unto whom they had said, "shalt thou indeed have dominion over us?" They were then in a state of fulness and plenty, but the day of scarcity came, in which they were glad to bow in humility before him, though they knew not that it was *he* whom they had conferred together to slay. In their humiliation their brother was made known unto them, with the assurance that if they were obedient to his commandment they should be furnished with food to sustain life through the season of famine. My desire is that we may not prolong this state of famine by refusing obedience to the spiritual Joseph.

16*th.*—Having been strengthened to withstand temptation in most of its ordinary appearances, I have felt fearful of its transformations as into an angel of light, whereby I might be drawn into a snare to be dreaded more than most others. My sincere desire is that I may be favored to know the voice of the true Shepherd from that of the stranger, and enabled to follow its dictates. My mind has been tried all day on account of an opening of duty which appears of a serious character, and my fears excited lest I should give place to anything that does not emanate from the fountain of life and light. Also much tried lest the frequency of my public appearances should cause uneasiness to my precious mothers in the church.

18*th.*—The exercise before alluded to continued with me and increased until I could no longer doubt its origin; and although extremely weak, both in body and mind, went to meeting with a secret petition for divine support, and believe my prayer was heard, for it proved a day long to be remembered by me.

My mind was relieved of the burden that rested upon it. In the second meeting I was favored with a clear evidence that it would be right for me to make a visit to a young woman who requested to be received into religious membership with us. Although I had never been on an appointment of the kind, when the case was brought before the meeting, I felt as if I should be named as one of the committee, which proved to be so.

While sensible of my unfitness, I dare not object, believing my Heavenly Father had prepared the way, and made it so clear and easy that I must walk in it cheerfully.

21*st.*—Oh the weakness of my nature! Have given way to too much conversation, which tends to poverty when not governed by that monitor which cannot deceive.

Dearest Father, if consistent with thy goodness, establish my feet on the immutable rock, that they may not slip and dishonor thy adorable name; hide not thy face from me, neither chasten me in thy hot displeasure; but try and prove me till there remains none of the reprobate silver. My heart is bowed in sadness when I see how frail and weak I am. Only a few days since I was in the enjoyment of thy choicest blessing, and yet so soon to forget and give way to that which is contrary to thy purity. Preserve and strengthen me to be more guarded in future.

29*th.*—Have been permitted to partake at the Master's table of that all-sustaining bread which will nourish the soul unto eternal life. My thanks are rendered for the mercies which endure forever.

30*th.*—Had much satisfaction in a visit with my dear friend M. Sleeper and others of the committee appointed to see the young woman, about sixteen years of age, who had applied to become a member.

I continue to fear lest my great desire that my day's work should keep pace with the day, may be one cause of leading me on too fast, even before my true Guide.

10 *mo.* 6*th.*—My mind has been brought into thoughtfulness and distress, on hearing of a precious-spirited young man, with whom I met when in Indiana two years ago, having lost his reason on account of religious exercise. What a warning to be simply faithful to every manifestation of the divine law, as I am inclined to believe the present situation of this friend may be attributed to an unwillingness to surrender self

the disposal of Him who leads and guides into all truth. Were we more resigned to the cross, we would be enabled to say his yoke is easy and his burden light. I have been led to commemorate the Lord's gracious dealings with me; for when this young man and I met, I considered we were passing very nearly under the same baptism, and yet in mercy my reason has been spared.

9*th*.—Increasingly concerned not to be found dwelling upon the surface; and when it may please my Heavenly Father to withdraw from me to try my strength in this way, which has been my portion of late, that I may abide in my tent to await his return.

10*th*.—Feel much distressed with having so far given way to irritability as to reply hastily to my dear aunt when engaged in domestic concerns. Oh that I may be strengthened to keep a close watch over every thought, word and action, that I may not bring a reproach on the blessed Truth, nor lose that peace of which I cannot be deprived but by yielding to that which is improper.

11*th*.—Have not felt quite satisfied for several weeks with using the term Friend when addressing an individual, but as it is the practice of many whom I considered more perfect than myself I thought the presentation must be the workings of the imagination. But to-day while walking to see a friend whom I had been in the habit of thus addressing, I felt I must take up the cross at that time; and though it appeared a very trifling thing, yet when brought to the test it was magnified into a mountain so great that I thought I could not surmount it, and halted in the street; but finding it would not do to shrink, went on my way and in part took up the cross.

(To be continued.)

WAIT TILL YOU FIND A BETTER.

There are many persons, who, observing how fast their neighbors make fortunes, grow discontented with their own more slender profits. Such individuals often change their business in consequence, sanguine that a new one will prove more lucrative. Generally they are disappointed. They do not understand, in truth, the new pursuit as well as the old. Moreover, they find that what looked so promising at a distance, shows many a drawback on a nearer inspection. The wisest plan is to stick to the business one understands, or, at least, to be certain that the change will be profitable. In other words, *wait till you find a better.*

The same advice will apply to those who think, that, by moving to some other locality, they may have more success. To go to the West, or even to California, may be an excellent thing for many persons. But the emigrants must be those who are suited for new countries, or privation will bring on disease, if not premature death. The life of a farmer on a prairie with no notes to pay, and abundance all round, or that of a miner, digging up solid lumps of ore, without toil or anxiety, appears delightful, when painted in words. But the reality is usually a very different affair. Don't be in a hurry, therefore, to leave your business here, small as it may be. At least be sure what you are doing before you make a change. In fine, keep to your present pursuit, *till you find a better.*

Govern your intimacies by the same rule. Old friends are generally the best. True, they may trespass, at times, on your patience, either by pushing their claims too far, by interfering in your affairs, or by taking undue liberties, as old friends, even the best, occasionally will. But the chances are, if you make a change, that you will not improve matters. The ancient ties, like venerable roots, cling closer than new ones, and may be relied on, in tempests that would tear up their younger rivals. If you are wise, you will never throw off a friend, unless for the grossest misconduct. Reflect how imperfect, at best, is human nature, and *wait till you find a better.*

In social science also the rule will apply. Every new scheme is not necessarily a reform. Nor is it always possible, even where an evil is admitted, to find an immediate remedy. Visionary theorists there are, indeed, who will tell you that they have a panacea for every ill of society. But examine for yourself before you act, and examine thoroughly, not superficially. It is easier to injure than to repair, to tear down than to build up. Progress is the best of all things. But real progress is one thing, stimulated progress quite another. If, therefore, you are asked to assist in repealing any law, even one partially objectionable, consider well whether, on the whole, society will be improved. If this is doubtfull, be not hasty, but leave the law alone—*wait till you find a better.*

As there are always men ready to tell you that society is out of joint, and that they only possess the secret of its cure, so there are others who insist that the faith of your fathers is absurd, if not all religion a delusion. But you need no argument for clinging to your faith. You have never lost a parent, a child, or a wife, if you have not found, that, in the hour of sorrow, religion is the only consolation. All other props give way, that alone sustains you. Mere philosophy can do nothing for you when death enters your dwelling. Hold fast, hold fast to your religion, at least *till you find a better.*

In the thousand exigencies of life, in your relations to your family, to society, to those you do business with, in everything you do, never abandon the old familiar way, until you have thoroughly explored the new one, and known it to be superior. We do not recommend a blind, stationary, stubborn, old-world inactivity. But neither would we have you rush into error on the

opposite side. In a word, never abandon your present course in a hurry, but observe the golden rule of waiting *till you find a better.—Public Ledger.*

From the British Friend.

A CONVINCED FRIEND'S VIEW OF DRESS.

Having heard that a letter has appeared in *The Friend* recommending us to lay aside our peculiar dress, I intend to read it. Meantime, reverting to former days, I remember my own experience in this matter: "Experience is a sure teacher," as saith the proverb.

My parents were dissenters of the Independent persuasion. Their dress was not particularly splendid or extravagant, but much like that of other persons in their circumstances. The servant paid more attention to dress than her mistress; still there was nothing peculiarly plain, so that I had no early bias that way.

I was sent to a boarding-school at Fordingbridge. One day I caught sight of a little boy near the playground wall, who was dressed very plainly. I supposed, by his garb, that his parents were Friends, though he was, I think, the first little boy I ever saw so dressed. I felt something rise in my heart against the little "Quaker boy's" apparel, and thought it odd and singular. I know *now* whence this feeling came.

After leaving school I was placed in a draper's shop. An older apprentice and the head shopman were alive to dress; the former especially. He had been brought up with a dancing-master; my education had been more guarded, so that my vanity was less excusable than his. Being among new fashions, watch-ribbons, Devizes-waistcoatings, &c., carried away my heart. I was so vain as to wish I could afford a new waistcoat every day. My own clothes were cut by the most fashionable tailor in the town. Thus far, then, there was no *prejudice* in favor of plain apparel.

After writing the above, *The Friend* fell in my way. "George Whitehead, the Younger," says he does *not* advocate the laying aside of our peculiar garb, nor has he laid it aside himself. He adds, however, "we shall all admit that a man may be a very good Christian and wear what dress he pleases," and that he knows many young men, "of earnest religious convictions, who think the time is past when our peculiarities had their value"—thus making their present worth = 0. I am not young, having lived half a century; still I can refer to the days of youth, and say how it was with me.

When I lived with a draper at Wells, Somerset, being away from the parental eye, I took more liberty than before. I went one First-day, with a young man of my acquaintance, to see Glastonbury Tor. Passing through Glastonbury an elderly woman Friend caught my eye; she came to the street-door in her simple garb and quiet cap. I was not near enough to observe her countenance, but her *dress* preached a sermon to me there and then. Swift as lightning a witness arose within me which said, "There is a spirit of gravity connected with that simple garb which rebukes the dissipation in which thou art now indulging." This was about thirty-five years since: the "peculiarity" had its value *then*.

About five years afterwards, being deeply convinced of sin, I *felt* that truth, "Ye must be born again." And being privileged to taste the sweetness of Divine forgiveness, I needed no outward teaching to show me that I must renounce vanity in the world's fashions, even as to apparel. I knew no Friends, having scarcely seen a Friend in my life, except as before-mentioned, but I put on a plain coat.

About two years after this a young man, who was an itinerant preacher among the Wesleyan Methodists, being at my mother's house, laid his hand on the collar of my coat and said, "Now, I like this: this is like saying to the world at once, 'We don't belong to you.'" I asked him why, since such was his view, he did not adopt a similar dress. He said, "I would if our preachers did."

Some three years after, passing through Christ church, Hants, a town in which I was a stranger, I went to an inn to lodge; as I entered, the landlady and her daughters were playing cards. The moment they saw my plain collar they cast looks at each other which said plainly, "There's a spirit of gravity connected with that young man's garb that rebukes our card playing." The "peculiarity" had its use *then*.

I should not do justice to the Methodists then residing at country places in Dorset, without observing that there were several pious and simple hearted ones among them, both men and women, who did not consider *dress* as unworthy a Christian's notice; on the contrary, they believed a renewed heart led to a becoming exterior.

There was a class-leader whose own garments were very plain, like those in the portraits of their early preachers. This serious good man went to see a person who had formerly been one of his class; she had laid aside her simplicity of attire, and had on a fashionable bonnet. "O Mary!" said he. This was enough; it reached the pure Witness; she never wore that bonnet again; it was found, after her death, stuffed away behind a clock.

It is quite a mistake to suppose the "peculiarity" of simple dress is of no use in modern times. Not long ago some of the Indians in North America sent a message to Friends from one of their councils, dictated, as they apprehended, by the Great Spirit. "Brothers! we are sorry that some of your young people have departed from the dress of their fathers! so that when we meet our friends, the descendants of Onas, in your streets, we know them not!" Ha

the *peculiarity* which speaks peace to the Red Man no use?

See yon panting fugitive escaping from slavery! the blood hounds are on his track! O! to see a white person in whom he can confide! 'tis a question of life or death with him! Ask of him the value of the Friend's coat, the broad brim, the quiet cap. He can tell!

In our own Old England, too, I cannot doubt that the plain bonnet in a stage-coach, and the plain collar on board a steamer, have frequently prevented the utterance of an oath. Prevention is better than cure.

The value, too, of a plain garb as a "hedge" to the young is truly great. "Wire-Blind," in the same No. of *The Friend*, says it leads them "to avoid evil from an impure motive, namely, the dread of discovery by their fellow-men, rather than the fear of offending their Maker." Should he not rather have said, "*a subordinate motive?*" for public sentiment, expecting *consistency*, is thus made a safeguard to virtue, and such public sentiment is founded in *Truth*, and therefore available for *good*. A youth with a plain collar would not like to be seen at a play; the plain bonnet, too, is a protection against insulting language, should a Friend be obliged to return late to her home, unaccompanied by her father, husband, or brother.

To conclude, let me recommend a remark made by the late Joseph Teffrey (an elder,) to the consideration of "George Whitehead the Younger;" it is this—"Plain dress is one of our testimonies. I never knew *one* person, who was convinced of our principles, who was not convinced of *this*."

B.

JOHN ELLIS, THE INDUSTRIAL AND RAGGED SCHOOL TEACHER.

The best reformatory treatment for criminal and destitute children, is a subject which is deeply engaging the attention of philanthropists at the present moment. Among those persons who have most nearly attained to a satisfactory solution of this problem is John Ellis, who is by trade a shoemaker. Nine years ago he became a Ragged School Teacher. He closely examined the 2000 poor children who passed through the Ragged Schools with which he was connected. He watched and questioned them; made himself acquainted with their secrets; studied the causes which led them to commit crime; ascertained the defects of the ordinary system of prison restraint and punishment; and formed the noble and courageous determination to endeavour to reclaim some of the most incorrigible of these unhappy and neglected children. Friends, neighbours, policemen, and city missionaries alike warned him of the impracticability of his scheme; and even the committee of the Ragged School regarded his proposal with disfavor. But the attempt was made. He began in the 4th Month, 1848, with three lads, who were pupils in the Brook Street Ragged School, in the New Road, London. J. Ellis rightly thought that one cause of their crime was want of employment; "they had never been used to work, and no one had ever taken them by the hand to train them into the way of work." So he employed them at his trade of shoemaking. He supplied them with wholesome food, gave them clothes to wear, and provided them with as many comforts as he possibly could. Each of the three lads had been convicted of crime. One had been several times committed, and had been whipped in jail; the other two were not so criminal, but they had been beggars and very destitute. He at once commenced with a system of freedom and liberty to the lads. He used to go and sit with them for two or three hours a-day, instructing them in the laws of their physical nature, and in the laws of God. His theory is, "If you get the affections, the work is nearly done, and you may mould them as you please." The three boys who were originally admitted, begged him to permit two of their associates to be taken in, that they might be saved from ruin, offering to share their food among them, and to divide three rations into five. The arrangement was made as was desired, nor did the boys repine at their diminished allowance. The number of lads was at length increased to fifteen, but the funds at the disposal of the committee fell off, and J. Ellis's slender resources were severely taxed in his determination to see if these boys could not be reformed.

The worthy treasurer of the Brook Street Ragged School, Platt, was in the habit of inviting these boys to his house, by way of affording them an evening's amusement sometimes, that they might not be induced to go to the penny theatre. A few simple experiments in chemistry, the use of drawing materials, a song or two, or some tricks at conjuring, served to pass a pleasant evening; which, in the language of one of the boys, "beat all the 'gaffs,'" (penny theatres). Upon one occasion, David Power, Esq., the Recorder of Ipswich, was invited to meet these ragged children at the house of his friend Platt. He was much struck with J. Ellis's perfect knowledge of the mental peculiarities of the children he had to deal with, and with the simplicity of his own character. In 12th Month, 1851, a conference was held at Birmingham on juvenile delinquency, which was attended by David Power, who stated the result of J. Ellis's experiment with these lads. In the 5th and 6th Month, 1852, a select committee of the House of Commons—presided over by E. Bains—was appointed to consider the subject of criminal and destitute delinquency. D. Power, in the course of his valuable evidence, called the attention of the committee to the success of J. Ellis's at-

tempts to reclaim boys who were considered by the police to be incorrigible young thieves; and, on the 4th of 6th Month, J. Ellis himself was examined by the committee. He was asked what first turned his mind to the reformation of these criminals? He replied, "The power of religion upon the mind." Being asked the secret of his success, he said: "I at once recognized the boys as my children; they looked upon me as their father; and, the latent power of their souls being brought into existence, there was every feeling that I could expect from a child towards me. My principal object always was to put in their power the means of getting a living, by teaching them a business. With regard to their morals, I thought I could not do better than set before them a good example, and I ate with them, drank with them, and slept with them; and I associated myself with them in every way. I showed them the law of the gospel as well as I could. I am not much of a scholar myself, and therefore I could not cultivate their intellects much."

John Ellis was asked by Monckton Milnes, M.P., "Have you had any boys that you have been obliged to give up, whom you positively could not reclaim?" His answer was—"*I have never seen such a case;* and I have confidence that, if I had any boy who had his right senses about him, I could reform him."

The Birmingham Conference led Joseph Sturge to seek an interview with Ellis. He was delighted to find so many healthy-looking, happy and industrious lads at work, as were then assembled in Stebbington Street, Oakley Square; and the interview ended in J. Ellis's going down to Birmingham, to take charge of some lads who were said to be the most incorrigible young thieves who had ever been in the prisons of that town or the neighborhood. J. Sturge established a Reformatory Institution for Juvenile Delinquents, in the Rylands Road, Birmingham, which has, since last summer, been under the superintendence of J. Ellis. The institution has consisted of a family group of twenty persons, residing together in three cottages. All the inmates have been of the criminal class except J. Ellis and his son; J. Barkham, field-laborer, and his wife, who has acted as matron. The ages of the sixteen persons of the family who have been criminals vary from twelve to twenty, with the exception of one child of only six-and-a-half, and one young man of twenty-two years of age. J. Ellis employed the inmates in various ways, according to their capacity; and so successful has been his method of treatment that, in the First Month, a public meeting was held at Birmingham—Lord Calthorpe in the chair—at which it was determined to establish an industrial institution, to be called the "Birmingham Reformatory Institution," for the care, education, employment and reformation of destitute, neglected children. —— Adderley, M. P., most liberally offered to build, at Saltley, a house with workshops and dormitories, for twenty boys, with space reserved for future additions, and to attach to the building five acres of land. J. Ellis was invited to take the management. The boys who were first under his care, at Birmingham, when he commenced the institution established by Joseph Sturge, were last week removed to a small farm in Worcestershire, called the Rye Fields, where J. Ellis is left at liberty to carry out his plans at the expense of Joseph and Charles Sturge. J. Ellis has an excellent agent for Joseph Sturge's department—one of his old acquaintances in London. He has now under his charge fifteen boys, who have been in eight different jails. Some of them were sentenced to be transported, and all of them were wicked and cruel in the extreme. It is not, of course, pretended that these boys are now perfect, but there has never yet been a case of desertion; and thieving, fighting, swearing, quarrelling, gambling, drinking, &c., which used to be the rule, are now the exception. The Reformatory School is supported by Lord Calthorpe, Lord Lyttelton, —— Adderley, and others, who are thoroughly satisfied with the results of J. Ellis's teaching. If the institution should increase—and it appeals for general subscriptions, being open to the reception of criminal boys from all parts of the kingdom, at a very moderate weekly charge—it is not proposed that the first building should be extended, but that similar buildings should be separately added to it, containing from twelve to fifteen boys each, so as to retain the home character of small establishments for the whole institution.

We are informed that John Ellis knows the lads he has to deal with so well, that they do nothing which he does not in some way become acquainted with, so that they think he is almost omniscient. His object appears to be, not good behaviour produced by compulsion and by measures of restraint, but the eliciting and building up of a character in each convicted child, by which he may be able to resist the temptations to which he will be exposed on leaving his roof.

He never orders them to do anything of which he is not the first to set an example. The lads pass their own laws, but he considers himself as much bound by them as they are. For instance, they have a rule that all must be at home at the same hour in the evening. Ellis was himself late on one occasion; the next morning he went without his breakfast, which was the penalty for the breach of the law they had made; notwithstanding the entreaties of the lads that he would make an exception in his own case. On another occasion, they were all occupied in under-draining a field. The work was very laborious, and some of the lads' hands began to blister and bleed; they showed them to Ellis, but he showed them that his hands were bleeding and blistered too, and they resumed their work without a mur-

mur. He is a man of the truest piety and kindness of heart; and all these various attributes and virtues give him an influence over the lads, which leads to the most extraordinary and successful results in the way of reforming them. "And when you speak to him about it all, (says a friend of J. Ellis,) he always speaks of himself as nothing—as an instrument only—and that all the glory is God's."

John Ellis was born on the 9th of 11th Month, 1809, at Swaffham, of humble but respectable parents. His father enlisted into the 56th regiment, in 1794, and after serving in Holland and in the West Indies, was discharged, in 1809, in the city of Cork. He married a native of Ireland, and returned to his native town, where he was sergeant in the Norfolk Volunteers, and sergeant-major in the West Norfolk Local Militia, until the peace which followed Waterloo. He is still living, and in the enjoyment of a small pension. John, who was the third son, was taught the trade of a shoemaker, and came to London about the year 1833, to work for his brother, S. Ellis, of Albany Street, where he resided until 6th Month, 1852. In his humble way he has been a great reader, and has especially endeavoured to study the human heart. His friends state that there is an amount of benevolence in his character inconceivable by any but those who are intimately acquainted with him. He has been twice married, and lost his second wife about four years since. He has only one son (by his first wife,) now about twelve years old, who has been of great assistance to his father in his reformatory plans. J. Ellis thus describes his system to the Select Committee of the House of Commons:—

My system is a system of privilege; I have, perhaps, twenty degrees of privilege, such as favor, food, liberty, indulgence, kindness, and so on. I have quite sufficient rewards and punishments. You must have a system of rewards and punishments, but of mental, nor corporal punishment; for if you get hold of the mind, you will find that it is capable of suffering far more than the body.

. . . With regard to their labor, I put the boys all on a pivot of their own. I make them move in a circle with regard to their labor. I say to them, "If you do so much labor, all you do over you shall be paid for." That was a system they liked, they could gain by this, and, of course, they could get my favor, and food; and a boy that was industrious and willing to do all he could to oblige me would be raise l to a better state of work. He would sit near to me at my table, and he would receive marks of favor of different sorts, he would have a better pair of boots made, better clothes, and various other little things that are great things to him; whereas a boy that would not work would not have a penny to spend, nor any clothes. Whenever I saw anything wrong, I have been used to warn them, and say, "Now, do not do that again." Though I never used the rod, or anything else of that sort, there is a feeling in these lads that brings them to perfect submission; they dread my looks, or a frown, or a word from me more than they would dread the lash.—*Band of Hope Review.*

For Friends' Intelligencer.

During an omnibus ride in the city of Philadelphia, a conversation occurred between two persons, who with the writer were the only passengers. The first was a woman—the second a young man who came in after the writer—and between them there was a cordial, friendly greeting. Enquiry was soon made of the young man how he liked his location. His answer gave insight into his profession or calling. He said "it was pleasant," and that he had "many nice people," &c., &c. That he had "gathered a flock who were scattering for want of a pastor." The latter remark called my mind home to our own Society—to revisit mentally many a little flock who have no outward pastor or preacher, but who are believers in the doctrine of the blesse l Jesus to the woman of Samaria.

"Woman believe me, the hour is near
When He, if ye rightly will hail him,
Shall neither be worshipped exclusively here,
Nor yet at the altar of Salem.

"For God is a spirit, and they who aright
Perform the pure worship he loveth,
In the heart's holy temple, shall seek with delight
That spirit the Father approveth.

"And many this prophecy's truth can declare,
Who within have livingly known it;
Whom God hath instructed to worship him there,
And convinced that his mercy will own it."

The mind reverted to the rise of our Society, when silent, spiritual worship, and waiting upon the Lord, were prominent peculiarities. *And how was it then?* There were seasons of refreshment in His presence, while not a word was spoken, but there were also many great and powerful ministers raised up, to testify of his goodness, and to proclaim the way of life and salvation to the children of men, and *these* were instruments in "turning many from darkness to light, and from the power of Satan (or evil) to the living God." Mankind remain in similar conditions at this day. Various are their states. There are those now to whom this instrumental aid would be helpful—to whom the cup of cold water would be refreshing, and the bread which the Master had blessed and administered, through the medium of a disciple, would prove invigorating.

Therefore do I believe, that it is consistent with Infinite Wisdom to send laborers into the vineyard; and that the same qualifying power is able to raise up "judges as at the first, and counsellors as at the beginning." The call still goes

forth, "Enter ye into my vineyard;" and it has often felt to me that if faithfulness was abode in, and the purifying and crucifying power of truth submitted unto, there would be in many of our little bands, scattered here and there, delegated shepherds raised up, who, under the command of the one great Shepherd of the sheep, would be instrumental in keeping the flock together, yea, and of gathering others into the fold.

7mo. 1853. W.

The domestics in the royal family of George 3d having liberty one evening of going to the play, an elderly female being a Methodist, declined going, and the king accidentally meeting with her accosted her thus: "Why, Mrs. Clark, how is it that you are not gone to the play?" She meekly replied, "Please your Majesty, if it please God to send the messenger of death to me, I should not like that he should find me at the playhouse."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 30, 1853.

Books.—In our last number, some remarks were made on the kind of reading best adapted to enlighten the understanding and improve the heart. We shall now resume the subject, with reference especially to the mercantile community.

In our large cities, there are many thousands of young men and women employed as apprentices, assistants and clerks in commercial and manufacturing establishments. Public libraries have been provided, in some places, for this class; but there is reason to apprehend that they do not so generally avail themselves of the privilege as would be desirable. Among the causes that prevent them from devoting their leisure hours to useful reading, the following may be enumerated, viz: The frequenting of theatres and other places of amusement, the reading of too many newspapers, and the prohibition of books in places of business.

It is scarcely necessary, in this place, to adduce arguments against frequenting theatres, as most of our readers are probably aware of the grounds on which Friends, and other serious persons, object to those schools of vice. All places of amusement which stimulate the passions, and foster a desire for novelty and excitement, are unfavorable to the steady pursuit of knowledge, and to the growth of the virtuous affections.

The reading of many newspapers is a great obstacle to the acquisition of substantial knowledge; inasmuch as it consumes a large amount of time, and, very generally, occupies the mind with subjects of transitory interest. When we consider the quantity of letter-press contained in some of these "folios of four pages," and how large a space is appropriated to partizan politics and other matter equally objectionable, it must be obvious to every reflecting mind, that those who devote much time to such reading will derive from it but little that is calculated to enrich the intellect or improve the heart.

The entire prohibition of books to be read in places of business, may not be a general practice, but there is reason to believe that it prevails to a considerable extent in mercantile houses.

No reasonable person would maintain that clerks, and others employed in such houses, should be allowed to read when they have business that requires their attention; but there are seasons when the claims of business are relaxed, and even suspended for a time. During these seasons of leisure, the clerks in some houses are idle, or only employed in reading newspapers or unprofitable conversation. Why should useful books be prohibited at such times? Perhaps it may be answered that studious habits are unfavorable to business, and that clerks, if allowed such reading, would be reluctant to leave it, in order to wait upon their customers. This objection applies equally to newspaper reading, which is generally permitted; and it cannot be denied that habits of idleness are more unfavorable to success in business than habits of study.

The prohibition has probably grown out of the introduction of novels, and other exciting works, into counting houses, and assuredly these should be prohibited; but in the perusal of history, biography and works of science, there is no probability of the mind being so engrossed as to neglect the calls of business.

It is desirable that merchants, as a class, should be possessed of general knowledge, in order to fit them for the important station they occupy in society, and hence they should encourage in their clerks the pursuit of those branches of literature and science which enlarge the mind and prepare it for a career of usefulness.

Would not this end be promoted by relaxing the rule in question, so far as to allow the introduction of useful works, to be read only in seasons of leisure, and under their own supervision?

Died,—At Sandy Spring, Montgomery Co., Md. on the evening of the 12th inst., in the 24th year of her age, Anne W., wife of Isaac Bond, and youngest daughter of the late Thomas Wetherald. And on the forenoon of the 19th inst., her infant son, Joseph, aged four weeks five days and a half.

A stated meeting of the Joint Committee of Friends' Central School will be held on Fourth-day afternoon next, the 3rd proximo at 4 o'clock P. M.

JACOB M. ELLIS, *Clerk.*

Philadelphia, 7th mo. 30th, 1853.

LETTER FROM R. MASON.—NO. V.

6th month, 1841.

MY DEAR FRIEND:—I have had seasons of precious communings with thee since we parted. Often when seated upon the portico at eventide, viewing the beauties of nature spread before me, a feeling undefinable, but replete with calm enjoyment, has been my privilege. Whilst thus enjoying the blessing of a mind attuned to harmony, my beloved young friend has been remembered. Thy secret exercises and the discouraging prospects that sometimes cast a sombre mantle over thy spirit, and clothe in doubt all thou hast hitherto done in carrying on the work of Him who sends by whom he will send, his messages of love to his creature man, have come before me, and I have wished thee seated by my side, that I might encourage thee to renew thy confidence in the sustaining arm of Israel's unslumbering Shepherd.

I know it is unprofitable to dwell upon the gloomy side of things. I sometimes think it is one of my besetting sins. Its tendency is to intercept a holy ardor to fulfil all the counsel of the Most High; hence, weakness ensues, then blindness. I am speaking of my own experience, my dear; so far as it coincides with thine, I desire thee to profit thereby.

Every age of our Society has had its conflicts, growing out of diversified sentiment. This is our day, and surely it is one of close proving, but let us not be dismayed; rather let us press onward, doing our own work, not looking at the weakness of the instrument as unfit for the purposes of Infinite Wisdom. He giveth grace to the humble, and He hath declared that His grace is sufficient for thee. At our meeting on 5th day we had several visitors; our friend I. spoke interestingly and instructively, commencing with the vision seen by John in the Isle of Patmos—an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth. Its applicability to our state was clearly illustrated; that we had the same teacher whereby the prophets, the apostles and the forefathers of our religious profession were taught; the same God over all, rich unto all, was extending his love unto us. There was no cause for any to be discouraged; and pressingly urged to faithfulness. I felt he was a messenger to me, to stir me up to a more vigilant watch over my own spirit.

It is comfortable to be with our dear ———. He made an effort and attended our meeting on 5th day, but he is very feeble, and feels assured his stay in mutability must be of short duration; his mind is calm, and I believe he is daily exercised to draw nearer and nearer to the Fountain of life, in order that he may know and do all that is lacking of a preparation to join the just made perfect. Three weeks yesterday since I left P., and no tidings from thee or any of the band, to whom my spirit is preciously united; and for whose abiding at Jerusalem, until endued with power from on high, I am often led to crave. May this continue to be your safety. My mind is often with J. T. I am well satisfied the Master has a work for him to do. He often feels encompassed with discouragements, but the acknowledgement, "Lord, thou knowest all things thou knowest that I love thee," will not avail when the subsequent command is received and not obeyed, "feed my sheep, feed my lambs." How is our beloved P.? Tell her my mind is oft with her, desiring she may live upon the manna freshly gathered every day. Perhaps some of you may feel bound in spirit to come and see how it fares with the flock in this part of the land. Many no doubt want washing, shearing, feeding, and penning in the fold, of which Christ is the true Shepherd; but it is agreeable to the purposes of his wisdom to delegate co-workers with him; keep a listening ear to his voice, dear ones, and follow closely to his call. I should love to meet you, but not in your own will and way do I desire to set any to work. When it is well with thee, forget not thy friend and elder sister, who often feels as the hindermost of the flock. R. M.

For Friends' Intelligencer.

"BRETHREN MIND YOUR CALLING."

"There are various gifts but the same spirit," the same eternal operative Word *in all*, which, if heeded, would unite all in a harmonious labor for the promotion of Truth. And minding "our calling" we should be found doing the work assigned us by the great Architect, without inquiring why our brother was not required to labor in the same manner. Actuated by the spirit of love and charity, we should be prepared to help every one his neighbor, and to say "to the brethren, be of good courage." So "the carpenter could encourage the goldsmith, and he that smoothed with the hammer, him who smote the anvil, saying, it is ready for the soldering," and it would be "fastened with nails that it could not be moved." In the requisite care for the right fulfilment of our own duties, we should find but little time or inclination to scrutinize others, being willing to leave them to the merciful and just Judge unto whom we are all accountable, and before whose righteous tribunal we must sooner or later appear. Let then every one "mind his calling," for in no other way can another important injunction be fulfilled viz., "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Being obedient to the "word nigh in the heart" is suffering our light to shine, or, in other words, placing the lighted candle "upon the candlestick that it may give light unto all that are in the house." And if

found thus following the dictates of this pure spirit, our works will prove to our fellow men that our Father in heaven is worthy to be glorified, for his power is altogether sufficient to preserve from evil.

If those who are professing a belief in the immediate teachings of the spirit of Truth would keep the eye single to its simple intimations in the secret of the soul, and were concerned to follow them, there would be greater evidence of its wonder-working power to be seen among men; the effect would be so manifest in life and conversation that even he who runs might read the inscription of holiness unto the Lord.

7*mo.* 1852. T.

ANCIENT MINUTES.

One of the most ancient books of record of the Society of Friends in America, is probably that belonging to the Monthly Meeting of Third Haven, near Easton, Maryland. Many of the minutes in this book are interesting and peculiar. During a very transient opportunity for selection, the following were copied and are now presented to those who have a taste for things of olden time in the Society:

At our Monthly meeting at the house of Sarah Stevens, Dividing Creek, 26th of 9th mo., 1702.

The last will of Alice Kounerly being read in this meeting, wherein she willed her negro woman Betty and her child to Dan Cox, in consideration that he should pay twenty shillings annually, for the full term of thirty years, to this meeting, for the paying of travelling Friends' ferriages in Dorchester county, or what other occasions Friends may see meet—which said negroes are delivered to Dan Cox; therefore, this meeting advises Dan Cox to be at our next Monthly Meeting, to answer such questions as may be asked him concerning premises.

First record in the ancient book of Minutes now in the keeping of James Dixon, of Third Haven Monthly Meeting, viz:

At our Men's meeting at Wenlock Christison's, the 24th day of the first month, 1676.

It was thus concluded by the meeting that the meeting house at Betty's Cove should be finished as followeth, viz.: to seal the gable end and the loft with clapboard, and make a partition between the new room and the old, three feet high; ceiled, and with windows to lift up and down, and to be hung with hinges, according to the direction of Bryan O'Mealy and John Pitt, who are appointed by the meeting to have the oversight of the same, and to be done with what conveniency may be.

Next date, 5th mo., 1676.

It is thought fit by the meeting that a stock be kept among Friends to pay for books, and to be disposed of as Friends shall see need from time to time for the service of truth, every Friend being left to his own liberty and freedom what to give, upon which Friends subscribed as followeth:

William Berry, 400; Bryan O'Mealy, 400; John Pitt, 350. 17 Friends subscribed—whole amount 4790—believed to be *pounds* of *tobacco.*

At a Man's meeting, held at John Pitts, 30th of ye 9th mo. 1677.

Jane Greenaway dying at Thomas Taylor's, did, a few days before her departure, desire that what charge and trouble Friends had been at with her in her sickness, should be satisfied out of her own things in her trunk, according to the judgment of Friends. So the request of the meeting is, that William Berry and William Southbee do take an account of what she hath, and out of it satisfy the said charge, and to order the remainder according to her mind when living.

At a Man's meeting held at Howell Powell's ye 17th of 3d mo., 1677.

William Southbee and Joane Lee signified to the meeting their intent of coming together as man and wife, according to the order of Truth, to which the Friends signified their liking, and advised that it might be spoken to again at our Half Year's Meeting, at West River.

At a Man's meeting held at Howell Powell's 14th of 4th mo. 1678.

John Webb having built a boat suitable for the service of Truth, and accommodating Friends in the ministry in their travels to Virginia and otherways, and having rigged and fitted her every way for service, did intend her for the service of Truth and Friends upon his own charge, but ye meeting judging it to be too great a charge to lie upon him, she being for the public service on the account of Truth, have thought fit and do judge it meet that John Webb should have paid him out of the stock this year, the sum of twenty-six hundred pounds of good tobacco, and that the said boat is committed by this meeting to the custody, charge and safe-keeping of John Webb, Wm. Stevens, Jr., Wm. Sharp, and Lovelace Gorsuch, for the service, and she and all things belonging to her being the meeting's, and not to be disposed of but by order of the men's meeting, or as the above said Friends shall see meet for the service aforesaid.

At our Monthly Meeting at John Pitt's, the 28th of the 9th mo. 1679.

This meeting hath desired and advised William Jones and Sarah Hall not to proceed in marriage till William Jones's wife hath been dead a full twelve month, and if the meeting receives some lines from Thomas Olive, that Sarah Hall is clear, so far as he knows, betwixt this and the said time, that then they may proceed. In which time, the meeting hath taken care to procure an answer from Thomas Olive, and hath desired Ralph Fishbourne and William Jones to send and procure an answer from Thomas Olive, which they have given up to effect.

A MARRIAGE LETTER.

The following was written twenty years ago by a lady of great literary distinction, to her cousin of New York, on the eve of his marriage, and accompanied by a pair of blue mixed stockings, knit by herself, as a present:—

DEAR COUSIN:—Herewith you will receive a present of a pair of woolen stockings, knit by my own hands, and, be assured, that my friendship for you is as warm as the material, active as the finger work, and generous as the donation.

But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark in the first place that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed, and so, alas! is the thread of life. In these, however, the white predominates, expressing my desire and confidence, that thus it will be with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is blue, which is excellent, where we do not make it too blue. Other appropriate thoughts rise to my mind in regarding these stockings.

The most indifferent subjects when viewed by the mind in a suitable frame, may furnish instructive inferences, as saith the poet:

> "The iron dogs, the fuel tongs,
> The bellows that have leathern lungs,
> The fire-wood, ashes, and the smoke,
> Do all to righteousness provoke."

But to the subject. You will perceive the tops of these stockings (by which I suppose courtship to be represented) are seamed, and by means of seaming are drawn into a snarl; but afterward comes a time when the whole is made plain, and continues so to the end and final toeing off. By this I wish to take occasion to congratulate you that you are now through the seaming, and have come to plain reality. Again, as the whole of the comely stockings was not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair equal piece of work which you see; so life does not consist of one great action, but millions of little ones combined: and so may it be with you—no stitch dropped when duties are to be performed—no widening made when bad principles are to be reproved or economy is to be preserved—neither seaming nor narrowing where truth and generosity are in question. Thus, every stitch made right and set in the right place—none either too large or too small, too tight or too loose: thus may you keep on your smooth and even course, making existence one fair and consistent piece—until, together having passed the heel, you come to the very toe of life, and here, in the final narrowing off and dropping the stitch of this emblamatical pair of companions, and comforting associates, nothing appears but white, the token of innocence, purity, peace and light. May you, like these stockings, (the final stitch being dropped, and the work completed,) go together from place to place where you were framed, to a happier state of existence, a present from earth to Heaven. Hoping that these stockings and admonitions may meet a cordial reception, I remain, in the true-blue friendship, seemly, yet without seaming

Yours from tip to toe.

DR. BAILEY ON SLAVERY.

Dr. Bailey, Editor of the National Era, a paper devoted to the cause of anti-slavery, is on a foreign tour. In one of his letters he gives his views on an important subject, as follows;

"When abroad, while frankly admitting the enormity of Slavery, the American Anti-Slavery man should be at pains to show how, why, and where, it exists—the peculiar difficulties in the way of its abolition—the limitations upon the people of the free States, and on the power of the Federal Government—not in justification of the wrong, but in explanation, so as to prevent misconception and exaggeration, and to show the degrees of responsibility in the case, sustained by different sections of the country. Above all, he should take care to show the great good his country enjoys, and is doing in almost all other respects. This is the plain duty of an enlightened Patriotism: this, too, he owes to the cause of Democracy, of self-government.

As to the duty of Americans abroad, in relation to foreign Anti-Slavery movements, every one must judge for himself. *My* legitimate theatre is *at home*. When I assail publicly an evil in my country, I shall do it *on the spot*, where I cannot easily be misapprehended, where I can be effective, and where I may meet promptly all responsibilities. I will not arraign America at the tribunal of the world, but I will arraign Slavery at the bar of public opinion in America."
—*Christian Register.*

Believe, and you shall love; believe much, and you shall love much; labor for strong and deep persuasions of the glorious things which are spoken of Christ, and this will command love. Certainly, did men indeed believe his worth, they would accordingly love him; for the reasonable cannot but love that which it believes to be worthiest of affection. O this mischevious unbelief is that which makes the heart cold and dead towards God. Seek then to believe Christ's excellency in himself, and his love to us, and our interest in him, and this will kindle such a fire in the heart as will make it ascend in a sacrifice of love to him.—*Taylor.*

THERE'S A SILVER LINING TO EVERY CLOUD.

BY ELIZA COOK.

The poet or priest who told me this
Served mankind in the holiest way;
For it lit up the earth with the star of bliss
That beacons the soul with cheerful ray.
Too often we wander despairing and blind,
Breathing our useless murmurs aloud;
But 'tis kinder to bid us seek and find
"A silver lining to every cloud."

May we not walk in the dingle ground
When nothing but Autumn's dead leaves are seen;
But search beneath them, and peeping around,
Are the young Spring tufts of blue and green.
'Tis a beautiful eye that ever perceives
The presence of God in Mortality's crowd;
'Tis a saving creed that thinks and believes
"There's a silver lining to every cloud."

Let us look closely before we condemn
Bushes that bear no bloom or fruit;
There may not be beauty in leaves or stem,
But virtue may dwell far down at the root;
And let us beware how we utterly spurn
Brothers that seem all cold and proud—
If their bosoms were opened, perchance we might learn
"There's a silver lining to every cloud."

Let us not cast out Mercy and Truth,
When Guilt is before us in chains and shame,
When Passion and Vice have cankered youth,
And age lives on with a branded name:
Something of good may still be there,
Though its voice may never be heard aloud;
For while black with the vapors of pestilent air,
"There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come,
Heavy and dull, and blighting and chill,
Shutting the light from our heart and our home,
Marring our hopes and defying our will;
But let us not sink beneath the wo;
'Tis well perchance we are tried and bowed,
For be sure, though we may not oft see it below,
"There's a silver lining to every cloud."

And when stern Death, with skeleton hand,
Has snatched the flower that grew in our breast,
Do we not think of a fairer land,
Where the lost are found, and the weary at rest?
Oh! the hope of the unknown Future springs
In its purest strength o'er the coffin and shroud—
The shadow is dense, but Faith's spirit-voice sings,
"There's a silver lining to every cloud."

COLOR, NO INDEX OF WORTH.

God gave to Afric's sons,
A brow of sable dye,—
And spread the country of their birth,
Beneath a burning sky!
And with a cheek of olive, made
The little Hindoo child;
And darkly stain'd the forest-tribe
That roam our western wild.

To me he gave a form
Of fairer, whiter clay,—
But am I, therefore, in his sight,
Respected more than they?
No.—'Tis the hue of deeds and thoughts
He traces in his Book;—
'Tis the *complexion of the heart*
On which he deigns to look.

Not by the tinted cheek,
That fades away so fast,
But by the *color of the soul*,
We shall be judged at last.
And God the Judge, will look at me,
With anger in his eyes,
If I my brother's darker brow
Should ever dare despise. L. H. S.

FLOWER THOUGHTS.

On receiving some early blue Violets.

BY AN INVALID.

Sweet Violets! ye take me back through many by-gone years,
'Till on my memory's faithful page, my childhood's home appears,
To those bright days, when first to find your heads above the mould,
Smiling like lovely fairy gifts, brought happiness untold:
How glad I used to hail the warm, the sunny breath of Spring,
Knowing what darling visitant it would be sure to bring.

Am *I* indeed that child? Ah! years have wrought a wondrous change,
Since I, 'mid early flowers and leaves, could free and joyous range!
Am I that child? Subdued and saddened more by trials keen,
Than even by life's added years, I'm not what I've been!
No gaiety, no rapturous bliss, but only still content,
Is all I now can feel, if any joy to me is sent.

Even the blessed sun, whose light should chase away all gloom,
Must no more shed his glowing rays within my shaded room;
And oft, I listless, languid lay, through weary hours of pain,
In idle wondering if health will e'er be mine again;
And when the first soft breath of Spring comes gently floating by,
And I know the flowers wake to life, 'tis hard to check a sigh.

But oft, into my darkened room, some fragrant blossoms steal,
To cheer my soul with loving words, and pain's deep wound to heal;
They bear a silent message kind, of Christian sympathy,
From friends, who would dispel the cloud which often hangs o'er me;
Oh, there is no mourning heart on earth, no spot this side the tomb,
Where flowers, tender, soothing flowers, with comfort may not come.

Yes! many a flower dear to me, has often found its way,
To breathe its gentle solace, while its fleeting life could stay:
And many a flower always blooms beside my bed, to bless
My soul in its deep sorrow, by its calm and tenderness:—
For every kindness I receive—each look and smile I see,—
And quiet tones of earnest love—*heart flowers* are to me.

Each dear caress, each speaking glance of patient watching care,
And kind forbearance to me shown, is like a flower fair;
That soft'ning my else rugged path, with fragrance pure from Heaven,
Reminds me of the Sun, from whom all light and peace are given:
These loving blossoms in my path, point upwards to the sky,
Recalling to my thoughts the care of Him who dwells on high.

And other flower-like gifts there are, which in the garden ground
Of my repurchased heart should grow, and shed an odor round,
That should be nourished by the well of living water deep,
Which He who bought my worthless soul, hath given me to keep,
That so, when He at harvest time shall come to gather fruit,
He there may find the plants he set have taken lasting root.

There the *Flower of Submission* to a loving Father's will,
Should bloom in modest, lowly grace, in bending beauty still:
The *Flower* of *Patient Suffering*, when God appoints a cross,
That blossoms heedless of the storm, and fearful of no loss;
The *Bud* of perfect *Trustfulness*, which ne'er can open wide,
Until the soul has learnt *in full*, the love of Him who died.

There, too, the *Flower* of *Thankfulness* through every day of pain,
That feareth not, nor shrinketh from the thunder cloud and rain,
But ever lifts its beauteous head amid the pelting shower,
As if to bless the Gracious Hand for its reviving power,
And then, if once again the sun in splendor shineth clear,
Its silent hymn of thanksgiving, the list'ning God will hear.

The *Flower* of *Ready Gratitude* to friends that bear so much,
When sick impatience starts aside from e'en the tenderest touch—
Oh might this blossom ever blow beside that well of love
My spirit's inmost being knows, its fondness true to prove!
But ah, so poor and weak a heart as mine will always be,
Fails, e'en in this glad duty, to the friends so dear to me.

The *Flower* of *Hope of Life*, Eternal Life, must ever grow
And flourish where our blessed Lord and his good spirit sow;
The *Flower* of *Faith* which they implant and water every day,
Can never die within the heart, which owns the gracious sway;
The *Flower* of *Charity* toward God and man is there for aye:—
Faith, *Hope* and *Love!* a garland meet to blossom in the sky!—

Night Watches.

A SIXPENCE WELL INVESTED.

The other day we saw a bright eyed little girl some seven or eight years of age, tripping along the streets, with a basket on her arm, apparently sent on some errand. All at once she stopped and commenced searching for something among the snow and ice.

'Twas evident it was something of value, and that she was in trouble. Her search was eager and nervous—the bright smile had vanished from her face, and tears were running down her cheeks. A gentleman passing at the moment noticed the tribulation of the little creature, and asked her what was the matter.

"Oh, Sir," said she, her little bosom swelling, and tears choking her voice, "Oh, sir, I've lost my sixpence."

The gentleman took a piece of money from his pocket, and called her to him, saying "Here, dear, don't cry for the lost sixpence—here is another," and placed it in her hand.

"Oh! dear sir," said she, as she bounded forward, "how I thank you."

Her great grief was removed, the bright smile was restored, the apprehension of a mother's frown for her carelessness was gone, and her little heart beat light again.

Think you that man, as he remembers that pretty face, beaming with gratitude and joy, will ever regret that well invested sixpence? A whole world of happiness bought for sixpence! How easy a thing it is to shed sunshine on the hearts of those about us.—*Rome Citizen.*

Of temperance as an element of visible success the world has probably heard enough, until it shall be prepared to receive a nobler idea than is now prevalent, of what *temperance* is. To abstain from intoxication, and the like filthy sensualities, is quite right, as abstaining from theft and murder is, but *temperance* implies far more than this. *He* is not temperate whose chief delight is in the gratification of his appetites, no matter how innocent in themselves; *he* is not temperate who indulges a craving for anything that impairs his capacity for usefulness or his moral influence over those around him. The smoking parson and the wine-bibbing doctor, are, in a moral view, as clearly intemperate as the forlorn victim of inebriety, who staggers by the door of the church and dies of *delirium tremens* under the nose of the doctor.

Whatever in the way of aliment or beverage conduces to our intellectual or physical stamina; whatever conduces to health, vigor, efficiency, longevity, it is temperate to eat or drink in moderation; whatever goes beyond this and is imbibed for the pleasure of taste, or the temporary nervous excitement derived from it, is *intemperate*, though it were homely bread or the purest spring water. Such is the radical defi-

nition of temperance and intemperance, whereby our lives, our habits, our appetites, should be tested, and, thus tested, who can doubt that intemperance, next to indolence, if not even before it, is the main cause of failure in life.

Where is the man who can truly say, I have been temperate in all things through life, and yet I am needy, discomfitted, and wretched. How many may not, on the contrary, look back through the mist of parted years and say, "There, and *there*, and *there*, I squandered time and money, on the gratification of an appetite, by which my physical nor my moral constitution was in any manner benefitted, and the hours, the sums thus squandered, would, if saved and put to use, have insured me, by this time, independence and competence." Ah! intemperance, as the gratification of sensual appetite in defiance of moral law, has been the chief source of human misery and failure from Eve's day to ours.—*H. Greeley.*

"Nothing gives so high a polish as true religion. The courtesy of Christianity is equally visible in health and sickness, in retirement as in a crowd, in a cottage as in a palace; it is equally solicitous to avoid offending the poor and low, as the rich and great; recollecting that, to the poor the Gospel was first preached, and that the Saviour of the world ennobled their situation by choosing it for his own."

GENERAL INTELLIGENCE

FOREIGN.

The Steam Ship Franklin, from Havre via Cowes, arrived at New York on the 20th inst., and the Mail Steamer Arctic on the 23d.

England.—After a protracted Cabinet Council, held at London on the 2d inst., it was reported that the English and French fleets were to enter the Dardanelles as a countermove to the expected passage by the Russians into Turkey. Notwithstanding the warlike appearances of matters, however, hopes were still entertained that peace would be preserved, as negotiations would probably continue even after the occupation of the principalities. The report, received in London on the 2d, that the Russians had entered Jassy, caused a panic at the Stock Exchange.

The rumor was denied on the 4th by the Austrian Minister. It was still believed, however, owing to the fact that the Paris Moniteur had announced the receipt of official despatches from St. Petersburg decreeing the occupation of the Dalmation provinces of Turkey.

France.—This has been a melancholy week in the commercial circles of Paris. This effect has been produced by the increasing difficulties on the Eastern question, and is felt in all branches of trade. Manufacturers have suspended their purchases of raw material, and the demand for exportation has experienced a remarkable check. Tradesmen of every description are heard to complain, because the diplomatists engaged in the affair have not ere this put an end to the present state of uncertainty, which, if prolonged, will do more injury to trade than a regular declaration of war between Russia and Turkey.

Russia and Turkey.—Count Nesselrode has issued a new circular, more impudent than his last, claiming that Russia occupies the Danubian principalities because the French and English fleets occupy Turkish waters; and he hints, not clearly, that the Russians will refuse conciliation until the fleets are withdrawn, expressing, however, Russia's willingness to evacuate the principalities when her demands are fully granted.

This note partially opened the eyes of the European public, who see the necessity of bringing matters to a settlement, Russia's object being merely to gain time and render her position impregnable.

The public are constantly amused by despatches of a pacific tendency; the latest, implying that France and England had last week forwarded to St. Petersburg a moderate note, making conesssions to both sides to end the matter, to which answer was expected in about a week from the 11th of July. Until this answer is received, all is mere guess work.

A report has been circulated, which, if authentic, is highly important, to the effect that the mission of M. Bruck, the Austrian Envoy to Constantinople, instead of being conciliatory, is quite the contrary; and that he has made an imperative demand on Turkey for all the concessions previously refused to Count Leningen's mission.

The Prince of Servia has offered to place 45,000 men at the disposal of the Sultan. Forty-four vessels of war were being armed at the Arsenal, and the militia of Constantinople were called out.

It was stated that the occupation of Moldavia, by the Russians, had caused Austria to unite cordially with England and France. Prussia remains neutral.

Letters from Constantinople, under date of June 20th, say, in a month more, the Porte will be able to have on foot, 250,000 men.

The correspondent of the Trieste-Zeitung writes, that the Turkish fleet in the Black Sea numbers 1000 guns, and the Russian fleet in the same sea, 1500 guns.

The Turks are laboring hard, erecting blockhouses on the heights which command the entrance to the Bosphorus from the Black Sea.

The Emperor of Russia issued a manifesto on the 26th of June, denying that he wished for war, and throwing the whole blame of the conflict, if one should ensue, upon the shoulders of the Ottoman Porte.

The Latest.—*By Telegraph to the London Times of July 13th.*—The French Minister of War is asserted to have addressed the President of the Chamber of Commerce at Nantez, in the following strain:

"We are not bent on making a war, but if the Emperor, to whom the honor of his government is dearer than all, should think that the national honor exacts war, he will certainly not recoil from the necessity."

The Paris Bourse was dull on Tuesday, and a majority of the funds had declined.

A despatch from Vienna, dated July 11th, says that Austrian troops were about to be concentrated near Peterwarden, for the protection of the frontier.

It is said that the Porte will publish a proclamation, in reply to the Emperor of Russia, setting forth all the injustice suffered from Russia, by his country, for above a century.

From the Danubian Principalities we learn that the Divan of Moldavia met at Jassy, on the 27th of June. Its first act was to vote an address of devotion to the Czar.

An army of 80,000 Russians are to occupy the Principalities, and contracts for their rations have been concluded for nine months.

In a riot which occurred at Smyrna, resulting from the arrest there, by the Austrian authorities, of M. Costa, Kossuth's emissary, the Captain of the U. S. Frigate St. Louis, demanded to have the prisoner delivered up to the protection of the United States, and would have taken possession of Costa by force, had he been able to establish any claim to the protection of the United States. In consequence of the row, the Austrian Minister demanded and received satisfaction from Turkey, in the discharge of the Governor of Smyrna.

DOMESTIC.

The bill abolishing capital punishment has been signed by the Governor of Wisconsin.

Gerrit Smith has just made a donation of $25,000 to the city of Oswego, for the purpose of establishing a public library.

Singular Trial.—Rev. C. W. Ruter, presiding elder of the Madison (Ind.) District, is to be tried at the next term of court for employing a colored preacher from Louisville to preach to his colored brethren in Madison, which is a violation of the constitution of that State; which says, "that any person who may employ any negro or mulatto coming into the State after its adoption, shall be fined in any sum not less than ten nor more than five hundred dollars."

PHILADELPHIA MARKETS.—FLOUR AND MEAL.—We quote good old stock at $5.25; fresh ground is held at $5½. Sales for city consumption at $5.50 a 5.75. Rye Flour, $3.75. Fresh ground Pennsylvania Corn Meal at $3, and Brandywine at $3.37½.

GRAIN.—Sales of Southern red Wheat at $1.10 a $1.12½. Rye is steady at 83c. Corn is dull, and offered at 70c for yellow. Oats—Some Southern are are reported at 36c.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.

PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store. 3d mo. 26—tf.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address the Principal.

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853-6 months.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—The School will continue in session until the first of Seventh month, and the next Session will commence the first of Tenth month.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10.

GEO. A. NEWBOLD, Proprietor and Principal.
JEREMIAH STARR, Assistant.
AUGUSTUS SIMON, Teacher of Languages.
Address Andalusia P. O., Bucks Co., Pa.
N. B Circulars may be had at this office.
2d mo. 28—tf.

EYRE & LANDELL,
S W. CORNER FOURTH AND ARCH
Philadelphia.

Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E. EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.
FEATHERS of all qualities,
BLANKETS, Marseilles QUILTS and COMFORTABLES,
Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.
N. B. Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

VOCAL INSTITUTE, N. E. corner of 7th and Arch sts. Elocution and Rhetoric in all their departments, are taught at this establishment.

Lectures are delivered periodically on the genius and history of the English Language; its grammatical structure, composition and delivery: the physiology of the voice, philosophy of sound and the laws of acoustics, verbal criticism, and poetry.

Pupils aided in their preparation for the Bar, and the Lecture room.

Great care bestowed upon Impediments of Speech, Lisping, and otherwise defective utterance.

Professional men and Elocutionists are invited to visit the Institute, to witness the mode of Instruction, and examine testimonials, references, &c.

H. O. APTHORP, A. M.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,

OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by

HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.
N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.
1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, EIGHTH MONTH 6, 1853. No. 20.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 291.]

20*th*, *First-day*.—Attended meeting, in which my faith and patience were a little renewed, though I thought, for a time, my heart much resembled a rock, insensible to that which is refreshing and good. For two months past I have had a prospect of making a little visit to my friends of Wilmington in their Monthly Meeting capacity, and the time being now near, I have been deeply thoughtful on the subject because of my great poverty; but the language has frequently been, "trust thou in me and I will go with thee;" and not being able to put it from me, thought best to mention it to an elder of our meeting, who appeared to approve of my going, and gave me much good counsel; but at present I am only living by faith; if light springs up I trust strength will be afforded to walk in it.

30*th*.—During the last week my mind has become more tranquil and resigned to what appeared to be required, and by giving up my strong will have been permitted once more the enjoyment of the presence and approbation of my heavenly Father. His love has flowed freely through my heart this day toward my endeared young friends, with desires that they with myself may be willing to give up all to serve the best of masters. Made a visit to a friend who was near his close, and was truly rejoiced to find him alive to his situation. What a blessing to be prepared to meet the Bridegroom when he cometh.

To-morrow being the day pointed out for me to go to Wilmington, I have felt grateful to the Author of all our sure mercies for preparing the way so clearly that I am willing to walk in it. May He who alone can direct aright be pleased to go with me and keep me as in the hollow of his holy hand.

11*th mo.* 2*d*.—Just returned from my visit, and have had abundant cause to commemorate the goodness of my heavenly Father who sustained me in every trying hour. Attended Monthly Meeting yesterday, and through divine aid was enabled to yield obedience to manifested duty. The kindness and attention manifested by my friends was so much greater than I deserve, that I thought it must be on account of the love they bore my father. May a constant watch be maintained, lest the deceitfulness of pride and self-love should, in an unguarded moment, take root and destroy the precious life and love of God in the soul.

3*d*, *First-day*.—Under a deep sense of my own unworthiness and the goodness and mercy of my heavenly Father, I felt drawn in this morning's meeting to ask for the blessing of preservation; under this exercise I was very sensible of divine support.

5*th*.—Attended our Quarterly Meeting; and truly it might be said, the Lord "arose with healing in his wings;" the lukewarm and careless were invited to close in with proffered mercy; the weak and faint-hearted were encouraged to press forward, and I thought if we did not profit by these labors, condemnation would be ours.

6*th*.—Left home in company with my cousin, Jane Johnson, to make a visit to our friends at Bradford and New Garden, with some prospect of attending Caln and Western Quarters.

7*th*.—Having given way to rather too much conversation last evening, at our friend M. Hayes', I have been humbled under a sense of my imperfections; spent most of the morning in a low spot, with fervent desires to be preserved more constantly on the watch-tower.

10*th*, *First-day*.—Attended a small meeting at Marlborough, and for dedication received the reward of a quiet and resigned mind.

13*th*.—Were at our kind friends, Benjamin House's, and accompanied them to their little meeting at Marlborough, and felt that we were not forgotten by the great Shepherd of Israel, who has promised that where two or three are gathered in his name, he will be in the midst of them. May I never forsake this Shepherd, but follow him, though he may lead me in paths so narrow that it will be necessary for me to be stripped of everything of my own in order to walk therein.

14*th*.—Notwithstanding my precious feelings

last evening, this morning I found self rising into dominion, until He who ought to have had the rule was shut out of his temple.

We attended Caln Quarterly Meeting; had several lively communications, but my stubborn heart had been resigned to the government of self-will, therefore was I left to mourn my destitute and forlorn situation with scarcely hope enough to put up my petitions for the assistance of Him whom my soul loveth, amid all my frailties.

15*th*.—Laid awake greater part of the night. Found my cousin J. anxious about me; may her prayers prove availing. In the afternoon left Bradford and went with our friend T. Pearl to Wm. Chandler's, where we were received by my dear friend, L. Seal, with all the warmth of her affectionate heart.

16*th*—Still much left to myself. Oh the anguish of a soul bereft of its beloved. A little comfort has been meted through the blessed assurance that if I would submit to be governed by the captain of my salvation, he will be my shield and battle axe in every trying hour.

Our friend Lydia joined us in a visit to uncle F. Hobson's, at New Garden. In the afternoon attended a meeting of the Abolition Society in Friends' meeting house. I have rejoiced to find this subject increasingly claiming the interest of the community; and I believe the time is not far distant when justice mercy and truth will prevail; or this once highly favored land be visited with the just judgments of an offended God.

17*th*, *First-day*.—All went to meeting, where, through adorable goodness my spirit was refreshed and I was enabled to renew my covenant, and through obedience I was made to rejoice as on the banks of deliverance. Oh the joy there is in doing the Lord's will! May I never again depart from him who has promised to be unto me a Father and a Friend. Spent the day at cousin T. Whitson's in company with many of my precious young friends, whose society is very interesting to me; if possible, more so than formerly, though under a very different feeling. My desires, though feeble, are often raised on their behalf while they are around me engaged in pleasant conversation.

19*th*.—Attended Grove Quarterly Meeting, which was a season of renewed favor. Many living testimonies were borne, and I was made to bow tremblingly before the great I Am. The business of the meeting was conducted with life and solemnity. It left so sweet a covering over my mind, that stillness during the evening was the most desirable dwelling place. Lodged with my precious friend, L. Seal, and found that her feelings were in unison with my own. I can in sincerity adopt the language, "Lord what is man that thou art mindful of him, and the son of man that thou visitest him?" Blessed forever be his adorable name, who sees not as man sees, and in his unbounded goodness and mercy is willing to receive us as in his arms, though so often rebellious against his holy will.

21*st*.—In the enjoyment of peace and tranquillity of mind, we attended a meeting at Kennett Square appointed by L. M. and H. W.; they were both favored in a very feeling manner to open to the view of those assembled, the truths of the gospel. I have felt an increase of bodily disease since leaving home, but desire patience may be granted sufficient for the trials of my day.

22*d*.—Though visiting all day, have felt but little inclination for conversation, my mind having been under a solemn covering, during which time I have found my confidence in the preserving Power much strengthed. May I more and more gather unto it.

23*d*.—Took an affectionate leave of our dear friends at New Garden, and reached home in the evening. Found all as well as usual, which is cause of thankfulness.

24*th*, *First-day*.—Attended meeting twice. I had afresh to feel the importance and solemnity of the occasion, and as my eye was kept singly attentive to the pointings of truth, I was comforted with the evidence that I was under the protecting care of Him, who is able to open or shut in his own time.

30*th*.—Feel to acknowledge the many favors and mercies extended to us poor creatures, and the importance of humility on our part as recipients thereof. During the past week, my thoughts have dwelt much on the baneful effects of detraction. Oh the injury it has done. Many have been almost ruined by some trifling circumstance being painted in high colors and related in a manner calculated to excite prejudice; then when the slightest stain is made on the character, every report, ever so groundless, gains implicit belief, and in this manner many a precious individual has been injured in the eyes of his fellow-man, becomes discouraged, and eventually a cast away. I ardently desire preservation from this great evil. May I maintain the watch, that I sin not with my lips.

12*th mo*. 1*st*, *First-day*.—Went to meeting under a painful exercise, but by abiding the turning and overturning of the divine hand, desiring not to put a hand to the ark unbidden, nor yet withdraw it in my own will, I was graciously permitted to know my mind peacefully released, and to experience the protecting care of my heavenly Parent, who has promised to be a present helper. Blessed forever be his adorable name. May my faith and confidence therein never fail.

8*th*.—A week has passed, leaving but little trace of advancement in my heavenly journey. What have I done that would glorify my heavenly Father, or promote the good of my fellow beings? I mourn over some misspent time. Although engrossed in company, I have suffered much in spirit, having often had to mingle in

the circles of the giddy and the gay, when my mind was greatly bowed, and I would gladly have been in the blessed enjoyment of retirement. Surely it is an unspeakable favor to be permitted often to retire and hold communion with the divine mind; with Him, who hath promised to hear the cry of the poor and needy. May I wait in the everlasting patience when the cloud hangs over my tabernacle, and be preserved from murmuring. If the mind be settled on the immutable rock, nothing will be able to hurt or destroy.

10*th.*—A feeling of sad desertion continues to be my allotment. A close self-examination has been made, and though I cannot charge myself with any great breach of the law, yet weakness has crept in gradually through unwatchfulness.

11*th.*—Permitted to approach the divine presence in prayer. Paid a visit to the remains of a dear cousin, who was taken off this busy stage by a rapid consumption, in the prime of youth and beauty. The occasion impressed my mind with the necessity of being prepared for such a change, and I felt the desire that my days' work may be done in the day time, that when the pale messenger arrives I may be ready to render my account with joy. Grant, dearest Father, an increase of faith and confidence in thy all-sufficient power, that so, in heights and in depths, I may be kept in my proper place, and know what thy will concerning me is.

12*th.*—Had much solid satisfaction in a visit to a poor sick woman, who (though very destitute as to this world's goods) is enabled to look with confidence to her God for every needful supply, and she told me that in times of extreme pain, she felt more relief through such dependance than through any outward means. There is profit to be gained from such visits. The mind is led to compare their privations with our many comforts; and sometimes we have to feel we are too unmindful to return thanks for the many good things we enjoy.

15*th.*—My mind has been much engrossed by a consideration of the propriety of joining a female association about being formed for the purpose of diffusing information on the subject of slavery. Think best to decline the invitation at this time, though, if I could see my way clear, it would be my desire to join, as it is a deeply interesting subject to me. I desire to keep on the watch tower, that nothing may enter that will have a tendency to unsettle or overcharge the mind.

22*d.*—A fear has attended my mind, lest, in the attendance of our religious meetings, a formality has obtained among us that is at variance with the spirit of true devotion. Oh there is a want of ingathering of soul among us. We are too much looking out for words. May we be more spiritually minded, and thus offer that worship which will be accepted.

29*th.*—It has been my portion to be baptised into suffering during much of the past week, feeling stripped and poor and in need of all things, and fully sensible that of myself and in my own will I can do nothing that will be acceptable unto Him whom my soul loveth. A dear friend was livingly exercised in this morning, in our meeting, on a subject that has rested with weight on my mind of latter time. It was that the minds of the people might be drawn to an inward and spiritual worship, and not be found resting in a formal and lifeless profession.

(To be continued.)

THOMAS CLARKSON'S *account of his conference with the Emperor of Russia, at Paris, on the 23d of September*, 1815.

When I arrived at Paris, the Emperor of Russia had just left it, to review his armies on the plains of Vertus; which journey occupied some days. On his return to Paris I wrote him a letter. I stated in substance, that having heard, when he was in London, from the Duke of Gloucester, from Mr. Wilberforce, from Sir Robert Wilson, and from the three good Quakers, viz., Mr. Grillett, Wilkinson, and Allen, to whom he had granted an audience for two hours, of the interest which he (the Emperor) had taken in the cause of the unhappy Africans, I had sent him a complete set of my works through the hands of Lady Warren, which she delivered to Count Nesselrode, as a small testimony of the respect and esteem I felt for him on that account; but on further consideration of the subject, I had not been satisfied with myself; and knowing that he was in Paris, (which was comparatively a short distance) I had determined to go thither and thank him in person for all his efforts on behalf of that injured people, and to implore, should any future opportunity offer, a continuance of his favor toward them. This letter I carried to the baroness Krudenu, (a Russian lady of quality,) and sat and conversed with her on the subject for near an hour. The baroness is a lady of the most exemplary life; she devotes herself to religion. The Emperor of Russia generally calls on her every evening at 7 o'clock, to converse on spiritual subjects; it was on this account I carried my letter to her, and also one from the duke of Gloucester to the Emperor, which was intended as an introduction of me to the latter personage. The baroness assured me that she would deliver both of them into the hands of his majesty, as soon as she could see him. In the course of two days I received a letter from the baroness, that the emperor had received and read both the letters in her presence; and that he was apparently much pleased with them. He desired her to instruct me to thank the duke of Gloucester for his letter of introduction of me to him; and with respect to my letter, that that part of it had given him pe-

culiar satisfaction, wherein I had mentioned the names of those three good men whose conversation had so much interested him when in London. He desired her to add that he was then exceedingly occupied, but that in a short time he would make an arrangement for seeing me. On the 22d day of September, I received a message from the baroness Krudenu, that the emperor desired my attendance at her house the next day at 11 o'clock in the morning. Accordingly I went, and expected to find him there, but it appeared that he had sent one of his own domestic servants to show me the way to him. This servant I followed closely to the Palais de Bouton. When arrived there, he conducted me through several rooms, and at length left me in a spacious apartment, in which were two or three Prussian officers who were on guard for the day; here I remained for some time, when another of his domestics came up to me and desired me to follow him. He led me through three other rooms into a fourth, in which was a gentleman, who said, "the emperor is in the next room and expects you," and immediately opened the door. At this moment I felt a little embarrassed as to what I should say, but I was instantly relieved from this feeling, by the affability of the emperor. He came to meet me to the very door; he then took my hand into his own and led me into the room, and immediately broke silence by addressing me in English. He said (still continuing my hand in his own) that he considered I had done him honor by coming from England expressly to see him. He was not in the habit of making compliments. He meant what he said; he should not easily forget my visit; I had only done him justice when I considered him to be the friend of the poor Africans; he had always been the friend of the poor Africans; he had always been an enemy to the slave trade; he had indeed known nothing more of it than other people; he knew only that the Africans were taken from their country against their will, and transported to the colonies of foreigners, for whom they were made to work, under a system commonly called cruel. But this he considered an outrage against human nature: and this alone had made him a determined enemy to the traffic; but when, in after time, he had read more books which had furnished him with particulars on the subject; and when he had seen the print of the slave-ship, he felt he should be unworthy the high station he held if he had not done his utmost in all the late political conferences on the subject, "to wipe away such a pestilence from the face of the earth." After this he let go my hand, and we stood talking face to face. There was no other person in the room. I told him that I had long ago understood (as I had the honor of informing him in the letter) that his disposition towards the oppressed Africans had been such as I now had the satisfaction of hearing from his own mouth; that his kind disposition towards them was now generally known, and appreciated by the friends of the cause in England; that it had given them pleasure beyond measure, to find that this injured people had so powerful a protector and friend; and I could not doubt that he (the emperor) should any opportunity offer, would continue to advocate their cause. He replied that he would never desert it. In the original treaty with France he had taken a very active part in their behalf, but the obstacles were so very great on the part of the French Government, which at that time had great and extravagant colonial schemes in prospect, that he found it impossible to realize his wishes. In a period succeeding this, viz., during the Congress at Vienna, he had exerted himself again; he had united with the British minister in their favor, and though new and great obstacles had arisen upon the part of other nations concerned in the odious traffic, he trusted that some further advantages had been gained there; something like a foundation of a new treaty had been laid there; and at a subsequent period, viz., very lately (that is since his last arrival in Paris) he had again taken up the cause in conjunction with the British minister. Again he had been so successful that France had agreed to give up the remaining four years continuance of the trade; so that another nation had been added to the list of those who had agreed to abandon the infamous traffic. I replied, that we were all of us sensible that great things had been done, for which we could not be too thankful, and that he (the emperor) had been a most powerful instrument under Providence in accomplishing them. But those in England, who had been the means of developing and bringing to light the mass of crime and suffering continued in the slave trade, and whose feelings, perhaps, had led them to be too sanguine in their expectations, had been disappointed,—I hoped his majesty would excuse the freedom with which I was going to speak. Here he nodded assent. I then resumed,—"had been disappointed in finding that the allied sovereigns at the congress of Vienna, had not proclaimed the slave trade piracy; this would have been a noble declaration in the face of the whole world, in favor of justice and religion; and it would *only* have accorded with the principles all of them were daily obliged to confess in the administration of their respective governments. They were all obliged to punish, and thus try to put an end to *robbery* and *murder*; this was essentially necessary, or their governments could not go on; but the slave trade was a combination of robbers and murderers, and it was deeply to be lamented, under this and every other view of the subject, that such a noble decree had been overlooked. The emperor, with great consideration, admitted the truth of what I had said; he admitted that it would have been more worthy of

the congress to have passed the decree now mentioned; and morever, the continuance of the slave trade by the allies was in direct variance with their own principles as governors; but that we could not cure great and inveterate evils at once; besides, the difficulties at Vienna were greater than I had any notion of. The decree which I had mentioned, might have been passed if some of the most powerful sovereigns had agreed upon it; and if at the same time they had agreed to use force; but the congress at Vienna consisted of sovereigns united, and in alliance for one great object, viz., the future safety, peace, and tranquillity of Europe, where harmony was essentially necessary as far as it could be obtained; this harmony must have been broken if such a decree had been persisted in; he trusted, however, our great object would be finally accomplished, in consequence of what had already taken place. Indeed, he did not doubt it; great progress had already been made; a new nation (France) had now fully come into the measure; he did not doubt from what he had seen and heard, that Spain and Portugal would follow. If any other exertions were necessary on his part, it was only necessary for us to point them out, and he would attend to our suggestions on principles of duty. I might return to England, with the assurance from himself, that he would not desert the cause of the injured Africans; he would never disappoint our hopes; and if I myself or one of the individuals who had labored in that glorious cause, should be disposed to write to him, I was at liberty to do so; but I must write to him fully and without ceremony, as to a friend acting in and for the same great object; he added, "I trust we have so labored in the congress, that the result will be very satisfactory to all Christian people." This last sentence was uttered after a pause, and as if it came out unexpectedly. I was at a loss to determine whether it related to the slave trade, or to some arrangements at the congress at Paris, respecting religious toleration, or any other religious subject; and while I was reflecting upon it the emperor turned to another subject, and asked how Mr. Allen, Mr. Wilkinson, and Mr. Grellet were, and where they were now? I replied, that the two former were in England, and were well when I saw them last; but the latter was gone home to America, to the bosom of his family. The emperor said the two hours conversation he had with them in London, were amongst the most agreeable hours he had spent in England. The religious opportunity which he then had with them had made a very serious impression on his mind; such an one, indeed, that he believed he should never forget it; and he could not but have a high regard for the Society to which three such good men belonged. With respect to the Society itself, it seemed to him as if its members (considering the plainness of their dress, and appearance, and the simplicity, yet independence of their manners) approached nearer the primitive Christians than any other people. He might say the same of their doctrines; their first great doctrine of the influence of the *Holy Spirit*, was the very corner stone of religion. Here he abruptly asked me if I was a Quaker? I replied, I was not in name, but hoped in spirit. I was nine parts out of ten of their way of thinking; they had been fellow-laborers with me in the great cause; the more I had known them, the more I had loved them. The emperor said, (putting his hand to his breast) I embrace them more than any other people; I consider myself one of them. I told him that as he had such an esteem for them, I would furnish him with one or two anecdotes which I had no doubt would please him to hear, but more particularly if he had not heard them before. His predecessor, Peter the Great, professed an attachment to the Quakers similar to that he (the emperor) had just expressed; he was acquainted with the great William Penn and others of the first founders of the Society, and when he worked at the dock yard at Deptford, in order to learn practically the rudiments of naval architecture, he frequently attended the Quakers' meeting house there, where he conducted himself with all due solemnity and decorum. The emperor said he had known that anecdote before. I said that with his permission I would relate another. The same Peter the Great, about sixteen years after he had left England, went with an army to Frederickstadt. On his arrival there, one of his first questions was, whether there were any of those good men called Quakers in the place, and being told there were, he signified his intention of attending one of their meetings, accompanied by his suite. He heard the discourse which followed with great attention and interest, and bestowed his commendations upon it. He (the emperor) might remember this was precisely his own case, when last year he attended the Quakers' meeting-house in St. Martin's Lane, so that he had (probably without knowing) trodden in the footsteps of his predecessor. The emperor thanked me for this anecdote, which was new to him, and said he could not follow a better example than that of Peter the Great, and desired to follow him in every thing that was good. He then asked me if Mr. Wilkinson and Mr. Allen were of any profession? I replied that Mr. Wilkinson was a minister of the gospel; that he devoted himself to his religious office, and that Mr. Allen was in trade, but that he spent his time principally in *doing good;* here I could not resist the impulse I felt to do justice to the character of my friend by an eulogium, in which, however high it might appear, I was conscious it did not exceed the bounds of truth; after which, I said, that of the many objects which engaged Mr. Allen's attention, that of forming public schools

was amongst the foremost, and that I knew he wished that similar establishments might be formed in the emperor's dominion. He abruptly replied that I knew there were schools in Russia, but that perhaps they were not on so improved a plan as those in England. I answered him by saying that the difference laid there. I then said afterwards, in the mechanism of the English schools, and in consequence of the great number of boys which one master could teach, education became cheap, so as to be even in the power of the poor. I then enlarged on the benefit of education. I observed that his empire was great and powerful, but what would it be if his subjects were improved by a wise and universal education; his empire would be more powerful, more happy, and more permanent; nothing contributed so much to make subjects useful, orderly, virtuous, and happy, as an acquaintance with the truths of the gospel; and education, inasmuch as it taught them to read, was one of the outward means of enabling them to honor these truths; in this point of view these schools were of inestimable value. He replied that there was no sure foundation for peace, order, and happiness among men "but the Christian religion;" and added, "this is quite as necessary for kings as for the people." I then informed him that Mr. Allen and those that labored with him on this subject, were not laboring for a private or a partial good; their views extended to the whole world, and for this purpose they were educating foreigners of different nations, to qualify them to carry the system of British education into the countries to which they severally belonged. They had lately educated one from Denmark; and another from France; and they would be very glad to educate one from Russia with the same design. On hearing this, the emperor seemed to be well pleased, and said, "you may be sure I should be glad to promote the system in Russia;" and he said he was sorry to take leave of me so soon, but he had more engagements than he feared he could perform whilst he stayed in Paris. He added, "remember me kindly to Mr. Allen and his good friends, the Quakers; and tell Mr. Allen I wish him to write to me on the subject of his schools; he may depend on my countenance in Russia." He then took hold of my hand and said, "my best wishes attend you to England, and if I can at any time be useful to the cause of the poor Africans, you may always have my services by writing me a letter." T. C.

The inebriate has no home. He has no place to lay his head, and every man who loves the name of 'Home, sweet home' should fear to touch a drop of that which will rob him of the place he loves. The indearments of home and all that dwell there, urge men not to touch the intoxicating bowl.

THE TRAVELLING SEASON.

We are in the midst of the season for travelling. Excursions to favorite places of resort, visits of friends, the invasion of the quiet of the country, and a longing for woods and waterfalls, are the characteristic pursuits and tastes of the season. Everybody is on the wing that can fly. The impulse is too natural to be resisted and too useful in many of its effects to be censured. The change it secures is as salutary as it is agreeable; the monotony of business, the cares of life, need the respite which such a habit of summer travel affords. The man of business needs the moral and social alleviation which absence from the scenes of toil and calculation and labor may furnish. The mother needs a temporary respite from the dull routine of household cares. There is scarcely any traveller in the dusty roads of life who may not find invigoration as well as refreshment in a brief repose by the wayside. Life will last longer and its duties be better performed for the respite. The bow always bent loses its elasticity, and mind ever on the stretch parts with some of its directness, vigor, and power of application. Travelling is therefore not to be condemned as wasteful either of money or time. It may prove a wise and prudent expenditure of both to regain the lost bloom of the cheek and the quickened vigor of the nerves and the renovated cheerfulness and elasticity of the spirits.

But healthful and agreeable, though it be, travelling is far from being without its peril. We do not speak of the material perils of life and limb from exposure to accident or sudden death; but the moral peril into which the luxury or the intercourse or the dissipation of the summer recreation may introduce the traveller. The Christian needs a special guard upon his heart at such a time. Temptation comes in her gentlest and most plausible guises at such times. Indulgences which would find no quarter in the conscientious spheres of home and business, clamor loudly when the mind is free from the restraints of accustomed associations. But a man's religion is not a thing of place and circumstance, to be worn at home and put aside in the trunk, like a bible or prayer book, at Newport or Saratoga. A miserable bargain is made if in regaining health we lose God. It ought not to be so: travelling should minister to the purest devotion of the heart. The country is full of suggestion to a pious mind. The eloquent woods and waters, smiling fields and sunny landscapes, the gentle skies and the soft summer air, are sermons of God's goodness and beauty which should make the spirit sensitive to every good influence. Intercourse with absent friends, the recall of old and precious associations, ought to soften the heart into harmony with every gentle virtue and holy inspiration. The incidents of a summer tour are all adapted to enliven the sensibilities, to quicken the affections, and to conduct the soul to its best moods of experience.

Then how many precious opportunities of usefulness meet the Christian traveller. The religious conversation; the kindly, disinterested act; the gift of a tract; the example of piety; furnish occasions for Christian usefulness which, perhaps, the whole circle of the year at home might not supply. With the heart alive to the calls of duty, and quick to see and improve the means of usefulness, the traveller may do good wherever he goes and get good from every scene.

When one who holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings—
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.
As when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvas furled,
In some safe haven of our Western world,
'Twere vain inquiring to what port she went;
The gale informs us, laden with the scent.

To obtain the benefits, moral, social, and physical, which a season of summer recreation may furnish, undiminished by a sense of spiritual damage, and untarnished by the recollections of folly or sin; to bring to the returning duties of the autumn an invigorated body, a cheerful spirit, and a heart enlarged, softened, and spiritualized by communion with God, the experience of doing good is a blessing which we devoutly imprecate for all of our readers who may travel.—*N. Y. Evangelist.*

SOLEMN AND EVENTFUL QUESTION.

An old Congregationalist minister of the Gospel, just closing the 77th year of his age, who is engaged in preparing a book for publication in the city of New York, has been in the habit, for a short time past, of dining at a coffee-house, where, at that hour of the day, uniformly, a company of more or less sober gentlemen, of various ages, were engaged in a kind of game at a table in the middle of the room, merely for pastime, without bet or wrangling among them. On the last day of September, at noon, there were but two at the game--one youngerly man from Europe, and a man of upwards of sixty years of age—who pleasantly busied themselves in their mode of pastime, while the old minister was taking his mid-day repast. A thought came into his mind on the precious value of time, which was so often wasted as though useless, good for nothing. This led him at the close of his repast to step to that table, and put the following question to the gentlemen at their play:

"What value would you set on sixty minutes of time if you could be assured that this, and this one hour only, were allotted you to seek and secure an eternal interest in the kingdom of heaven?"

They both appeared astonished, but made no definite reply, except a few words by the youngest, who said:

"That is a solemn question."

At the coffee-table next day, at noon, that youngerly man said to the old minister:

"Do you remember your question yesterday noon?"

"I do."

"Well, that old man that was then playing pastime with me was taken ill in the afternoon, a doctor visited him, and about one o'clock at night he died!"

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The above statement may be relied on as fact. Let the question which was put to those men be considered, estimated, and improved by every waster of precious time, which God has given, to seek and secure an inheritance in the kingdom of heaven. "What is a man profited if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" Sixty minutes—the last hour of an impenitent sinner's life—what is that hour worth?—*Independent.*

JUDGE NOT.

Let us give up all narrow notions of the kingdom of God. Moreover, as the Lord knoweth them that are his, and we do not always know them, let us not presume to judge of their number by our own knowledge. They may not be made and fashioned according to our preconceived pattern; they may not wear the garb and hue of our own preference, and yet they may be citizens of Heaven. Only let it be remembered that the seal to which every citizen is conformed, is this, "Let every one that nameth the name of Christ, depart from iniquity."—*Elijah the Tishbite.*

EXCUSES RESPECTING RELIGIOUS SERVICES.

I was often sorrowfully concerned to observe in the nomination of Friends to Quarterly and Yearly meetings, a disposition to make excuses. Believing those meetings were established under the influence and power of Divine Wisdom, I thought if there was a proper attention to the guidance of the same, Friends would be directed in their nomination; that the great Lord of the harvest would chose whom he pleased to employ in any particular service; and there might be danger in lightly and hastily making excuse, lest it should be disobeying the call of the Most High. It appeared to me that worldly concerns had too much influence; that it was considered whether it would be convenient or not. I know from my own experience, that if an ear was open to listen to excuses, enough would be presented against many services or duties, as attending week-day meetings and others, in times of business. But

I saw or felt it was safer and better to have a single eye, to have only one object in view—what the Lord required of me—than to look on temporal concerns, whether it was convenient or not, but simply give up and leave the consequence; and I can with humble gratitude acknowledge that the inconveniences or losses I might have apprehended would be the consequence, were changed into a comfortable sense of divine approbation, and an abundant reward of peace.—JOHN SPALDING.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 6, 1853.

We publish in another column, an article on "Faithfulness in Quotations," from a recent number of the London Friend.

In addition to the writings of Thomas Shillitoe and others mentioned, it is to be regretted that the Life of William Penn, published in "Friends' Library," is not free from the same objections.

We have not examined the work critically, but in comparing some of the quotations made by the compiler from the doctrinal essays of Wm. Penn, with the original, as contained in his Select Works, we discover sufficient alteration to impair our confidence in its general accuracy.

While on this subject we are reminded of the "Review of a Declaration, &c., published by order of the Yearly Meeting of Orthodox Friends, (so-called) held in Philadelphia, in 1828, by William Gibbons, late of Wilmington, Delaware," issued since his death, by authority of our Representative Committee or Meeting for Sufferings.

This work abounds in examples of the injustice which may be done to an author by separating the text from the context, and thus perverting the meaning intended to be conveyed.

The author of the Review remarks:

"Sentences or paragraphs may be extracted from almost any book or writing whatever, and may be so arranged or construed, as to convey a meaning entirely at variance with the design or intention of the author; and more especially, when prejudice, or a want of liberality and kind feeling, guides the pen of the reviewer."

It is to be desired that, in future, all attempts, from whatever quarter, to alter or abridge the standard writings of the Society, may be steadily and earnestly discountenanced.

A stated meeting of the Committee of Management of the Library Association of Friends of Philadelphia, will be held on Fourth-day evening next, the 10th inst. at 8 o'clock.

JACOB M. ELLIS, *Clerk.*

Philadelphia, 8th mo. 6th, 1853.

FAITHFULNESS IN QUOTATIONS.

I notice in an American work, entitled "Historical Memoirs of the Society of Friends," by Wm. Hodgson, Jr., (page 112,) that the dying words of James Naylor (breathing in so eminent a degree the heavenly spirit which they describe) are strangely abridged, without the insertion of stars or other marks to indicate the omissions. I noticed it with regret, because the original expressions appear to me to be quite free from unprofitable redundancy; and the passage in its mutilated form might be committed to memory or transcribed by many readers who would fail to become acquainted with its full beauty and excellence. I therefore transcribe from Sewell's History the complete paragraph, *giving the rejected words in italics,* that those who possess the MEMOIRS may make the correction for themselves:—

"There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. *It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other: if it be betrayed, it bears it; for its ground and spring are the mercies and forgiveness of God.* Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with entreaty, *and not with contention,* and keeps it by lowliness of mind. In God alone it can rejoice, *though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken.* I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection, and eternal holy life."

Whilst I admit the right, and at times the propriety of abridgements, I have long been impressed with the importance of faithfulness in quotation, that nothing be attributed to any person which such individual did not actually write or say. And as the sense may be greatly changed, in some cases destroyed, by omitting a part, such omissions ought to be so marked as that the reader may be aware that the sentences do not follow each other exactly as written by the author. Nor when this rule is adhered to can the liberty be possessed to abridge in such a manner as to change the author's meaning. Those who have read the pamphlet called "CALUMNY REFUTED," will have seen a full exposition of the evils which may result from giving way to the habit of mutilation.

By this practice, wide-spread breaches have been made in the Church in America, separating

even chief, friends. Controversial pamphlets have dealt unfairly with writings which they professed to quote or to review, and these pamphlets, read with unsuspecting confidence, have produced impressions not to be eradicated. Again, in some republications in that country of the writings of our Friends, injustice has been done, for want, possibly, of a full appreciation of the extent of an Editor's *right to alter*. To alter, I say, for so I consider it, when paragraphs or names are left out, which an author has deemed essential to a just record of his own life, unless, as before hinted, there are sufficient indications of abridgement. In the lives of T. Shillitoe, D. Wheeler, J. Barclay, and some others, as copied in the "Friends' Library," I have noticed these deficiencies, and regret them, as they lessen the value of a complete set of that otherwise invaluable series.

On this subject, John Barclay, in a letter to a friend in Philadelphia, says, (London, 2nd edition, page 263,) "With regard to cutting down some of our journals, &c., I have always looked upon this as a delicate or difficult matter to do unobjectionably. We are too apt, unconsciously to ourselves, to choose that which in our present state and turn of mind we are impressed with, or that which the present tendencies and exigencies of the times seem to us to call for; and possibly, (for often it has been so,) to the unequal upholding of divine truth, or a partial exhibition of the character and line of testimony which a Friend in his life time maintained."

I have no doubt that many who have seemed to me to err in this respect have done so merely from a want of full reflection upon the subject in all its bearings; and therefore I am willing to embrace this occasion to call a little attention to it. To me it appears to be an obligation of morality, to deal justly with the words (written or spoken) of another man. Milton says, "almost as soon kill a man as kill a good book;" and I would add, almost rather kill the book than mutilate it, and pass it off for the production of the author. The rule I would imperatively lay down for making extracts from the writings of others, is this: *Never* bring together, to be read in continuity, sentences or words which were not placed together by their author. It is true that many a compiler may think himself able to retain or to improve the sense by condensing; but let such remember that many have thought themselves wise when they were not; and let me also ask, what right they have even to improve another's writings? The morality of the attempt is very questionable. When an author has passed away from earth, let him still speak for himself. Wrong him not by changing his words, when he is not here to take his own part. Two persons, of very different qualifications, but equally satisfied with themselves, may undertake the task of amendment. The bungler will suppose himself to have succeeded in his task. The more skilful workman would probably condemn him. The writer of these remarks would justify neither.—*London Friend.*

LETTER FROM R. MASON.—NO. VI.

6*th month*, 1841.

Thine, my dear S., was a precious letter to me. There was nothing discouraging in thy being drawn aside into a desert place; it was so with the blessed Jesus, when in the prepared body to do his Father's will, and to finish his work—it is so now, in his more spiritual administration, or his declaration is void, "Where I am there is my servant also." Sometimes it is our privilege to follow him in triumph to Jerusalem. At other times the bitter cup becomes our portion. In the dispensations of his wisdom, we are introduced into suffering, into baptism, and into death. Then let us bear as good soldiers the discipline of his warfare; we shall in the end find his weapons victorious. He has meted to thee, my dear, some lowly seasons, wherein the prevailing language of thy spirit is "my leanness, my leanness."

I have often instructively observed the different methods an experienced cultivator employs, to render prolific the various plants under his care; from some he digs away the soil and leaves the root exposed to the penetrating winter winds and frosts, in order that the embryo enemies deposited there might perish, and the sap be not impeded in its healthful circulation. Others he screens from the same elements, but in the summer abandons them to drought awhile, after they have bloomed abundantly and yielded fragrant perfume; when they have stood this as long as they will well bear, he pours the refreshing waters upon them, and they sprout, put forth, and again reward him with their blossoms and their beauty. There is nothing new given thee to bear. The economy of Divine Wisdom has been the same in all ages of the world. Day and night, summer and winter, seed time and harvest, will continue to be experienced by every spiritual laborer in the vineyard of the Lord; and when darkness prevails, let us *rest in confidence* that the sun of righteousness will *again* dawn upon us. Again let me intreat thee not to be unprofitably cast down. As thou art faithful either in doing or suffering whatever may be dispensed to thee, for thy spiritual health or for the enlargement of the borders of Zion, thou hast no cause for fear. A life hid with Christ in God is a precious state; it calls for the exercise of faith, and the trial of faith is declared to be more precious than fine gold.

I am aware there is much afloat calculated to to unsettle the mind, and there is great need for us to look well to our standing; but if in sincerity of heart we have followed the voice we be-

lieved at the time to be divine, let us not be looking back, lest we unfit ourselves for the kingdom of Heaven, which is entered on this side of time, and consisteth in righteousness, peace and joy in a holy spirit.

I did not expect to address thee again from A., but I am still here, feeling much in the quiet; it looks lovely and green. I wish thou wast here now, that we might have a pleasant walk and talk together. Twenty years residence with these dear friends, has not weakened the cords of friendship and affection for each other. I think they are increasingly near to me. I have been in the right place this summer, I believe, and it has been comforting to be with dear J. So pure, so peaceful, so eminently favored with the inflowings of the heavenly Father's love was his spirit, that though still among probationers, the day thy letter was dated, and the succeeding one too, yet well might a kindred spirit greet his, on the verge of Heaven where unmixed happiness dwells. I have loved him ever since he was a little child, and can hardly yet realize that we shall see him no more in the social circle; but no selfish wish would draw him back to this world—a *brighter* is his inheritance.

With dear love, I am thy friend. R. M.

THE MIRAGE IN AUSTRALIA.

That curious optical illusion, the mirage, may be occasionally witnessed on the plains of Australia. I first beheld this singular phenomenon one hot summer's morning; the sun was shining, the wind hushed, and the sky cloudless, when the plain I was journeying over appeared suddenly transformed into lakes of glistening silver. I rubbed my dazzled eyes, gazed again and again, stamped the ground, and peered at the sky, in order to be convinced that I was indeed on *terra firma*, so beautiful, so strange and so fairy-like was the prospect. The idea of a mirage did not immediately cross my mind, as I had neither read nor heard that the phenomenon had been witnessed in the Australian colonies. Travellers in the East had recorded that mirages in those parts have all the appearance of water; those I witnessed in the Australian colonies had a somewhat different aspect; for though they reflected images as distinctly as water, they looked so hard and metallic, that no one would take them for that element. I could learn nothing satisfactory from the colonists as to when or under what circumstances these illusions take place. I myself have seen them only when the weather was hot and calm; they are probably induced by the mass of atmosphere on the plains remaining at rest, while the stratum in contact with the soil becomes heated by caloric disengaged from the parched earth. I remember, on one occasion, a breeze sprang up, when the silvery scene presented a series of undulations, and then suddenly vanished.—*Australia as it is.*

We have frequently inserted in the Intelligencer, extracts from the writings of Friends and others, and published some original essays on the subject of fictitious reading. In this number we introduce an article taken from an exchange religious paper, and are gratified to perceive that this important subject is claiming the serious attention of other denominations of professing Christians. Our Society has long borne its testimony against pernicious reading—and we have a Query which brings it into notice annually—but we fear it is not sufficiently observed by many of our members. The tales of fiction which are constantly issuing from the press in our daily and weekly papers may very justly be considered pernicious reading, and we would encourage our young friends especially, to guard against their baneful influence, which, if indulged in, enervate the mind, corrupt the morals, vitiate the taste, and finally destroy the relish for works of a scientific or religious character, and for the perusal of the Scriptures, which abound with so much that is calculated to interest, instruct, and prepare for the fulfilment of our greatest and highest duties. E.

PERNICIOUS FICTION.

The Puritan Recorder quotes from a Prize Essay just published by the *American Female Guardian Society* of New York, an article from the able pen of Rev. Samuel Harris, of Pittsfield:

The subject of fictitious reading is acquiring a grave importance. The unprecedented circulation of fiction has become one of the most momentous influence acting on the popular mind. In the year 1849, it was estimated that 5,500 different novels were offered for sale in this country; so that if a man were to read one every week, more than one hundred years would pass before he would be through the list. The purchasers and readers of these 5,500 novels must be counted by millions. The influence of this unparalleled amount of novel reading demands the most anxious attention. It is the design of this essay to prove that it must be disastrous.

In the outset it is worthy of serious consideration, that there is a prevailing belief that novel reading exposes the reader to danger. It is ridiculously false to say that this is the belief only of the bigoted and narrow minded. Oliver Goldsmith, himself a writer of novels, in a letter to a brother on the education of his sons, thus records his earnest testimony: "Above all things let him never touch a romance or a novel." The article on Novels in Rees' Encyclopædia, after reviewing several of the most eminent novelists, is summed up as follows: "From this view of the best authors in the highest class of novel writing, it is evident that the perusal of these works is more calculated to be prejudicial than advantageous, unless the mind is previously

fortified with sound principles, and the passions and feelings are completely under the control of the judgment." Says the Dublin University Magazine, especially of French novels, "These books have become almost a necessary luxury to those who read without plan and for the amusement of the passing hour; but we do not hesitate to say that such works exert a most enervating and deteriorating moral influence." It is useless to deny that the same sentiments are held by a large proportion of the most excellent, the most candid, and the best informed. This very fact is a presumptive evidence of danger, which it would be rashness to disregard.

There is another reasonable cause of alarm to the novel reader, which meets us before we begin to inquire into the works themselves. It is found in instances of ruin caused by novel reading. Says a writer, "The case I am to state came under my own observation. In college he was for three years my room-mate. His powers of mind were of a high order. He was one of the best writers of the largest class which had ever entered that university. He was afterwards settled as pastor over a large and flourishing congregation in the largest city in our land. In this work he was remarkably successful. After a time he became editor of an important religious periodical, which he sustained with great acceptance and most happy results. At length, after years of useful labor, suspicion was excited as to his moral character. Upon investigation, disclosures were made which proved him to be a ruined man. He had taken of the intoxicating cup, and was guilty of other acts which shut him out forever from the ministry. A political paper in New York City stated the fact of his fall, and imputed it to his evangelical sentiments. He saw that imputation and replied to it in a most touching manner. He admitted the fact of his ruin in tones of deep anguish. He then confessed the true cause. It was the reading of novels. There began his downward career. There were first cherished his unhallowed impressions. Thence he was led to drink the intoxicating cup. I knew his habits in college. He was then very excessively fond of reading the works of Byron, Scott, and others of a similar character. These he read at first, he said, to improve his style of writing. He soon acquired a love for such reading, and was at length entirely overcome and ruined by it. He is now, poor man, in his grave, and gone to his final account. But for novels he might have been a faithful and useful minister of Christ, a blessing to the church, a comfort to his family and a large circle of respected friends."

A beautiful girl of nineteen years, a member of a popular boarding school, left her room in the middle of a wintry night, and drowned herself in a neighboring stream. In a letter to her teacher, a few hours before her death, she left this honest confession: "I have read too many novels for my good. Some, perhaps, might have read them without injury; but it has affected me. I look around and see those that are no better and have no wealthier parents, educated. They can stand as high in society as the wealthiest. Why is it? Because their friends feel an interest in their welfare. This reminds me of things that I have read about." While prosecuting her trade as a dressmaker, she had indulged a romantic and unreciprocated affection for a young man just completing his professional studies. Accustomed to the marvellous turns of fortune which are common in romances, in which difficulties vanish without the use of means, and relief happens at the moment of extremity, she had entered the school in the romantic hope that she might raise herself to a level which would secure his favor, and in the romantic expectation that means would, in some way, be forthcoming for her support. But, unable to pay her term bills when they became due, her affections crossed, her hopes disappointed, she yielded to a romantic sorrow. She wrote to her teacher: "When you see the cold moon shining on the water, think that it shines on me!" and went out and committed the fearful crime of destroying her own life—a suicide by novel reading.

A minister at the West writes: "I was recently called to visit a sick woman who had been made poor by her own folly. She told me that she was raised and partly educated by a lady in Eastern Virginia; when young she was led to read a few novels. These gave her a taste for that kind of reading, and she soon became so fond of it that she would sit up all night to read fiction. She continued in this course for years; and even after marriage she found it necessary for her happiness. Thus the hours which ought to have been spent in taking care of her children and superintending household affairs, were worse than wasted in sympathies thrown away upon imaginary persons and sufferings; making the heart wholly unfit for sharing in the common duties and cares of life. As she lay upon her miserable couch, surrounded by all the marks of poverty, her body emaciated by protracted ill health, she raised her bony arm and said: "See, sir, what a wretch I have made myself by novel reading. I have ruined my health and I have ruined my mind by indulging in that miserable trash. I have no peace. Satan is continually tempting me to believe that there is no God, no heaven, no hell, and that I had better put an end to my life. Then Satan holds up some of those heroines for my example, who first murdered their souls, and then their bodies." As I stood by her bedside, I wished that all the young ladies of our land, who spend so much precious time in poring over those 'Gems of Literature,' and shedding tears at imaginary sorrow, could have witnessed this, the natural end of their own course of folly."

From Friends' Review.

INTERESTING DISCOVERIES IN PERSIA.

A commission which embraces England, Russia, and Persia, is now engaged in establishing the boundary line between Persia and Turkey, about which there have long been difficulties. Colonel Williams, well known to many Americans, and a man of character and talent, is the English commissioner; and on the authority of a scientific American writing from Persia, the *Boston Chronicle* relates the following:—

"In the prosecution of this work the commissioners have come upon the remains of the ancient palace of Shushan, mentioned in the sacred books of Esther and Daniel the prophet. The locality answers to the received tradition of its position, and the internal evidence arising from its correspondence with the description of the palace, recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, chapter 1, verse 6, and there he will read of a 'pavement of red, and blue, and white, and black marble, in that palace.' That pavement still exists, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, delapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scatterred around, the commissioners read the exact truth of the record made by the sacred penman.

"Not far from the the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet-table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statement of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their record, their histories are verified by the peaceful movements of the nations of our day."

CHARITY.

It is an old saying, says Cumberland, *that charity begins at home*; but this is no reason it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole. —*From Merchant's Ledger.*

"HAVE PITY UPON ME."

"Have pity upon me: have pity upon me: oh ye my friends! for the hand of God hath touched me."—Job xix. 21st.

Have pity, oh my friends! Be like the Saviour,
Who would not quench the smoking flax, nor break
The bruised reed; what seemed to man most worthless,
Unto His fostering bosom He would take.
Will ye not imitate His blest example,
Who doth not smite the weak and trembling heart?
The Master's gracious hand hath only touched me,
And with the wound doth healing strength impart.

Have pity on me, friends! for in the furnace
The Good Refiner heats to cleanse my soul,
The smallest sparks oft cause a keener anguish,
Than where the fiercest flames in fury roll:
Oh, will ye not then, friends, reprove me gently,
When in my hours of weakness ye discern
A spirit sinking under seeming trifles?
For I have calm endurance yet to learn.

Have pity, oh my friends! and judge not harshly
The too impatient word, the selfish thought;
Compassionately pray that in my spirit
The perfect work of patience may be wrought:
Pray that I may endure, for I am weary,
My heart is sick with waiting for the word
That says, "Arise and walk, thou fainting mourner;"
My soul is ever sad with "*hope deferred.*"

Have pity on me, friends! your faith is steadfast,
Your hearts are strong to bear and do God's will;
Your patient firmness knows not of the struggle
When weak souls try His bidding to fulfil.
To them in power comes the subtle tempter,
And with his guileful ways and winning arts,
He strives to quench the light of hope and patience,
And leave in gloom and fear their trembling hearts.

Night Watches.

THE GOSPEL ECHO.

FOUND IN THE PEW OF A CHURCH IN SCOTLAND.

True Faith producing love to God in man,
Say, Echo, is not this the gospel plan?
Echo—The gospel plan.

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe.

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo—As carefully conceal.

But if my name and character they tear,
And cruel malice too, too plain appear—
And when I sorrow and affliction know
They smile and add unto my cup of woe,
Say, Echo, say, in such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless.

Why, Echo, how is this? thou art sure a dove,
Thy voice will leave me nothing else but love!
Echo—Nothing else but love.

Amen, with all my heart, then be it so;
And now to *practice* I'll directly go.
Echo—Directly go.

This path be mine and let who will reject,
My gracious God me surely will protect.
Echo—Surely will protect.

Henceforth on Him I'll cast my every care,
And friends and foes, embrace them all in prayer.
Echo—Embrace them all in prayer.

THE DISENTHRALLED.

BY J. G. WHITTIER.

He had bowed down to drunkenness,
An abject worshipper;
The pride of manhood's pulse had grown
Too faint and cold to stir;
And he had given his spirit up
Unto the useless thrall,
And bowing to the poisoned cup,
He gloried in his fall.

Then came a change—the cloud rolled off,
And light fell on his brain,
And like the passing of a dream
That cometh not again,
The shadow of the spirit fled—
He saw the gulf before—
He shuddered at the waste behind—
And was a man once more.

He shook the serpent folds away
That gathered round his heart,
As shakes the swaying forest oak
Its poison-vine apart;
He stood erect—returning pride
Grew terrible within,
And conscience sat in judgment on
His most familiar sin.

The light of INTELLECT again
Along his pathway shone—
And reason like a monarch sat
Upon his golden throne.
The honored and the wise once more
Within his presence came—
And lingered oft on lovely lips
His once forbidden name.

There may be glory in the might
That treadeth nations down,
Wreaths for the crimson conqueror,
Pride for the kingly crown;
But nobler is that triumph hour,
The disenthralled shall find,
While evil passion boweth down
Unto the God-like mind.

For Friends' Intelligencer.

Review of Weather, &c., for Seventh month.

	1853.	1852.
Rain during some portion of the 24 hours,	18 days	10
Rain all or nearly all day,	1	1
Cloudy without storms	4	4
Total cloudy,	23	15
Clear,	8	16

Average state of Thermometer.

	9 o'clock	12	3
1853,	73.35	79.93	83.06
1852,	76.19	81.68	84.40

General mean of ditto at same hours for 1853, 78.78°
" " " " " 1852, 80.79°

Being an excess of average heat of *last year* over the present, at above hours, of . . 2°

Deaths for the month, 1853, . . 1123
" " " 1852, . . 1098

It may be proper to remark, that the monthly account of *both* years includes *five entire weeks*.

Philadelphia, 8 *mo.* 1*st*, 1853. J. M. E.

Moderation is commonly firm, and firmness is commonly successful.

SINGULAR ORIGIN OF AN INFANT SCHOOL IN AMSTERDAM.

In the year 1781, a vessel in part owned by a Friend of London, was concerned with another in the capture of a Dutch East Indian homeward bound—the captors being on their voyage to New York, and the vessel of which the Friend was half owner bearing letters of marque and reprisals; which fact it appears had been concealed from his knowledge. On learning the event and considering his own responsibility as owner for the acts of the commander, the Friend insured £2,000 on his share of the prize—which was paid him by the underwriters, the vessel being lost on her passage to England.

This money was the prize of violence; and it was not for a friend to universal peace to retain and make use of it. What was then to be done? His Monthly Meeting advised him to put it in trust for the benefit of the sufferers "*whensoever they might be found.*" He did so; but on condition of the trust continuing only eighteen months; in which time no claimant appearing, the publication of it not having been made in the right place, the money was returned to him.

The Friend being about to remove with his family to the United States, requested a certificate to a Monthly Meeting in Philadelphia. The Monthly Meeting in London declined granting him this until such time as he should have complied with their advice, and have "found out and refunded to the parties suffering by the capture." He accordingly went over to Philadelphia without a certificate, but in 1799 signed an instrument, transferring the principal and interest of the prize money, which had been invested in the funds, to certain Friends appointed by the Monthly Meeting in London, to be refunded to the sufferers, or otherwise disposed of, in case they could not be found, in such a manner "as the Friends of the meeting should think most consistent with truth and equity." His certificate of removal was now forwarded to him.

It is proper to mention here in justice to the Friend, that he had disposed of his share in this armed vessel, as soon as he could, after the capture of the Indiaman.

The Monthly Meeting, by its committee and trustees, now prosecuted the business of restoration; the Friend himself having declined assisting in it. They advertised their intentions at considerable expense in the Dutch papers, and thus brought forward, ultimately, the claims of a number of the representatives of those who had suffered, the fund meanwhile accumulating greatly by interest invested from time to time, under the direction of the committee. In 1818, thirty-seven years after the capture, claims to the amount of no less than £7000 had been liquidated, leaving a balance in the hands of the trustees of about £2000, three and a half per cent, augmenting yearly by interest.

In 1827, no further claims having been advanced from abroad, the trustees began to make charitable distributions of money out of the fund, to persons in necessitous circumstances in Amsterdam, but without expending in this way any considerable sum. They were pretty soon induced to purchase a building in that city, and found an Infant School, after the model of the one in Spitalfields London; reserving in trust with a sufficient number of Friends, under the Monthly Meeting, the sum of £2600, three per cent, the interest of which is applied by the Committee to its support.—*Yorkshireman.*

DEATH OF GEORGE FOX.

The latter part of the life of George Fox was chiefly passed in or near London. His bodily health had for many years been declining, in consequence of his many and grievous imprisonments, and other sufferings and exercises of body and mind; his long travels for the promotion of the cause of truth, and his incessant labors in defence of the gospel against the clamor and opposition of apostate brethren, and the unfounded imputations of open enemies to the truth as it is in Jesus.

His solicitude, however, to promote the welfare of the Society remained undiminished. He wrote many epistles to his friends, some of sympathy and consolation, to encourage and strengthen them in their deep sufferings; others of counsel, exhortation and reproof, "stirring up the pure mind by way of remembrance," and laboring to build them up in the most holy faith. On the 10th day of the 11th month, 1690, he wrote an epistle to Friends in Ireland, full of consolation to them under the suffering which then lay heavy upon them; and the next day, being First day, went to the meeting of Gracechurch street, London, where the Lord enabled him to preach the truth fully and effectually, opening many deep and weighty things with great power and clearness. After which, having prayed, and the meeting being ended, he went to a Friend's house near the meeting-house, and some Friends accompanying him, he told them he thought he felt the cold strike to his heart as he came out of the meeting; but added, "I am glad I was here; now I am clear, *I am fully clear.*" When those had withdrawn, he reclined on a bed, complaining still of cold; and his strength sensibly declining, he soon took to his bed entirely, where he lay in much contentment and peace, and very sensible to the last. And as, in the whole course of his life, his spirit, in the universal love of God, had bent its main energies to the promotion of righteousness and piety in the earth; so now, when the outward man was wasting away, his mind was absorbed in desires for the spreading of the cause of Truth. He sent for some Friends, and expressed to them his dying wishes for the wide dissemination of the writings of Friends in the world at large. To some who came to visit him, he said "All is well; the seed of God reigns over all, and over death itself; and though I am weak in body, yet the power of God is over all, and the seed reigns over all disorderly spirits." Thus lying in a heavenly frame of mind, his spirit wholly exercised towards the Most High, he gradually grew weaker, until on the 3d day of the week, the 13th of 11th month, 1690, between the hours of 9 and 10 in the evening, he sweetly fell asleep in the Lord, whose blessed truth he had livingly and powerfully preached in the meeting but two days before. He died in the 67th year of his age.—*Armistead's Miscellanies.*

The busy or the pleasant scenes of this temporal life, are ever calling away our thoughts from eternal things: they conceal from us the spiritual world, and close our eyes to God, and things divine and heavenly. If the eye of the soul were but open to invisible things, what lively Christians should we be! But either the winds of worldly cares rock us to sleep, or the charms of worldly pleasures soothe us into deceitful slumbers. We are too ready to indulge in earthly delights, and while we dream of pleasure in the creatures, we lose, or at least abate, our delights in God. Even the lawful satisfactions of flesh and sense, and the enticing objects round about us, may attach our hearts so fast to them as to draw us down into a bed of carnal ease, till we fall asleep in spiritual security, and forget that we are made for heaven; and that our hope and our home are on high.—WATTS.

The fountain of content must spring in the mind; and he who has so little knowledge of human nature, as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Johnson.*

GENERAL INTELLIGENCE.

FOREIGN.

NEW YORK, July 28.—The steamship Asia, from Liverpool, with dates to the 10th inst., arrived here to-night, at 11 o'clock.

The sales of Cotton on Saturday, the 16th, were expected to reach 8000 bales at unchanged prices. Breadstuffs are advancing.

The Humboldt arrived out on Wednesday afternoon, the 13th.

The bullion in the Bank of England has decreased £290,000.

The Steamship City of Glasgow arrived out on Saturday at Liverpool.

THE RUSSO-TURKISH QUESTION.—The Eastern question remains precisely in *statu quo.* Nothing further, authentic, has been received to change it in the least respect.

Lord John Russell stated in Parliament that he was by no means at a "dead lock," but that negotiations were going on.

Mercantile advices from Vienna, to the 11th inst, state that the general conviction prevailed that the Turkish difficulty might be regarded as settled.

RUSSIA.—The news from the Principalities and from Odessa is disheartening The stagnation of trade is daily increasing. A letter from a Russian officer in the Principalities states, that the army of occupation would pass the winter in Moldavia and Wallachia. The officers were sending for their wives and families.

AUSTRIA.—Capt. Stringham's energy in endeavoring to reclaim Costa, Kossuth's secret agent, had prevented his being carried to Trieste. The Captain having placed the Austrian brig in which Costa was imprisoned under the guns of the St. Louis, interviews had taken place between Mr. Marsh and Baron Bruck, and matters will await orders from Vienna and Washington. Two more Austrian ships of war have been sent to Smyrna to watch the St. Louis.

FROM INDIA.—The arrival of the Indian Mail had been telegraphed from Trieste. The Burmese refuse to sign away their territory to the British.

Trade throughout India was dull.

There is no further news from China.

Accounts from the West Coast of Africa state that all was quiet there.

DOMESTIC.

NEW ORLEANS, July 29.—The total number of deaths in this city yesterday, was 124, of which number 100 were from yellow fever!

ABOLISHED.—Imprisonment for debt has been abolished in Massachusetts by the Constitutional Convention now sitting to reform the organic law of the State.

PHILADELPHIA MARKETS.—FLOUR AND MEAL.—Old stock Flour is held at $5 a $5¼. Sales for city consumption at $5 25 a 5 87½. Rye Flour is dull. Pennsylvania Corn Meal at $3.

GRAIN.—Sales of Southern new red wheat at $1 12, and new prime white at $1 23. Corn—70c for yellow, and 65c for white. Oats—reported at 37½c, and old Pennsylvania at 42½c.

There were 25,108 immigrants arrived at this port, from foreign countries, during the month of July.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.

PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store. 3d mo. 26—tf.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address the Principal.

ALLEN FLITCRAFT, *Principal*.

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—The School will continue in session until the first of Seventh month, and the next Session will commence the first of Tenth month.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10.

GEO. A. NEWBOLD, Proprietor and Principal.
JEREMIAH STARR, Assistant.
AUGUSTUS SIMON, Teacher of Languages.
Address Andalusia P. O., Bucks Co., Pa.
N. B. Circulars may be had at this office.
2d mo. 28—tf.

EYRE & LANDELL,
S W. CORNER FOURTH AND ARCH
Philadelphia,
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E. EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.
FEATHERS of all qualities,
BLANKETS, Marseilles QUILTS and COMFORTABLES,
Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.
N. B Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,
The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.
The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.
Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.
H. W. RIDGWAY.
☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

VOCAL INSTITUTE, N. E. corner of 7th and Arch sts. Elocution and Rhetoric in all their departments, are taught at this establishment.
Lectures are delivered periodically on the genius and history of the English Language; its grammatical structure, composition and delivery; the physiology of the voice, philosophy of sound and the laws of acoustics, verbal criticism, and poetry.
Pupils aided in their preparation for the Bar, and the Lecture room.
Great care bestowed upon Impediments of Speech, Lisping, and otherwise defective utterance.
Professional men and Elocutionists are invited to visit the Institute, to witness the mode of Instruction, and examine testimonials, references, &c.
H. O. APTHORP, A. M.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers.
OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by
HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.
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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, EIGHTH MONTH 13, 1853. No. 21.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 307.]

1*st mo.* 1*st*, 1834.—A new year; one I have not expected to see, but in mercy my life has been prolonged, and I desire, on a review of my past life, and the various trials of the past year, that I may so improve the coming time that it will indeed be a happy one to me; and should it be the will of Infinite Goodness to continue me a probationer in this scene of trial and temptation, may I be found progressing in the path of holiness.

9*th.*—Another week is gone, and truly my heart should overflow with gratitude for the many favors I have enjoyed. My heavenly Father has been near for my help, and has liberally dispensed the blessing of peace—that peace which the world knows not of—and yet, at times, I have been tried with a fear of going too fast and thus bringing a reproach on the blessed truth. In my anxiety that my day's work may be done in the day time, I think there is more danger of my erring on this hand, than in lagging behind my guide. May I be preserved in my proper place, not taking one step unless the light shines clearly.

23*d.*—Have again to commemorate the goodness of Israel's Shepherd, in the dispensations of the past week. I have been preserved in much quietness. This state has been adapted to self-examination. The exercise of our valued friend, J. Comly, in our Monthly Meeting to-day, called us to examine and see what is the hidden thing that hinders us from moving forward toward the promised land of rest.

29*th.*—This was our adjourned Monthly Meeting. It was my place to bear testimony against the vain amusements of the day, especially large and expensive tea-parties, which I think have a pernicious effect, unsettling the minds of our young friends, and leading them into the vain fashions and customs of the world, both in dress and address. They lead also into great expense, often beyond the income of those concerned in them. I would that we might all examine what their effects are on our Society, and how far the encouragement of them is consistent with our profession. It appears to me a serious thing thus to waste our precious time, for which we must render an account.

2*d mo.* 2*d.*—Absent from meeting, because of indisposition. Spent the day very pleasantly in writing, reading and meditation; but could not have so enjoyed it, had my health admitted of my assembling with my friends, which I consider both a duty and a privilege; and I believe it would be found to conduce to the peace of many who are not willing so to acknowledge it, did they obey the apostolic injunction, "neglect not the assembling of yourselves together."

12*th.*—Am troubled at having been unwatchful when in company yesterday, and indulged in levity. I believe a loss is frequently sustained by too great freedom of conversation. The mind is led from the watch tower and evil gains admittance. I want to be on my guard lest too much of my time be engrossed in social visiting. Humbled under a sense of my many weaknesses, my spirit has bowed in thankfulness, in remembrance of evidences furnished us of the extension of heavenly mercy to the human family, following them in all their devious wanderings from the paths of rectitude, inviting them to return, repent and live; and to those who are willing to forsake all and follow Him in the path of holiness, He hath promised to be both a father and a friend.

"Let my cry come near before thee, Oh Lord, give me understanding according to thy word.

"Let my supplication come before thee; deliver me according to thy word.

"My lips shall utter praise when thou hast taught me thy statutes.

"My tongue shall speak thy word, for all thy commandments are righteous.

"Let thine hand help me, for I have chosen thy precepts.

"I have longed for thy salvation, O Lord, and thy law is my delight.

"Let my soul live and it shall praise thee, and let thy judgments help me.

"I have gone astray, like a lost sheep—seek

thy servant, for I do not forget thy commandments." Psalm cxix.

23*d*.—My heavenly Father has arisen as with healing in his wings for my help and comfort. Though he has led me in the way of the cross, He has so filled my heart with his love, that his yoke became comparatively easy and his burden light.

3*d mo.* 16*th*.—Renewedly touched as with a live coal from off the holy altar. My spirit bows in humble thankfulness to Him who hath promised He will never leave nor forsake those who put their trust in him. Oh did we always take heed to His word, when it speaks in the secret of the soul, we would not so often be left in darkness and dismay, but would be enabled to go on our way rejoicing in full confidence in his power to save. But for want of keeping the eye single, and the ear turned only to hear the inward teacher, my path has been many times obstructed, and sometimes I have lost sight of my guide altogether, and been plunged into great distress, ready to fear I should never obtain a victory over that sin which doth most easily beset me. But, again, has my heavenly Father in matchless mercy been pleased to lift up the light of his countenance upon me, causing me to hope, though with trembling, because of the renewed evidence of my proneness to partake of the forbidden fruit.

20*th*.—Oh the goodness of the heavenly Shepherd following his flock in their devious wanderings, and extending to them the crook of his love, that they may be gathered into the pastures of life. Notwithstanding this goodness, there is a disposition to rebel and turn the back upon the true fold; but He leaves the ninety and nine and goeth into the wilderness to seek that which has wandered. Blessed forever be his adorable name; he has often made my desert places to rejoice.

25*th*.—Although suffering considerable pain of body, I have been favored with unusual tranquillity of mind and resignation.

30*th*.—Notwithstanding increased bodily weakness has confined me to the house the last two weeks, and my mind been deeply exercised on several accounts, yet I have rejoiced in the presence of my Beloved, who has extended his arm for my support. Having been permitted a foretaste of heavenly joys, I sometimes feel almost impatient for a release from the shackles of mortality, but I desire patience and resignation either to live or die. Have had lately much to feel, both as respects myself and others; and seeing the danger of the inexperienced offering sometimes to others that which might have been designed for their own sustenance, I have desired that our dear exercised elder friends might be faithful to the pointing of truth; then would they, I believe, be helpful in showing us our mistakes and administering timely caution or parental advice.

4*th mo.* 2*d*.—Arose this morning under a solemn covering and feeling sense of my weakness and many imperfections, which continued increasing until my whole soul was bowed in prayer to my heavenly Father for his protection, and thanksgiving for his unspeakable mercies. I was made to rejoice in the evidence, that He is still pleased to reveal himself to the little ones, the babes; and may not this morning be recorded as one of those precious seasons of intimate communing? Blessed forever be his adorable name.

16*th*.—Our Yearly Meeting closed this afternoon under a solemn covering, which has been felt to overspread us through most of the sittings. There is still great cause of mourning because of our many short-comings, but we may also rejoice in the evidences furnished that many are submitting to the preparing hand, which can qualify them to labor availingly in the good cause. May the work go on and not be marred on the wheel. There was much counsel and encouragement expended in the fresh flow of gospel affection. The week commenced with me in great poverty, but I found that as the mind was turned to the alone source of good, I experienced strength sufficient for the day, and my heart is filled with gratitude to my heavenly Father. May I keep low, that my feet may be established on the immutable rock, where no storm can prevail.

22*d*.—Attended Monthly Meeting in the morning, which proved an exercising season, but ended to satisfaction. In the afternoon went to Horsham to spend a little time with my dear friend, P. Parry, who appears fast drawing toward the close of all earthly trials, favored with a well grounded hope of entering into eternal happiness. Her life has been one of great purity and self-denial, adorned with cheerfulness and a meek and quiet spirit.

26*th*, *First-day*.—At Horsham Meeting. Felt drawn in love to the dear youth, and bound to invite them to come now in the morning of their day, to know the Lord for themselves.

30*th*.—Felt great peace through this day, but robbed myself thereof in the evening by giving way to too much conversation. May the remembrance thereof be a watchword.

5*th mo.* 3*d*.—Before retiring for the night, whilst sitting by my dear friend Priscilla, she asked me to read a little in the Scriptures, which I did. When I closed the book, I thought I had never seen her look so serene and beautiful. In a few minutes she went sweetly to sleep, and my spirit being moulded as into her serenity, I withdrew and went to my chamber. All the family, except her parents, soon followed; but in a few minutes we were summoned to her bedside, apprehending her close was at hand, but she again revived.

4*th*, *First-day*.—Remained at home with my dear P. After meeting, our much esteemed friend, J. Comly, called in to see her, and we had

a precious cementing season together, in which our friend J. spoke encouragingly; but the *feeling of being baptised into the one spirit, the love of God,* far transcended anything that could be expressed.

9*th.*—Attended Abington Quarterly Meeting. In these large meetings there is often much to discourage, but I believe there are yet *many* who have not bowed the knee to Baal, and *very many* among the youth who are subjects of the renewed visitations of heavenly love.

12*th.*—My spirit has been humbled under a sense of the condescending goodness of my heavenly Father, in visiting and revisiting me with his life-giving presence. May I never forget from whom comes all my strength.

16*th.*—Yesterday I again gave way to talking too much. To-day have been preserved on the watch tower, and been meditating on the hurtful effects to the young minister, of too much nursing and applause; and as I have experienced much kindness and encouragement from many of my precious friends, I desire preservation on this hand. May I be kept in simple attention to the one sure Director.

20*th.*—Took what may be my last farewell of my dear friend P., and returned home after an absence of four weeks.

25*th.*—Not careful enough to observe the stepping stones, in delivering what I apprehended was required of me in our morning meeting; this has plunged me in great distress. Sensible of my error, my spirit has been prostrated in desire for forgiveness.

29*th.*—My discouragement has been so great that I have almost fainted in spirit.

30*th.*—Under a sense, renewed at this time, of the mercy of my dear Redeemer, my drooping mind has been refreshed and encouraged to persevere in the path allotted me; I believe my heart has been made willing to say, Thy rod as well as thy staff comfort me.

6*th mo.* 7*th.*—The last week has been a season of refreshment. Had a thankful heart for my many favors, and been preserved in peace and resignation. I attended Spruce Street meeting, which proved satisfactory to myself, and I trust my friends were not burdened.

10*th.*—Attended the little meeting at Germantown, which was a time of favor, wherein gospel truths were declared, and the bread of life broken to the refreshment of some present. I rejoiced in the belief that self was laid upon the altar. All thanks be given to the Great Helper, who alone is worthy.

(To be continued.)

Industry is certainly very commendable, and supplies the want of parts.

Never give out while there is hope; but hope not beyond reason; for that shows more desire than judgment.

EXTRACTS FROM "THE NILE BOAT."

On a former visit to Egypt, before the introduction of steamers between Alexandria and Cairo, I was compelled to begin my troubles at the former city, *i. e.*, to provide myself with a servant, hire a boat, procure carpet, mattress, bedding, lay in a store of provisions, and a "*batterie de cuisne*," with a variety of minor articles, which would fill a page or two to enumerate. But now as opportunities occur by the steamer every few days, and as a comfortable hotel awaits the traveller's arrival at Cairo, he needs not to encumber himself with such matters beforehand, unless, indeed, he is desirous of hiring a house or lodging at the metropolis. There is so little to see between Alexandria and Cairo, that the saving of time and discomfort by steaming is very great. I have a feeling remembrance of the weary hours passed during a former journey on the canal, in a large slow-moving Djerno, with a crowded company of the lower class of Egyptians, and of the horrid consequences of unavoidable proximity with their filthy persons and populous garments. Now a clean and comfortable barge, towed by a small steamer, in a third of the time, brings you to Asfeh, where you are transferred to another snug steamboat waiting for you on the Nile, and in about twelve hours reach Cairo. This canal, seventy miles in length, which connects the port of Alexandria with the Rosetta branch of the Nile, was cut in 1819 by Mahomet Ali, and is a fair sample at once of the important improvements introduced by him, at the suggestion, it is said, of Mr. Briggs, and of the reckless despotic haste, bungling mismanagement, and even cruel indifference to the claims and sufferings of his subjects, with which they are affected. A levy was ordered and 3000 men were gathered on the scene of action; but owing to the want of a proper supply of provisions or even tools, they were compelled to labor with their hands. The excavations were lower than the level of the sea, often deep in the mud, and thus without adequate food or shelter from the deleterious atmosphere, and hurried on with barbarous indifference to life, 30,000 are said to have perished in the course of the seven months in which the work was completed. The canal, dull as it is, is somewhat animated by the constant passage of boats laden with the rich produce of the Valley of the Nile; rice, corn, and cotton, for shipment at Alexandria, to enrich alone the grasping ruler and a few of the merchants, without leaving a trace of prosperity or comfort among the unhappy people from whose confiscated lands it is reaped, and by whose ill paid labors it is produced.

There is little to see on its banks beyond a distant glimpse of Aboukir Bay. One is weary even before reaching the Nile at the characteristics of wretchedness which everywhere meet the eye. In vain you look for the presence of any

middle order; with few exceptions, all appear alike. There is but one class, and that sunk in a wide spreading dead uniformity of misery—all indicates the existence of a race of slaves, who owe to kind nature, to the lightsome temperament induced by the serenity of the climate, and the few wants it occasions, the only mitigation of their unhappy condition of which misgovernment and tyranny are unable to deprive them.

Notwithstanding the very great conveniences enjoyed in travelling by a steamer, I shall always rejoice that my first impressions on the Nile were received in another kind of craft. I arrived at Atfeh, where the canal joins the river, in the evening, and found a small boat belonging to the then existing Transit Company, newly painted and fitted. A servant was on board to provide for and attend the hirer. Though it could not be deemed an economical conveyance, it was, for the size, exceedingly comfortable, and fitted with every requisite save bedding, which I had with me. It had, moreover, the honorable distinction of being the fastest sailer on the river, as I soon perceived to my great satisfaction, by leaving everything behind. Happily, I had not yet learned the trifling drawback to this advantage which afterwards came to light, that from its sharp build and the heavy forces of sail that it carried, it had been more than once capsized.

I hastened on board, the sun had sunk and given place to a rosy twilight, and the moon peeped up above the rich level of the Delta. And here I must notice, that what reconciles the traveller to this land of plagues, of flies and beggars, of dogs and dust, and vermin, is not alone the monumental wonders on the banks of the Nile, but the beauty of the climate, the lightness of the air, inspiring a genial luxury of sensation, the glorious unfailing sun set and serene twilight, reflected in the noble river, and casting over the hoary remains of antiquity a glow and gorgeousness of hue which brightens their melancholy grandeur, and gilding over a mud village until even its filth and misery are forgotten. I mounted the roof of the little cabin as the broad latine sail swelled smoothly under the pressure of the Etesian wind, which at this season of the inundation, by a wonderful provision of nature, blows steadily from the north, thus alone enabling vessels to stem the powerful current of the rising Nile.

I had embarked on that ancient and sacred river, renewing before my eyes its majestic current diffusing the same blessings to its rich valley as it had done in the days when Egypt was a mighty kingdom, when Thebes and Memphis and the pyramids arose upon its borders. The rich fans of the plume-like palms on the banks were painted in the warm glow of the westward horizon; the level valley with its wealth of production spread away in dusky haze, but the breeze brought off from the shore its odorous, musky fragrance; lamps twinkled in the cottages, and cast their reflection into the glassy stream—the noise and babble of the Fellahs, and sounds of the Daraabuha or Egyptian drum, came off and died away as we sailed past the villages on the bank.

The boat with her broad sails and her long wake whitening in the moon, and her Arab crew lying under deck, chanting their peculiar and plaintive songs, flew rapidly along through those historic waters. I sat up to a late hour, so delightful was my first impression of the patriarch of rivers.

But on the following morning the scene was wholly changed. On awaking, we were close to the alluvial chocolate-colored bank, the rich deposit of countless inundations, and the crew on shore were engaged in the toilsome task of tracking or hauling the boat, (a process represented on the ancient sculptures) to the music of a monotonous chant, which they seemed scarce able to utter. There was not a breath of air, and the warm, soft, cloudless sky was reflected back from the glassy surface of the broad yellow river. The heat was close and overpowering. Hours like these, of which the traveller on the Nile must make up his mind to not a few, are indeed awfully wearisome. It is too hot to go on shore and walk through the deep dust of the unsheltered bank, and cooped up and panting for breath in the narrow cabin of your boat, you seem doomed, ere the ardors of noon abate, to be roasted alive, like a crab in its own shell. Every thing inspires listless, restless, irritable ennui, only to be alleviated, if haply at all, by the fumes of the consoling pipe. It is well, if, when thus becalmed and panting in a Nile boat, you are exempt (as from the recent painting and cleansing of mine was happily my case) from the company of bugs, fleas, cockroaches, and other creatures more minute and "familiar to man." But to the incursions of flies and musquitoes, you lie helplessly exposed. The former, stingless though they be, may fairly take the lead as the principal of Egypt's plagues, and at the bare recollection of past sufferings, one cannot help being animated with a feeling of vengeance. Their name is legion. You can neither eat nor drink without the risk of swallowing them, nor doze, or read, or draw, without a constant trial of temper from their incessant trailing over your eyes, and ears, and nostrils. The natives being used to it, contrive to drop off into an easy slumber, but for a new comer it is a hopeless attempt. You sit all day with a fly-switch in your hand, and though a dozen times you rise in murderous mood and clear the walls of the cabin with wholesale slaughter, a few moments afterwards they blacken its panels as before, and you piteously invoke the breeze which would perhaps disperse the buzzing swarm of your mud-born tormentors,

or peradventure waft you beyond their reach. In the flat slime of the Delta they are particularly numerous and active. I was told by a friend, who one evening pitched his tent on this rich level, that in addition to these plagues, he was visited by a company of toads, which he kicked out of his tent without much ceremony. One, however, was accidently left behind, upon which, recumbent on his carpet in the midst of a tormenting swarm of flies and musquitoes, the traveller's eye mechanically rested. The creature 'perdu' in his work, was deeply intent on snapping up fly after fly as they darted past his open maw, upon which sight my friend immediately arose and drove in again the whole company of toads, in the hope of some trifling diminution, through their exertions of the number of his petty tormentors. In addition to these, equally to be dreaded ashore or afloat, many and sore are the land plagues peculiar to Egypt, and no one who has only been accustomed to a northern climate and civilized country can form an adequate idea of the annoyance they occasion. The troops of clamorous beggars, their ceaseless chorus for 'beckshish' which every where encounters the traveller,—the alarming results of contact with the tattered garments and filthy persons of the claimants—the howling of dogs by which he is every where beset, some of which are savage and dangerous,—the whirlwinds of hot suffocating dust, amidst which he must grope his way to tomb and temple, irritate alike his eyes, lungs and temper, and too often convert his enthusiasm to fury.

The general characteristics of this wonderful Nile valley are so well known that it is hardly necessary to dwell at much length on them.

From 'far Syene' and the rocky outposts of Nubia to the rich level of the Delta, the river preserves much the same breadth, of half a mile to three quarters, unless where its course is interrupted by islands or contracted by rocks. On either hand is a green stripe of verdure, extending to the limit of the waters; beyond is the illimitable desert. At this season, the swollen stream comes down with great rapidity, and at the angles of the banks the current is so powerful as to require the efforts of all the crew to tow the boat against it. The cultivated land is adorned principally by groves of palm—the great beauty of Egypt—sometimes of considerable extent; at others, thinly scattered; here and there too is a dark cluster of Sycamores, or a grove of fragrant Acacia, haunted by thousands of birds. The great thoroughfare all up the river, is along its bank raised above the level of its inundation, and throwing off here and there a branch communicating with the villages remote from the river. There is a melancholy sameness in these wretched mud villages and small towns, built amid raised mounds of rubbish and filth, which the wind scatters in clouds into every cranny of the place—a prominent Egyptian plague—as there is also in the abject population who inhabit them; the women, in particular, beautiful for a brief year or two of girlhood, become tanned by the heat, and dried up by the climate and the hard toils to which they are subjected, till they become unspeakably hideous crones, whose aspect inspires a shudder of disgust.

At evening I went ashore in a grove of palms and looked over the verdant level glowing in the slanting beams of the declining sun. The rich brown soil in the dry season, and when the river is low, requires irrigation to maintain its constant fertility. The method adopted in Lower Egypt, is to sink a pit in the bank, into which the water flows, and it is then raised for this purpose to the surface above, by means of a broad wheel turned by a buffalo; round the wheel is a band with numerous jars attached to it, which, as the wheel revolves, dip into and bring up the water, emptying it into a channel, from which it is distributed in trenches about the thirsty level. Thus irrigated, it will yield annually three crops; being first sown with wheat or barley; a second time, after the vernal equinox, with indigo, cotton, millet, or some similar produce, and again, about the summer solstice, with millet or maise. These and the numerous fruits and vegetables which succeed one another in similar succession, render the rich valley of the Nile a carpet of perpetual verdure, except during the period of inundation, and justify the description of it given by Amer, its Arabian conqueror, that, "according to the change of seasons it is adorned with a *silver* wave, a verdant *emerald*, and the deep yellow of a *golden* harvest." The river begins to rise about the end of June, and attains its greatest height towards the end of September, its waters are retained as the inundation subsides, in numerous canals; for the highest rise in the Nile ever known could scarcely be sufficient if the waters were not then artificially retained. When the river has attained its maximum, very singular is the appearance of the whole country. On the high raised bank, you stand as it were between two seas, beholding on one side the swollen, turbid flood hurrying down, rapidly in its irresistible might; and on the other the inundated expanse extending to the desert boundary of the valley; the isolated villages in their groves, are scattered about like floating islands, the palm trees half buried, and except in a few places the dyke affords the sole circuitous communication from one place to another. As it begins to fall, the sower, wading into the mud, literally "casts his bread upon the waters," which cover the recent and still liquid deposit; when the water drains off from particular places, a carpet of the most vivid green immediately follows in its train, and the face of the land glows with a new-created beauty. The level of the alluvial land, as well as the bed of the, river are grad-

ually raised, so that the constant aggression of the sandy desert on the fertile valley, from which some have anticipated the ultimate destruction of the latter, is, though triumphant at some points, continually counteracted in the main, by the continually-vivifying influence of the waters. W. H. BARTLETT.

A BRIEF ACCOUNT OF ROBERT MOTT.

His person was tall and graceful, his countenance expressive, his manners chaste and manly. He was naturally of a generous and independent spirit, of cheerful disposition, and quick apprehension, possessing a vigorous, active, and sympathetic mind. These properties qualified him for early usefulness in civil society, and, being enlivened by an uncommon turn of delicate pleasantry, rendered him peculiarly interesting and agreeable in social and domestic circles.

In very early life did the Lord visit him with clear manifestations of his love; and strong and humbling were the convictions on his mind, for transgressing the divine law, made known to his understanding by the clear, though secret, intimations of the spirit of Truth. Many were his strugglings, when quite a lad, between yielding to known duty, and gratifying wrong inclinations, at the risk of forfeiting that peace he at times greatly desired to possess. Things gross or immoral he always appeared to revolt from, though his open and volatile disposition led him, sometimes, into conduct that the spirit of Truth, in his own mind, would not justify nor admit; and in this wavering state he remained some time, "resolving and re-resolving," yet doing the same things; until about the fifteenth year of his age, when the severe reproofs of instruction, (to which he was very susceptible,) together with seasonable admonition by a friend, in a religious opportunity in the family, pointedly and forcibly addressed to him, proved so powerful that he no longer resisted; but submitted to take up the cross by yielding obedience to what he believed was required to be done, or left undone: which was soon evinced by his steady conduct and exemplary deportment. But so great were his vivacity and propensity to youthful vanity, that he found it hard work to keep sufficiently submissive and on his guard; as appears from what he expressed in a letter to his father, when from home—"Yielding in obedience is hard, indeed, to do; and it seems to me it is harder for me than many others; or else I am not so willing; the path of many of the youth of my age, and the foremost too, will not do for me, for it must be, with me, a resigning my whole heart, if I obtain peace of mind, which sometimes I hope, in measure, will be my lot."

He continued steady and improving in religious knowledge, till about the eighteenth year of his age, when he went to New-York, intending to reside there for a short time; but unexpectedly getting into business, he continued there, to his very great loss in a religious sense, being so far captivated by the numerous temptations to which he was exposed, that he gave way, by little and little, to many youthful vanities, and went into such company as he had before clearly seen the inconsistency and pernicious tendency of; and, consequently, lost the savour and relish for divine things, which he had experienced.

At this sad period of alienation from the favor of God, (which continued several years) he also separated himself from his friends, and relinquished his birthright, by marrying out of society. Thus, like a choice vine, whose hedges were all broken down, he was exposed on every side, and was almost laid waste and devoured! some with whom he associated, endeavouring to instil into his mind the poison of Deism, which, however, he never imbibed, as he declared in his last illness, on a mournful review of this part of his life—"That although he had deviated widely from the religious principles he was educated in, yet had he never, for a moment, doubted the rectitude of them."

Now He who had, in his childhood, brought him out of Egypt, mercifully re-visited him with inward rebukes for his backslidings, which, being also accompanied with some very heavy losses and disappointments, awakened him to reflection, and gave him to see the great injury he had sustained, by not keeping on the watch. Anguish and self condemnation ensued: deep was his contrition, and bitter were his draughts of remorse, in secret and in the night seasons! Thus contrited and reduced, his mind was frequently brought into profound stillness, inwardly waiting for the return of the messenger of his violated covenant. About this time, a Friend who came to the city on a religious visit, and who was a stranger to his situation, in an opportunity in the family, thus addressed him: "Robert, thou art now partaking of bitter cups, in consequence of thy deviations; yea, so bitter that thy very soul loathes them; but if submitted to, and patiently abode under, thou wilt yet experience the light of the moon to be as the light of the sun; and the light of the sun, as the light of seven days"—which was verified fully during his last illness, in the faith expressed by divers friends who visited him, that all would be well—comparable to the light of the moon; and the strong and clear prospect and evidence he had himself, near his close, of his future happiness—to the light of the sun; which was, indeed, as the light of seven days.

Several years previous to his being taken ill, he was restored to the unity of his friends; and having been favored to experience the renovating power of divine love, as a furnace purifying the mind, he became, though much exposed in the particular line of business he was then in, an ex-

ample of the believers, in conduct and conversation. He was also engaged to rule his own house well, subjecting his children, and governing them and his dependants with mildness and firmness; and was, in every station, much beloved. Though he mostly appeared cheerful, yet could he not always conceal the deep excercise of mind into which, at times, he was plunged: which cannot be better expressed than in his own language, in a letter to a near connexion—"Although I have, for many months, believed it right for me to anoint myself, and not appear unto men to fast, yet my garments have been sackcloth, and ashes have covered my head; my path has been in the wilderness, where hardly a green leaf could be plucked."

In the early part of the summer of 1804 he took a heavy cold, and his health apparently declining, he was induced to take a journey to the northern part of this state, in hopes of regaining it. After being out a week or two, he attended the quarterly meeting at Easton, in Eighth month, and while sitting therein, was seized with an unusual sensation at his breast, and stepping out, discharged about a pint of blood from his lungs; and in two or three days nearly as much more, by which his strength was greatly reduced. He soon after returned home, but notwithstanding various means used, his health gradually declined, and several turns of bleeding afterwards taking place, increased his weakness, and tended to hasten his dissolution. During his confinement to his chamber, (the precious remnant of his days,) he manifested great resignation to divine disposal, and was preserved in much patience and composure, even under excruciating pain and bodily distress; and made many edifying and interesting remarks and observations, some of which were penned, and are as follows.

Soon after his return from Easton, feeling symptoms of bleeding, a physician was called, who opened a vein, and observing Robert's countenance to be very solemn, said, "don't be alarmed, Mr. Mott:" he looked at the doctor, and replied—"I am not alarmed, but I thought at such an awful time as this, it was right to endeavour to have my mind composed"—(apprehending danger of immediate suffocation if bleeding should take place.)

A few days after a friend remarked to him the danger of his complaint, and the precariousness of his situation; he calmly said, "I know it to be so, yet have not a wish it should be otherwise."

In the begining of the 11th month, he became more apprehensive that the disorder was seated on his lungs, and without the special intervention of the divine hand must gradually wear him away; yet he was mostly preserved calm, endeavoring to feel true resignation; though there were hours of bitterness to his soul. One evening, after a day of great weakness of body, and solemn reflection of mind, he mentioned to a young man who called to see him, the pain it gave him to look over some of the days of his youth; admonishing him to select suitable companions; telling him that, by neglecting it, he would imperceptibly be led into hurtful company and practices, as he had been; "but I hope thou hast made a stand, and I wish thee to keep to it. I have been glad to see thee so steady at meetings, and hope thou wilt continue so, both to week day meetings, and to meetings for discipline."

Having omitted making his will, he earnestly commented on the impropriety of leaving wills to be made, when, as he expressed it, "the poor soul has enough to do to think on things relating to its future existence, without the burden of worldly concerns."

In the latter part of the 11th month, one of his sisters-in-law, sitting by him, remarked that it was an excellent thing to have a vine and a fig tree of our own, to sit under in time of trial; which she believed was his case. He replied—"It is indeed an excellent thing; and I have, at this time, and often in time past, desired for us, that all the family might get down to that which would never deceive"—adding, after a pause—"Although some may have to pass through the waters, they shall not overflow them, or through the fire, it shall not kindle upon them, if their confidence is where it ought to be."

Some nights after, having profuse night sweats, his wife asked him if he would have the door open, and less covering on his bed; to which he said, "no, my love, none of these things produce it; it is the progress of the disorder; and unless it receive a check, it will, ere long, take me off; and the prospect appears awful indeed. It is only to the mercy of God I can look." He also said, "I am willing to try what simple things will do, believing it our duty to use the means in our power to remove complaints."

Twelfth month, ninth, being first day, feeling rather better when he awoke, he told his wife he did not wish to see any person not of the family, that day; and soon appeared to be under exercise of mind, which continued through most of the day. In the afternoon, on his wife's telling him she thought some suitable company, to have a little innocent, cheerful conversation, would do him good; he said, "a little is good, no doubt; but we ought to be very sparing of it when a person's situation is as critical as mine is: the prospect of the change that is perhaps near at hand makes me tremble, and ought to make all tremble. I have no dependence on any thing I have known or experienced, but on the mercy and goodness of that Almighty Power who rules all things."

(To be continued.)

Tempt no man, lest thou fall for it.

Spring is coming! Hear the drumming of the pheasant, all so pleasant, 'mid the budding of the trees, and the singing of the bees, in the distant quiet wildwood, where the wonted steps of childhood seek in summer's sultry hours cooling shades beneath the bowers, formed in arches wild and grand, by the God of nature's hand; where the tiny and the sturdy, (if my muse be not too wordy) both unite in one acclaim, singing on in nature's name, and fulfilling each their mission, live but only in tradition. Spring is coming, coming, coming. On every side, scattering wide, see the farmer cast the grain; for he knows as he throws the seed upon the ground, so well prepared around, that with sunshine and with rain, the harvest will appear, as in each former year.—*Littell's Living Age.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 13, 1853.

We observe in nearly all the public journals, excitements relative to the coming elections—parties arrayed against each other, all perhaps alike sincere in the desire to promote the public good, yet differing in the policy that would, as they believe, have that tendency—and perhaps neither, so much concerned for the real welfare of the commonwealth as to gain some private advantage by the emoluments of office, either for themselves, their friends, or party; and perhaps too, after so elected, would fail to advocate the policy best calculated to enhance the morality and happiness of the State, lest their popularity by so doing would be injured.

We extract the following from John Comly's Journal of the narrative of his life, which we think appropriate to this subject, showing the ground on which he declined participating in the governmental affairs of the country. He says, in chap. 3:

"My opening manhood was exposed to new trials from various quarters. In meeting these I had fresh occasions of recurring to my safe guide, the dictates of the spirit of Truth, the impressions of which I had become somewhat acquainted with.

"My father, from early life, had been accustomed to the exercise of his civil right of voting at elections for officers in some of the departments of government. Soon after I was of age to carry in a vote, an occasion of much excitement prevailed in the community in the election of Governor of the State. It was said that everybody must turn out, for the country would be ruined if the opposite candidate should be elected. Friends of Philadelphia were reported to be full of zeal on the subject, and it was said Nicholas Waln, James Pemberton, and all, were going to turn out. Party politics ran high. So, with all these excitements, and my father's encouragement, I went to the election, and voted for the candidate that I was told was the right one.

"But I knew nothing about it; and though I was desirous that the country should not go to ruin, yet there was something in the spirit of politics that did not seem clear to my mind; but I endeavored to reconcile it by thinking that my father and others did understand it.

"But with all our exertions to prevent it, the bad candidate (as they called him,) got the office of Governor, and I looked for the political prediction to be fulfilled in the ruin of the country.

"This, however, did not come to pass. So I passed along until another great excitement prevailed about electing a Senator. I was again prevailed on by the same kind of arguments and examples, and went to the election a second time, but felt more dissatisfied in my own mind than before, as considering myself but a mere tool for others to work with for party purposes.

"Again the period for electing a new Governor came round, and the political party strife was as great as before, only that now we were urged to go and vote for the very man that we had tried to keep out before; but now he must be kept in the office, or the ruin of the country would follow. I remarked this glaring inconsistency, as it appeared to me, but was told that he had turned out much better than they expected.

"I, however, did not feel easy in my mind, and declined going to the election, and have never been since.

"I saw and felt that the spirit of political strife was not a Christian spirit; and however desirable it may be to have a good civil government, I saw that Friends could have nothing to do with the strife of politics, if they kept their places in the Truth, as the followers of Him who declared that His kingdom was not of this world.

"I could easily perceive the restless, unquiet and anxious state of a zealous politician. I found that the calmness and quietude of mind, favorable to religious growth and divine enjoyment, were easily interrupted by the strife and even the spirit of political party. I saw, also, that the mind of a warm politician was exposed to listen to, and be active in, talebearing, detraction and slander. The example of Jesus was opposed to the politics of this world; and to me it appeared that his consistent followers could not have a life in the politics of a government that was upheld by the sword, that required oaths and military operations and war in its support.

"Under these considerations and views, I found it safest and right for me to avoid the spirit of

politics, and not mingle in the contests of party strife so often connected with elections. To me it appeared to be a religious duty to live peaceably, honestly and industriously under whatever party or kind of government was set up, and however administered. I also believed that in so fulfilling my duties as an upright citizen of the community, I should do more toward the support of a good civil government than I could possibly do by becoming a zealous politician.

"Here I saw that my right of voting in common with others as a civil privilege must be relinquished, or must yield to my duties as a Christian, or subject of that government or kingdom which is spiritual, in which the lamb-like nature rules, and in which strife, contention and animosity can never come."

MARRIED,—On Third day, the 9th of 8th month, 1853, by Friends' ceremony, JOSEPH JOBSON to MARY E. LUKENS, daughter of Joseph Lukens, all of Philadelphia.

LETTER FROM R. MASON.—NO. VII.

6th month 5, 1842.

My beloved Friend,

More than two weeks have gone by, since I left the busy world as exhibited in city life, and excepting the kind greetings and social minglings with some endeared ones there, the change has been a very pleasant one. I always loved the country since a child, and thoughts and feelings that were replete with enjoyment whilst yet "I dreamed each wind and star my friend," are sometimes recalled by incidents with which I was then familiar; such as the favorite note of the wood-robin, the lowing of the distant kine, or the murmur of the little streamlets gliding onwards to pay their tribute to the mighty ocean. But brief now comparatively is their influence on my mind. The sober realities of more than half a century have given a different hue to surrounding objects. When I turn my eye, as I oft do, to the end of a race nearly run, everything appertaining to the blended joys and sorrows of human existence appear as nought, only as they have been incentives to raise my views from delights, earth-born and transient, and fix my hopes on higher and holier scenes, and with this hope gave energy to press after unfading, soul-sustaining treasures. But in this all important concern, I often fear I have but little laid up where moth and rust find no existence. I feel myself among the poor and the needy, and daily crave for renewed ability to draw near to the Fountain inexhaustible, and from thence receive all my supplies of strength, both to do and to suffer whatever He may in his wisdom see meet to lay upon me.

But a wider range of duties, than those which relate to myself, sometimes pervade my mind, and induce me to crave for others a safe hiding place from every storm.

How does it fare with thee, beloved sister—art thou cleaving to every grain of faith dispensed, however small? This is our day of trial and of proving. Every Christian who has gone before us into everlasting habitations, has had his day of proving. The confidence of the royal Psalmist is encouraging; though no sensible aboundings of divine grace appear to have been his portion at the time, yet he says, "by this I know that thou favorest me, because mine enemies do not triumph over me." I believe my spirit is often with thine in lowly places; doubtless it is the food most convenient for us. Then let us endeavor to keep just where He would have us to be. In so doing, we are advancing His work, although no trumpet-notes proclaim it to the world. Abide in the patience—stand upon the watch-tower. Trust in the Lord, whose goodness and mercy are from everlasting to everlasting, and in blessing He will bless thee, and however cast down thy mind may be at seasons, from the certain evidence that conflicting feelings and sentiments are encroaching upon the precious harmony of the Truth, yet be not dismayed; it is profitable to make contrasts sometimes. I think the effervescence among us in places, is better than the lukewarm state in some others. The former will, I trust in due time pass away; but whether the dry bones will yet become a living army is more doubtful; however, all things are possible with God. Some among you are associated with remembrances and feelings I love to cherish; I believe their dwelling is near their Master's feet, consequently, they go with him at times into desert places. In this there is nothing to discourage, but rather cause to rejoice that they are counted worthy to suffer for his name's sake. I shall look for a letter soon, my dear S.; do not encourage excuses, but remember that to thy hungering friend a crumb will be acceptable.

R. M.

Memorial of Danby Monthly Meeting, concerning HANNAH R. NICHOLS, *deceased.*

The subject of the following memorial was born the fifteenth of Second month, 1819. She had but a delicate constitution, and was in consequence much indulged in her innocent amusements, by a tender mother. She was of a lively, companionable turn of mind, and easy to be entreated. As she advanced in years the fascinating pleasures of the world seemed to allure her for a season, and a strong inclination was manifested to follow the prevailing fashions of the day. At a subsequent period, while on the bed of sickness, she acknowledged that in giving indulgence to this desire, she had done violence to the monitions within her own breast, in thus adorning the tenement of clay.

We will here quote her own expressions. "This has been my most besetting sin, having had a manifestation of my duty to my heavenly Father, and neglected to do it; therefore have I had to drink of the dregs of affliction."

In 1847 her constitutional weakness had increased, and as days numbered weeks, and weeks months, her sufferings also increased. She was at the commencement impressed with the idea that she should not recover, and was very thoughtful and anxious for the welfare of her immortal soul. The first intimation to her beloved father of her sore conflict of mind, was some weeks after being prostrated on the languishing bed of sickness. Wishing him to be called in, and embracing him, she said "Father, I think I cannot stay with you long, and wish that I might mingle my tears with thine, and ask thy forgiveness for the many times I have grieved thee." On being told that it would be an unkind earthly parent who would not forgive little childish errors, when our heavenly Father stood ready to pardon the truly penitent suppliant, she exclaimed "*little*, father they are not little: I clearly saw and knew what my heavenly Father's will was, even when I was but a little child, and I then sinned against this Divine Light; and could obtain no peace 'till I went out and knelt in a retired place and prayed for forgiveness; and even on going to bed could obtain no rest till I removed the pillow from my head, that I might be low and humble. Still have I gone on in pride. I have not been sufficiently helpful to my dear sister, in her endeavors to keep the younger children in plainness. She has had a trying path since the death of our dear mother. Oh! the sorrowful hours I have given her and thee, by the indulgence of my love of dress. But I entreat thee, father, don't give out. Do all thou canst to have the boys plain and simple in their appearance; continue thy care that they attend meeting, and read good books. I wish thee to purchase each of the children a religious book as a present to them from me. Call them frequently together, and read the Bible or some other good book to them. I have loved to hear thee read. I have been trying to break the ties of nature, and feel I can give all up but thee and my eldest sister; it seems hard to part with you—you have done so much for me." At another time she said—"Father, sit close by me, and pray for me. I fear there is no mercy for me, I have been so proud. Oh! the pride I have taken in arranging my hair. I suffered for it, and sometimes wished it might turn gray in order to humble me."

Some days after this she exclaimed, "Father I think I have this night seen a Heavenly Light bright and clear, and believe there is a mansion prepared for me who am so little worthy. As an evidence that my transgressions are passed by, I feel all peace and love to flow to every individual." After this, many gloomy days and nights were her portion, during which she would inquire the cause of her doubts and fears—saying, "I fear I have not been sufficiently patient, and have been too anxious to recover, that I might do some good in the world." There were seasons when through the medium of the pen she could hold intercourse with the absent; in whom, as well as in those around her, she was deeply interested. One individual, whom she had never seen, and who lived but a few miles distant, drew largely upon her sympathies—a young woman in straitened circumstances, with physical energies prostrated, and no means to procure such personal comforts as she herself had always been blessed with. She sent her books, and at times wrote such words of comfort as her own sensitive nature knew by experience to be most precious to the afflicted traveller. To a friend who visited her during her sickness she remarked, that "a great deal of the suffering she endured had been induced by her own imprudence. The vital powers had not been allowed free play by the foolish demands of fashion, which would confine within a small compass the most important organs of the human system—thus frustrating the design of the Beneficent Dispenser of Life and Health—who doeth all things well, and whose physical laws cannot be violated with impunity."

On the eighteenth of Twelfth month, 1848, there was a material change for the worse. She awakened very sick; for a few moments it was thought she could not survive long. She was perfectly calm and composed, saying, "do not mourn for me, but prepare to meet me; I am glad I am going to heaven."

She afterwards remarked, "If it were the Lord's will, I should like to recover, that I might serve him with all my strength, and be an example to others;" but added, "all is peace."

Her brothers and sisters arriving, and seeing them much affected, she said, "do not mourn, live rightly, and you will take comfort;" she frequently expressed the gratitude she felt, for the attention of her beloved relatives. A friend coming in she extended her hand saying, "I desire thy husband to have a care over my brothers. I think they are good boys, but I want they should dress more plainly and use the plain language." To a sister she said, "I am in great distress, but the Lord knows I love him above every thing else."

On presenting a little token of affection to a dear friend, which caused those around her to weep, she said with a radiant countenance, "wipe away your tears, we shall not long be separated. We have lived long together, while others have been divided. Every thing looks pleasant to me but to see my sisters troubled. Think of my sufferings and try to be reconciled to give me up." On requesting a sister to sit by her, she added, "many are the afflictions of the righteous, but the Lord delivereth them out of them all." On

eing told he would soon deliver her, she said, I think so, but it will be oue of the greatest ercies that I should be saved. I feel as if I ad done nothing for the Lord, and did not de-erve the happiness I have already enjoyed. But is mercy is greater than my infirmities."

Fearing a severe struggle at the last, she sweet. y petitioned her Maker to be with her though he valley of the shadow of death.

She urged her family to love and serve the ord better and better, adding, "Mother has gone nd is happy, I shall soon follow, and then two f us will be well through." To a brother she said ith a kiss, "Be a good boy, attend meetings onstantly, and while there endeavor to think of ood things: be sure and never swerve from the ruth. Be good to dear father, who has had so any anxious hours on account of his children. Be kind to sister Mary. Remember thou wast ut a babe when she began to have the care of hee. Read good books."

She said during the first three months of her ickness, the thought of being laid in the grave, as hard to be reconciled to, but "it is nothing o me now. Do not think of me as in the grave, ut as abiding in perfect happiness with my hea-enly Father, whose arms are open to receive me nd are now supporting me."

First of First month, 1849, she was, till noon, eprived of her speech, but after noon gave an ssurance that peace reigned within, adding, "I am ot afraid, no—I am not afraid to die, repeating,

"Oh death where is thy sting,
Oh grave where is thy victory."

On being asked if she had any word to send o an absent brother, she said, "Yes—tell him o love and serve the Lord, and to walk in the straight path; it is so straight, I fear he does not walk in it, as he ought. Tell him not to mind oo much things of this world. I shall soon be through, and shall be happy—happy—happy."

Afterwards addressing her sister she said, 'keep in an humble, child-like state, and wait pon the Lord, and He will be near and strength-en you; and how much comfort you will all ake in serving him. For a few days after, her nind was again clouded, and she once exclaimed, 'How stripped I am." On being told Jesus nce felt so stripped that he cried out, "My God —my God, why hast thou forsaken me?" She raised her hand saying, "*that* has rested with me a great deal during my sickness, and I be-lieve it was for this trying time." To a friend who came to see her she said, "I am in great dis-tress; what I have suffered in four weeks cannot be expressed, but I have not been obliged to struggle for the exercise of patience; all has been given me; see how good the Lord is."

On rousing from sleep one morning she re-marked, "I wake up here again; shall I not go soon? I am a great while getting home," and, turning to a sister, said, "dear sister, I love thee, I love you all,—but I want to go home. Father, what a happy change it will be, when this aching body is laid away in the silent grave, in a plain white coffin,—and the spirit takes its flight to rest. You will have no cause to mourn for me. You will have nothing to regret; you have done all that could be done."

Then alluding to her grave clothes, she desired that they should present an example of plainness. Again was the mind of this dear sufferer per-mitted to be clouded for a time, and she had to recur to past seasons of heavenly enjoyment, when she had been given to see that she must not even think her own thoughts—"but at times, she said, "I have; and that must be the reason why I am left thus destitute,"—but the next morn-ing she said, "I am more than rewarded this morning for all I have suffered. Oh! what a bed this would be without the Lord's presence! but now it is a bed of peace, there is a mansion pre-pared for me. I know there is, I *know* it—noth-ing can shake my belief." Then broke out in supplication, "Oh heavenly Father, forgive me for all misspent time, for time devoted to vanity, when I might have been advancing the good of my brothers and sisters and young companions. Oh dearest Father let it be blotted out of the book of thy remembrance, and grant that this my dear sister may walk humbly with thee, and that her life may be all peace and happiness." She then desired a brother to come to her, and en-treated him not to close his eyes to sleep until he had an assurance that it would be well with him, urging him to strive to love the whole human family, and to read good books, especially the Bible. One of her neighboring associates being much affected, she said to her, "I do not want any one to love me, but to love the Lord and teach the children to love him;" exhorting her to pray to God, that he would give her a new heart. She then repeated these lines,

"Vital spark of Heavenly flame,
Quit, Oh! quit this moral frame,
Trembling—hoping—lingering flying,
Oh—the pain—the bliss of dying."

A short time before her death, she called for writing materials and penned the following part-ing advice,—"Dear sisters, do not mourn for me, but for yourselves; love God with all your hearts. Do not mourn over my grave, for I shall not be there. Comfort father—dear father,—and get together, and be cheerful and innocent. Watch over my dear brothers. All together wait on God. Farewell."

This act seemed to close her earthly duties. Her work was done. The ordeal of preparation was passed. The seal of sanctification had been ob-tained. That which was perishable continued gradually to fail, 'till her purified spirit was freed from its earthly tabernacle, on the twenty-seventh day of First month, 1849, aged twenty-nine years and eleven months.

For Friends' Intelligencer.

The perusal of the poetical *gem* in the Intelligencer of 30th ult., ("*There's a silver lining to every cloud,*") has induced me to hunt up a counterpart, which I found about three months since in one of our city periodicals.

It made a deep impression on me at the time, constituting a lesson of instruction not soon to be forgotten. In fact, could *we all* adopt for our mottoes and watchwords, "*There's a silver lining to every cloud,*" and "*We've all our angel side,*" methinks we would not only discover *many* "bright spots" to enliven this chequered scene, but charity, "sweetest of the three," would throw her mantle around us until we would be enabled to *realize,* in some measure, the joys of that

"fairer land
Where the lost are found and the weary at rest,"

in that pure spirit of benevolence and good will that would cheerfully acknowledge,

"In *all*, there is an inner depth,
A far-off, secret way,
Where, through dim windows of the soul,
God sends his smiling ray."

8th mo. 6th, 1853. J. M. E.

WE'VE ALL OUR ANGEL SIDE.

Despair not of the better part
That lies in human kind—
A gleam of light still flickereth,
In e'en the darkest mind;
The savage with the club of war,
The sage so mild and good,
Are linked in firm eternal bonds
Of common brotherhood.
Despair not! Oh! despair not, then,
For though this world is wide;
No nature is so demon like,
But there's an angel side.

The huge rough stones from out the mine,
Unsightly and unfair,
Have veins of purest metal hid
Beneath the surface there;
Few rocks so bare, but to their sides
Some tiny moss plant clings,
And round the peaks, so desolate,
The sea-bird sits and sings.
Believe me, too, that rugged souls,
Beneath their rudeness hide
Much that is beautiful and good—
We've all our angel side.

In all there is an inner depth,
A far-off, secret way,
Where, through dim windows of the soul,
God sends his smiling ray;
In every human heart there is
A faithful sounding chord,
That may be struck, unknown to us,
By some sweet loving word;
The wayward heart in vain may try,
Its softer thoughts to hide,
Some unexpected tone reveals,
It has its angel side.

Despised and low, and trodden down,
Dark with the shades of sin;
Deciphering not those holy lights,
Which God hath lit within;
Groping about in utmost night,
Poor prison'd souls there are
Who guess not what life's meaning is,
Nor dream of Heaven afar;
Oh! that some gentle hand of love
Their stumbling steps would guide,
And shew them that, amidst it all,
Life has its angel side.

Brutal and mean, and dark enough,
God knows some natures are,
But he, compassionate, comes near—
And shall *we* stand afar?
Our cruse of oil will not grow less,
If shared with hearty hand,
And words of peace, and words of love,
Few natures can withstand.
Love is the mighty conqueror—
Love is the beauteous guide—
Love with her beaming eye can see
We've all our angel side.

A WORD FOR THE YOUNG.

Think not a life is gloomy
Spent in a harvest field,
So extensive and so roomy
Each his implement may wield;

And gather sheaves with gladness,
Till the garners all are stored,
Then leave behind all sadness,
For the joy a rest affords.

To the quiet, willing laborer
So varied is the scene,
When wearied out with reaping,
He may linger still and glean.

Although the crystal fountain
May sometimes be congealed,
And every shade of greenness
Be severed from this field,

Yet here and there a rivulet
Will open to the view,
With a ray of lovely sunshine,
The verdure to renew.

O then enlist in earnest;
The Father hath decreed,
That on the fruits of faithfulness,
The soul may sweetly feed,

And Christ himself has offered
To guide you in the way
That leads from death and darkness
To the realms of endless day. S. F

7th mo. 21st, 1853.

A LITTLE SONNET ABOUT LITTLE THIN

The little smoky vapors
Produce the drops of rain,
These little drops commingle
And form the boundless main.

Then drops compose the fountains,
And little grains of sand
Compose the mighty mountains
That high above us stand.

The little atoms it is said
Compose the solid earth,—
Such truths will show, if rightly read
What little things are worth.

For as the sea, of drops is made,
So it is Heaven's plan
That atoms should compose the globe,
And actions make the man.

The little seconds soon pass by,
And leave our time the less,
And on those moments as they fly
Hang wo or happiness.

For as the present hour is spent,
So must the future be,
Each action lives in its effect
Through all eternity.

The little sins and follies
That lead the soul astray,
Leave stains that tears of penitence
Can never wash away.

And little acts of charity,
And little deeds of love,
May make the world a paradise
Like to the world above.

S. W. Irvin.

For Friends' Intelligencer.

DEBORAH DARBY.

This is a name familiar to many. She was an eminent minister in the Society of Friends in Old England, and was one of those who, more than fifty years ago, crossed the ocean on a mission of Gospel love to this land. Rebecca Young was her companion in her religious services here, as well as frequently in their native kingdom, she too being a minister. Between them there subsisted the strongest bond of love and unity, even the "unity of the spirit in the bond of peace." Letters in the handwriting of each are extant, written in the plural *we*, and it is believed that of none others it would more truly be said, that "they were of one heart and one mind."

It is proposed to publish extracts from some of these in the Intelligencer, in the belief that there are Friends still living to whom their visit was a memorable one, and that to them, as well as others, these little mementoes of the past century will be acceptable.

In the course of one of their religious visits, they had an appointed meeting at Whitby, in Yorkshire. The meeting-house being too small, it was held in the theatre. After it was over, some person wrote on the door the following lines:

Reader, if you have time to spare,
Turn o'er Saint Matthew's leaves,
And there you'll find a house of prayer
Was made a den of thieves.

But now the times are altered quite,
Oh! reformation rare,
This modern den of thieves, to-night
Was made a house of prayer.

On board "The Sussex,"
5th mo. 19th, 1796.

Beloved Friends, S. and H. F.—You continue, we know, interested in our movements, with many others of our kind friends in your city, we therefore embrace the present opportunity of saying our accommodations are very agreeable, and our Captain remarkably attentive and above all, we believe we are in the right ship.

We find renewed occasion to acknowledge that we have been tenderly dealt with every way. May suitable returns be made in the succeeding part of our lives.

We hope it will not be long before you write to us, being much interested in your welfare: and may we unitedly keep close to *the Great Fountain of Fellowship*, so that, though absent in body, we may be present in spirit, and one another's joy in Him. To all our dear friends that enquire after us we desire our dear love, which particularly attends you, with your brothers and sisters

With much affection, your friends,

R. Y. and D. D

THE GREAT PALM HOUSE AT KEW.

One of the finest examples of enlightened liberality at the present day, is the establishment and opening gratuitously to the public, of the great Botanic Gardens at Kew, in England, which comprise about two hundred acres of land, and contain almost every vegetable curiosity to be found in the world. In these gardens there are over twenty glass structures for plants, the largest of which is the great palm house. It is 362 feet long, 100 wide, and 66 feet high at the center and 30 at the wings. Not a particle of wood enters into its construction; the iron posts are inserted in massive granite blocks; they are hollow, and conduct the rain from the glass roof to the under ground cisterns placed around the whole building. The main ribs and ties are of wrought iron, and the whole is covered with 45,000 feet of sheet glass. The house is heated with hot water pipes, having about 28,000 feet of surface, and a length of five miles in the aggregate. The smoke is conveyed through pipes laid in an underground tunnel, to an ornamental Italian tower 96 feet high and 500 feet off; and through this same tunnel runs a railroad for supplying coal, and removing ashes.

On entering this enormous glass building, the visitor seems to be conveyed in a moment to the West Indies, among palm trees forty feet high, luxuriant sugar canes, clusters of golden bananas hanging across the walks, tree ferns with lofty plume-like heads, the air perfumed with the leaves of the cinnamon and camphor, and every appearance of tropical scenery, with the exception of the slender iron ribs which support the glass, as seen through the foliage above. The cost of this structure was nearly $200,000; yet, notwithstanding its great dimensions it is so much exceeded by the London crystal palace, that the *ground space* in the latter would receive

no less than *thirty* such as the Kew palm house.

The Kew gardens are under the superintendence of the celebrated botanist, Sir Wm. Hooker. Sixty acres are occupied with the botanic garden proper, and the rest is park and pleasure grounds. Beautiful and rare trees, from all temperate countries, growing freely without crowding; tall pines, old cedars of Lebanon, long and rich avenues of Deodars and Chilian pines, and in the glass structures, all the productions of the tropics,—giant cactuses fourteen feet high, supposed to be four hundred years old, rock gardens under glass, filled with ferns and epiphytes from South America,—these are some of the objects which render this magnificent garden a place of extraordinary interest.

Although about eight miles from London, the visitors number nearly one hundred and fifty thousand in a single season; the only requisite for admission is to be decently dressed. Yet notwithstanding this vast crowd of visitors, sometimes amounting to 8,000 at a time, no depredations are committed. Would that this good example of propriety might be followed in our own country, where the lawlessness and vandalism towards fruits and flowers which prevail, are not eminently creditable.

Some of our countrymen object to the extravagance of maintaining such a garden; but what is its yearly cost when compared to the sums annually expended for political pageants and public entertainments in our cities, or to the empty celebration of famous political events; to the millions consumed yearly to pay for useless speech-making in our state and national legislatures, or to the tens of millions required for that most expensive piece of machinery, the navy? If our people are fully resolved to appropriate a few millions yearly, we should decidedly prefer that a twentieth part be used for the intellectual, scientific, healthful and refreshing advantages of such a garden as that at Kew, in the benefits of which several hundred thousand people could freely and equally participate, and leaving nineteen twentieths for the above named purposes, if tax and revenue payers will have it so,—we would prefer even this, to a total consumption of the public funds as they are now applied, in doing too frequently quite as much harm as good.—*Country Gentleman.*

GENERAL INTELLIGENCE.

FOREIGN.

By the steamer Niagara at Halifax, 4th inst., and and the Baltic, at New York, on the 8th, Liverpool dates to the 27th ult. are received.

It is reported that the Czar of Russia has accepted the terms proposed by the French, and consequently all the markets are brisk.

Costa, the man who created so much excitement on board an Austrian brig, and came near getting the St. Louis into a fight on account of it, has been ordered to be given up to the French Consul.

England.—In the House of Lords on the 18th Lord Clarendon stated that an answer in entire conformity with the note published by the French Government, had been returned to the last diplomatic circular of Count Nesselrode. Lord Clarendon also said that the Government hoped to be able in a few days to lay before the House the fullest information respecting the state of affairs in the East.

The confidence of a maintenance of peace was increasing, both in London and Paris.

The crops throughout Great Britain are good, and in Ireland it is now satisfactorily ascertained, that there is no potato rot.

It is reported that England is negotiating with Denmark, to obtain the command of an entrance into the Baltic, in case a war arises with Russia.

France.—The Paris Press consider the Eastern question as being definitively settled.

The Porte has paid into the French treasury the price demanded for the 40,000 rifles furnished him.

The number of persons arrested for being implicated in the supposed conspiracy to assassinate the Emperor at the opera, is over 200.

Austria.—The Vienna correspondent of the London Times says: The misunderstanding between the Austrian Government and that of the United States is likely to be a serious one. On the 5th, the Italian and Hungarian refugees in Constantinople gave Mr. Marsh a serenade, and the American diplomatist came out on his balcony and gave a cheer for the freedom of the United States, Italy, and Hungary.

A domiciliary visit has been made to the Correspondent of the London Times, at Vienna. Several arrests followed.

Seven cartloads of Hungarian prisoners were recently taken into Pesth. Their offence was not known.

The Austrian Cabinet had received a telegraph despatch from Berlin, dated the 20th, stating that the Czar had actually accepted the proposals offered by France and England.

This report had caused considerable improvement in the French and English funds.

Switzerland.—Austria continues to block up the Swiss frontier as vigorous as ever.

Bavaria.—The Bavarian Government has announced an intention of holding a World's Fair at Munich next year.

Russia.—The Russian Chancellor is said to have declared to the French Ambassador that the Czar will welcome the arrangement held out for his acceptance. The only delay in completing the negotiation would be occasioned by the necessity for obtaining the consent of Austria, which is said to be already on the way to St. Petersburg.

Turkey.—The Turkish difficulty is considered as settled, although the Czar's acceptance of the proposal has not been announced. His formal acceptance was daily expected.

It was rumored at Constantinople, that the United States were negotiating for the purchase of the port of Marmorizza.

The Russian force continued quiescent in the Danubian principalities.

From London by Telegraph.

London, July 27, noon.—By Telegraph from Trieste, we have the announcement of the India

erland mail having reached that point. The dates ought are from Hong Kong to June 7th; Calcutta, ne 16th, and Bombay, June 20th.

The Empire of China has been completely divided, e insurgents at Nankin having declared themselves dependent of the Tartar dynasty.

Great anxiety was felt at Canton from the fears a rising there also.

The information gained regarding the character the insurgents and their objects seems to be of a ost curious and interesting nature. A very correct anslation of the Bible is freely circulated among em, and a zeal amounting to fanaticism is urging em on to attempt the destruction of the whole rtar race, whilst strictly moral duties are not only rescribed, but enforced and practised.

Another authority, says—"The insurgents are ristians of the Protestant form of worship, and ti-idolaters of the strictest order. Their moral de, the insurgents call the "Heavenly Rules," hich, on examination, proved to be the Ten Commandments.

DOMESTIC.

FATAL RAILROAD ACCIDENT.—A frightful accident occurred on the 2d instant, at Bull's Island, out nine miles above Lambertsville, Pa. A train ten platform cars, the locomotive being at the rear. as conveying to their homes a body of two hundred more laboring men, who had been engaged on the ilroad and on the repairs of the Delaware Division the Pennsylvania Canal. Just as the train approached Bull's Island, a cow suddenly jumped on e road and almost under the platform of the forard car. This car, together with five others, was rown from the track with the utmost violence, before the locomotive could be checked. Some of hem were overturned and others thrown upon one nd, and their living burdens were hurled together ith terrible violence, some under the cars, others mong the wrecks, and all in frightful confusion. ine persons were killed, and twenty seriously injured.

The ship J. G., from New York for Liverpool, was urned at sea on the 7th July. The fire originated om spontaneous combustion. All hands were aved.

BOSTON, Aug. 7.—A letter from Surinam, dated he 15th of June, says the slaves there are soon to e emancipated. One thousand Coolies have contracted to take their places.

PHILADELPHIA MARKETS.—FLOUR AND MEAL.—Flour 5 50 a 5 87. Sales for city consumption at $5 37 a 5 87½. Rye Flour $3 62½. Pennsylvania Corn Meal at $3.

GRAIN.—Sales of Southern new red wheat at $1 18 a 1 20, and old prime white at $1 30, and $1 25 for new. Last sales of Old Rye at 85c. Corn s scarce at 72c for yellow. Oats—Last sales of prime new Delaware at 39c.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.
Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

3d mo. 26—tf.

EYRE & LANDELL,
S W. CORNER FOURTH AND ARCH
Philadelphia,

Have established a store where Friends now resort to procure

GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.

E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.

EDWARD E. EYRE. WASHINGTON I. LANDELL.

1st mo. 11—tf

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—The School will continue in session until the first of Seventh month, and the next Session will commence the first of Tenth month.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

N. B Circulars may be had at this office.

2d mo. 28—tf.

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.

FEATHERS of all qualities,

BLANKETS, Marseilles QUILTS and COMFORTABLES,

Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by

HARTLEY & KNIGHT,

148 South Second street, 5 doors above Spruce, Philad.

N. B Feathers baked or scalded and Mattresses REPAIRED.

4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern: Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers.

OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by

HARTLEY & KNIGHT

148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.

N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.

1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, EIGHTH MONTH 20, 1853. No. 22.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 323.]

6*th mo.* 16*th.*—On a retrospect of a visit made to my relatives at Radnor, my mind is peaceful. This experience is of greater value than any earthly treasure. My health increasingly delicate, but if I can keep my mind stayed on Him who is the ever-present helper of his people, my bodily pains are as nothing.

24*th.*—Though on a sick bed most of the past week, I have enjoyed such seasons of Divine favor, that I should be ungrateful were I to wish it otherwise. During my retirement the state of our Society has been spread before me, and on seeing that discouragements well nigh prevail even among the exercised members, the view has obtained, that this is caused by a want of individual faithfulness to the unfoldings of truth, and my cry has been to the Father of mercies, that He would be pleased to raise the drooping head, that the eye may behold the fields already white unto harvest. By advice of my physician, I expect to-morrow to go to Bucks County, and visit my dear and valued friend, A. R. May my heavenly care-taker so enclose me with his presence, that in my social and religious minglings with my friends, nothing pertaining to the creature can have power to make me afraid, neither to hurt nor destroy the precious gift.

25*th.*—Attended the little meeting at Bristol, in company with my dear friend S. J. L. It was a season of favor, wherein we were enabled to lift up our heads in hope and to renew covenant. In the afternoon had a renewed evidence of the uncertainty of time, in the sudden removal from this scene of a beloved friend My cry was, wean me, Lord, from everything except *thy love*, but bind me to thyself as with a cord of sevenfold strength. In the evening, my friend Wm. R. Richardson came for and took me to his home, where I was in the very bosom of kindness.

27*th.*—In suffering both of body and mind through disobedience, having experienced that he that knoweth his master's will and doeth it not, shall be beaten with many stripes. Oh! when will the dross and reprobate silver be removed!

29*th.*—Attended Middletown meeting. My heart was touched as with a live coal from off the holy altar. In the afternoon parted with my kind friends and came to Byberry, to H. Pike's.

7*th mo.* 1*st.*—Went to their meeting, feeling very poor. E. H. was there and bore a lively testimony to the efficacy of the all-sustaining arm of Divine Power. My spirit was refreshed, but at the same time oppressed with a feeling that "fulness of bread" (in a spiritual sense) "and abundance of idleness" were injuring the best life of many. In the second meeting felt sweet peace in expressing a few words, encouraging the faithful attendance of our small meetings.

3*d.*—Wrote to a dear elder friend who I believe is unduly discouraged. I greatly desire that those who have borne the burden and heat of the day, may not give out, but continue a steadfast support of the ark, until the children have gained strength and growth sufficient to take their places. I fear there is a general discouragement prevailing to our hurt. May all of every age gird up their loins, and watch against the encroachments of every weakening thing. Visited a dear young woman who has been confined to her bed for ten months, under great suffering. I had for her a word of encouragement, to turn with faith and confidence to the all-sustaining arm of redeeming love, and it would not fail her. To me, it was a precious, instructive opportunity.

4*th.*—Went to T. Parry's at Horsham, who buried his precious daughter, Priscilla, the week before. I left her in 5th mo., after which she gradually weakened, but was favored to maintain a steady, cheerful confidence in that power which is able to save. Was much concerned lest any one should be over fatigued from waiting on her, and often spoke with feeling of the loneliness of her parents, after her removal. The day before her close, she repeated a few lines from Job Scott's works.

"Great God thy name be blest,
Thy goodness be adored—
My soul has been distressed,
But Thou hast peace restored."

Soon after she repeated the Lord's prayer, and through the course of the evening said, "Oh what a lesson this is to learn," alluding, no doubt, to being in a state of readiness to meet the pale messenger; and the last expression that was understood, was, "Lord be pleased to pass by my transgressions and receive my soul." She quietly departed on the 24th of 6th mo., 1834, in the 29th year of her age, leaving a full evidence that her precious spirit was ushered into everlasting felicity. Oh that I may also experience death to be deprived of its sting, and the grave of its victory.

7*th*.—Returned home after this visit to my bereaved friends, considerably improved in my health.

9*th*.—Enjoyed being again with my friends at our own meeting. Not thinking it proper to remain in the city much of the warm weather, accepted an invitation from a friend living at Little Brittain, to return with him to his home. In taking a view of the extremely delicate state of my health, I feel it a great favor that my mind has been so greatly stayed in resignation as to present suffering and the final result.

13*th*.—At Little Brittain meeting, which I went to under much exercise. I desired to be preserved in my proper place. Soon after taking my seat I was instructed by that Scripture, wherein Naaman, the Assyrian, was told to wash seven times in Jordan, that he might be cleansed, and I had a view of that cleansing power which will remove all our leprosies, if in humility and faith we close in with divine instruction and do not despise the day of small things. After meeting, I found myself surrounded by connections I had never before seen. Was cheerful and serene during the visit.

14*th*.—Feel a renewed desire after a willingness to go down into the bottom of Jordan, that living stones of memorial may be brought up from thence. I fear being too superficial—skimming too much on the surface of religious feeling.

16*th*.—Much indisposed for conversation, but made several social visits.

18*th*.—Attended their Monthly Meeting. Much bowed in spirit, under the weight of unfaithfulness among the middle aged and youth, some of whom, I believe, have heard the call to come labor in the vineyard of the Lord.

19*th*.—Attended Drumore meeting, during which I felt so resigned and quiet, under a requisition very repugnant to my nature, that reason began her work, suggesting, it might not be for an offering; but the language in the inner temple was, "to the willing and obedient, hard things are made easy, and bitter things sweet." Under the calming influence of this impression, I yielded obedience in great simplicity, and received an unusual flow of peace.

22*d*.—Went to my uncle, F. Hobson's, at New Garden. Very much fatigued with the ride.

26*th*, *First-day*.—Sat with my beloved friends of New Garden meeting, and had to take a view of the day of small things and our aversion thereto. I believe we are often barren and poor because we despise that state. If sufficiently humble, that which is comparable to the five barley loaves and a few small fishes would be found more than enough to satisfy.

8*th mo*. 2*d*.—Made several social visits during the last week, though great poverty of spirit unfitted me for social enjoyments. My health suffers when I am thus stripped and left as to myself; but during this allotment, may I be preserved from substituting anything of my own, (that may be comparable to stones,) in lieu of that heavenly bread, which, no doubt, is wisely withheld. Let my trust be firm in the Author of all our sure mercies; He can sustain and preserve in and through all. May neither heights nor depths disturb my confidence.

4*th*.—Visited a young friend whose health is declining. I had a word of encouragement for her, but not having an opportunity of privately expressing it, I withheld to my loss.

9*th*.—Under a solemn feeling of the uncertainty of time, I bid farewell to my relatives at New Garden, and went to Wilmington, where, at their First-day meeting, I felt bound to testify that the wisdom of this world is foolishness with God, but the humble he will teach of his ways.

12*th*.—Again at home. How cordial to receive a welcome.

17*th*.—Met with my friends of Cherry street, in their morning and afternoon meetings for the purpose of waiting upon our heavenly Father. May we walk consistently with our profession.

8*th mo*. 20*th*.—Much indisposed—unable to leave my bed for the last three days—but this allotment has often been blessed to me and made easy. At the present time, light has not shone out so fully as at former periods, but it has been a season of instruction, wherein I have seen that my Father knoweth what is best for me.

24*th*.—I feel bowed under a feeling sense of the situation of many precious individuals, members of our religious Society, who are suffering under great discouragement, ready to give away their shield of faith. Oh there is yet Balm in Gilead, and a Physician there, who is as able and willing now to help those who look unto him, as ever he was.

Oh Thou who dwellest above every thing of an earthly nature, and knowest every secret thought, be pleased in thy adorable goodness to remember we are but dust, and though the spirit is willing the flesh is weak. Without thy care,

Most Holy One, we are liable to fall, therefore extend thy all-powerful arm for our support, and keep us in thy holy hand forever. Establish, I beseech thee, thy church as upon Mount Zion, and enable us, thy poor dependant children, to renew covenant with Thee, who art alone worthy of adoration and praise both now and forever.

9th mo. 1st.—In looking back at a visit to the meetings of Moorestown and Medford, I can acknowledge, "great and marvellous are thy works Lord God Almighty, just and true are all thy ways, thou King of saints."

8th.—Engaged during the past week in making ready for a visit to my sister Mary, who lives in Richmond, Virginia. Expect to leave to-morrow. The prospect of being with my beloved sister looks pleasant, but it is a trial to leave home and be separated from the concerned friends by whom I am surrounded, who are, I believe, watching over me for good. May I take heed to my steps, that I bring no dishonor on the profession I am making.

12th.—Reached Richmond this morning.

20th.—The last week has been one of mental suffering, only strength enough to breathe, Lord preserve me. This suffering has been occasioned by unfaithfulness in the little, but the cross was great, feeling myself as a little child in a foreign land, though surrounded by kind friends.

12th.—Have again to acknowledga the abundant mercies of a gracious God. Oh Lord, what is man that thou art mindful of him, or the son of man that Thou visitest him? Strengthen me to raise my voice in thy praise, with a thankful heart for thy unmerited favors. Create in me a clean heart and renew a right spirit within me, that the vessel may be pure and a fit receptacle for the influences of thy own Holy Spirit. If thou wilt thou canst make me clean. This last week I have been more circumspect and watchful.

11th mo. 4th.—Between nine and ten o'clock Friends' meeting-house was destroyed, also a large stable.

9th.—Friends here have had two large rooms fitted up to hold meeting in. To-day we met there for the first time. It was a solemn, strengthening season.

25th.—Took leave of my friends for a return to my dear home. Not having been faithful to what appeared required, the opportunity has left my mind desolate.

26th.—Have finished my visit to my dear sister. I have enjoyed being with her and my other friends of this place, but in some respects my visit here has been replete with trials. Commenced my journey homeward under a solemn covering, in view of the probability that this may be my last visit. But felt peace in placing myself under the protection of Providence and leaving the event.

28th.—Arrived at home, after a delightful journey. Took cold, which affected my lungs considerably, but felt thankful for my safe return to my dear family, who were all well and gave me a warm welcome. Oh the matchless goodness of the Lord Jehovah. He has deigned once more to shed the light of his glory upon me, one of the most rebellious of his children.

(To be continued.)

For Friends' Intelligencer.

"What was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures might have hope."

Embarked, as we are, on a sea of uncertainty, tossed on time's tempestuous billows, with the knowledge we must soon land in eternity, and enter upon scenes as yet untried, were we properly impressed with a sense of our own nothingness, by that spark from the Divinity that discovers the impotency of self, we would appear in our own estimation as less than a mite—an atom, or small dust in the balance. In this state any testimony that furnishes evidence of the watchful care of an Omnipotent Being over his dependent creatures, is hailed with gratitude and reverence. We see in the Scriptures very many proofs of the *compassion* of a *merciful Creator*, and we read too that the highly favored of the Lord, *neglecting to watch*, becomes lifted up in the pride of his heart, and sins against his Majesty—then the eye of everlasting mercy turns upon him, he sees his state and is humbled; repentance ensures, forgiveness and acceptance; a full reconciliation is again known, the penalty of transgression is paid, and peace restored; no exacting of the uttermost farthing.

In addition to circumstances of this kind, are added many very striking illustrations of the superintending care of our beneficent Father, over such as confidently trust in His power, by casting round them, in times of danger and trial, a shield of preservation that no earthly power could rend; stopping the mouths of lions, and quenching the violence of fire for their sakes, while their enemies were thereby destroyed in their presence. The afflicted were succored, the helpless sustained; an Almighty power proving sufficient for every emergency to such as relied upon it.

All the particulars just adverted to are found in the Old Testament; now let us turn to the New, where the sublime truths of the Gospel of life and salvation stand forth in bold relief, and in unparalleled beauty and simplicity. Here is shown that fulfilling the law of love comprises the highest interests and happiness of all mankind everywhere. Here, too, is typified the Lamb of God revealed in the soul in his purity and ineffable glory—his precepts understood and carried out in practice, putting an end to strife, contention and evil speaking, and causing the

anthem to resound through the broad expanse of created existences, "Glory to God in the highest, on earth peace and good will to men."

I would now say to those who are stumbling at some seeming discrepancies in the volume of the book called the "Holy Scriptures," leave these with the generations where they originated. "Be not faithless, but believing." Every age is dealt with according to its state, and such means are applied as the exigencies of its condition require. "*God's ways are equal.*"

7*mo.* 21, 1853. S. H.

A BRIEF ACCOUNT OF ROBERT MOTT.

(Concluded from page 327.)

One evening his wife and father were sitting quiet with him, when his little son, about eight years old, and two young women, his cousins, came in; and as he seemed much oppressed, one of them asked if their coming in did not occasion it? He said, "No cousin I am glad to have you in here as often as you please, and it is convenient—it is a good lesson for you, to see what you must come to"—and then addressed himself to one of them for some time, expressing his great anxiety for her, in her critical state of health; entreating her to prepare for such a situation while health was yet permitted her; telling her that in such an hour as he had passed through, the feelings of the body were such, that it was difficult even to say "Lord have mercy upon me," —reminding her of the import of the Psalmist's words, as what she would find verified—"That an hour in the Lord's presence is better than a thousand elsewhere." After this, a solemn silence ensued for a few minutes, when, all at once, the Lord's loving kindness so broke in upon those present that even his little son burst into a flood of tears, without a word being spoken—when Robert, in the midst of tears, said, "these are precious feelings, to feel that we love each other after such a manner, that it so breaks forth from the oldest to the youngest." After sitting some time in this situation, with little more said, he was so exhausted as to need getting to bed, when he tenderly and affectionately kissed his cousins, and would have kissed his son, but the dear child was so renewedly affected, that Robert paused to weep himself, and express his exquisitely tender feelings, and then asked the child if, when he was gone, he would mind his mother in all things? To which he replied, "yes, dear father"—and soon after the child retired, he said, "surely this leaves no room to doubt the love of the great Master."

Second month, twenty-first.—After relief from great oppression at his breast, he remarked, "how necessary it is, when in pain and distress, to endeavor for patience, and quietly to wait the right time for relief."

Twenty third.—This evening he seemed very feeble, and being apprehensive his disorder was making a more rapid progress, he said to his father, "I think thou hadst best write home, and let them know how I am; I want to see as many of them as I can, once more;" (meaning his brothers and sisters;) and after sitting quiet a short space, added, "the separation of the soul and body is an awful subject to contemplate, especially when we take into view that nothing impure can have admittance into the kingdom of heaven."

On his brothers and sisters coming out of the country to see him, he was much affected, and and said, "I rejoice in seeing you, and in being once more together, if it is only to feel that we love each other; whether I shall be continued with you or not, is uncertain; he that raised Lazarus from the dead, and bade the dry bones live, is as able as ever he was; and can, by his word, restore me to health, if consistent with his will; but I desire in all things to be contented. I cannot find words to express the fervency of desire I have felt, that you my dear brothers and sisters may so live as to become lights in your neighborhood: not being contented with a regular life and steady attendance of meetings only, but laboring to become deep in the spirit of your minds; that so your whole conduct and converse may have an animating tendency on those around you: ardently have I craved your preservation and advancement, even in the night season, when my head has been on my pillow."

One evening, conversing on the business in which himself and brothers were concerned, he expressed his desire that religious men might be more sought after, and have the preference in the different employments of the partnership; saying, "I believe it would not be so difficult as is imagined to procure such, if a disposition were maintained to be content with a moderate profit ourselves, that we might thereby be enabled to be more liberal to those we employ, and to convince them by our conduct that we were not desirous of exacting the utmost farthing. I once thought, as some others do, that there was no religion in transacting business, and if it was done fairly and regularly all was well—but I see very differently now."

His sister taking leave of him, he said, "dear sister, we have always loved each other, and I believe always shall. I have sometimes feared thou art as I have been, too much like the young man, who turned away sorrowful when he found he must sell all before he could become a disciple. I want thou shouldst surrender the whole heart; it is the whole heart that is called for. Thou hast a great charge; thou hast precious daughters to educate, to whom virtue will descend, as thou art careful on thy part to example them well."

Third month seventh.—This evening he said, "What a great privilege it is to be educated in right principles—the principles of truth; it often

prevents many doubts in riper age; and an additional privilege, and highly to be prized, is the being frequently favored with the company of really religious people, which has been my lot, and the thought of it has often humbled me. And although I have, in many respects, deviated widely from the principles I was educated in, I never for a moment doubted the rectitude of them."

On the ninth he said, "To those who, at such a time as this, cannot, with any degree of confidence, look forward with hope, how awful must be the prospect; and if we may judge from observation, too few of mankind think enough about it in time of health. How often do we observe, in little circles of our society, that the conversation is generally about the things of this life, and subjects of a very trifling nature."

13th. He said, "my distress is so great that I know not how to describe it better than by comparing it to my joints all coming apart. I greatly desire that my patience may hold out to the end." It was remarked to him, that he had been abundantly favored with patience hitherto, and it was hoped would be. He replied, "I hope I shall, but my pain is so great, that, dare I do it, I could wish for the final close: but I know that the Master's time is the best, not only in this, but all things else." And further, after a little pause, observed, "that nothing appeared in his way," which he had frequently expressed before, and then added, "But, oh! if I had not something more at this time to support my mind, than not having any thing in my way, how awfully trying would my situation be! and how much more so must be the condition of those who in bodily distress like mine, cannot look forward to the awful change, and say, that nothing is in their way." He also said, "I desire my coffin may not be made of mahogany, but of pine, or some other common wood."

18th.—After a very trying night, not only of bodily distress, but deep proverty of spirit, he said to a brother who sat by him, "it is an awful thing to contemplate the change that will likely soon take place; I hardly know how to bring my mind to it, notwithstanding I find nothing stands in the way: I am sensible that I have nothing to trust to, but the mercy and goodness of the Lord; and have no desire to be raised unless my life may be spent in greater dedication and devotedness than it has hitherto been." It was remarked to him, that it was a great attainment to discover nothing in the way, that it was a consoling reflection to his friends to believe that his peace was fully made; and that it frequently happened, and probably in his case, that the strippedness of mind, and the bodily affliction meted to him, were much more on the account of others than himself.

A friend from the country coming to see him, Robert, calling him by name, said, "I am glad to see thee; I was thinking of thee this morning; thou art filling one important station in society after another; I greatly desire thou mayest be so entirely given up, as to fill them with propriety. I feel a great flow of love for society, and much desire that friends may not be half Jew and half Ashdod, but real Quakers."

To a young woman that came in, "Thou wilt find it hard work to be on such a bed as this. I wish thou mayest be concerned to prepare for it, and endeavor to know whether thou art discharging thy duty to God; as it is this, and not merely being a Presbyterian, Quaker, or Churchwoman, that will do." A little after, being in great pain, he said, "The Master's time is the best time; but it is hard to keep sufficiently in the patience," and added, "Leave me not in this time of great distress and trial, O God, but preserve me in patience to the end." A friend coming in, he took him by the hand and said, "Thou seest me a poor, worn-out creature; I am looking forward to the change with joy." And after a little pause, "Oh what a flow of love I feel; I could pour out my very soul for the good of mankind: yea if it would benefit one poor individual.

On being asked how he was, he replied, "growing weaker in body but stronger in that which maketh alive unto God."

In the afternoon, having said considerable to encourage a friend in the ministry, who, as he apprehended, was too backward and diffident; after a little time of silence and quiet, he exclaimed, "What is it I see! I this moment see with great clearness that, when I go hence, it will be into everlasting peace and joy, where I shall be forever happy; yea I see it as clearly as I see the sun shine on that floor!" pointing his finger to where the sun shone in at the window. And a little after, being in great pain, "I am going where pain and sickness are not known."

In the early part of the night, after the family had retired, addressing himself to one of his brothers, he said "O how I have regretted the not having thy company steadily during this day! I longed for it, because I knew thou couldst participate in the enjoyment; I have seen with full assurance that my peace is made, with a promise, as clear as the sun, that my change shall be happy." His mind appearing to be swallowed up in the ocean of boundless love, after a while, he added, "How awful has my situation been! I have frequently trembled at the prospect of resting all my hopes on a state of quiet resignation, together with the faith of others, that all would be well with me; but now all doubts are removed by the assurance I feel: O the brightness of the prospect I have had this day, and the love and joy that I feel; it is, indeed, a foretaste of what is to come; what a mercy!" During

that night, while his wife, father, and one of his brothers were sitting with him, he said, "sleep seems gone from me:" and on its being proposed to him to take a gentle anodyne, he answered, "Oh no, my soul is enjoying that which is far superior to sleep." A little after, perceiving that his wife, who was on the bed by him, could not sleep, he tenderly inquired, "Canst thou not sleep, my dear?" She says no: he adds, "Why, what is it that banishes sleep from us all? what is it that so covers our minds this night? It is the Heavenly Father's love, superseding every thing else."

The latter part of the night, observing his wife and brother to be affected, he said, "Don't mourn; rather rejoice: there is no cause for mourning." On being answered, that tears of gratitude would sometimes steal from the eye, he replied, "I know it."

In the morning of the nineteenth, he was very weak and languid, but revived between ten and eleven o'clock, and to some of his relatives who had not been with him the day before, said, "Don't weep but rejoice, there is no cause for mourning. It is no chimera, no shadow, but a glorious certainty, that my change will be happy."

In the afternoon, at his request, a number of his acquaintance were sent for; to each of whom, separately, he was admirably strengthened to relieve his mind, by the communication of counsel and advice, with which divers of them were much affected, but no part of what was said to them was taken down. That evening he was much exhausted, and some of those around him apprehended that dissolution was near: on discovering which, he desired all might be as quiet as possible, saying, "I should not be alarmed if a change were immediately to take place."

20th.—Was extremely weak, and spoke with difficulty. To his sister, who was sitting near him, he said, "Thou seest, dear sister, that I am almost worn out; my hands have done very little for the promotion of the cause of truth; and yet, through infinite mercy, I have experienced forgiveness," or to this import; and then added, "Thou hast work to do; the Master has work for thee; be faithful and resign thyself entirely into his arms, and though we shall not be long together here, we shall, if thou wilt but follow, meet again in the abodes of bliss. I am going there, my God hath said it, who cannot withdraw his promise." A little after, to a very dear friend from a distance, who came on purpose to see him, he expressed himself thus: "Thou seest thy friend in a very reduced state, and according to the course of nature very near an awful change; but thou seest him with a composed mind, and in full assurance that the doors of acceptance are opened to receive him, whenever the change shall come. I am glad thou art here."

He lived twelve or fifteen hours after this, but said very little upon any subject, his strength being so exhausted that it was with difficulty he could speak; but his understanding continued perfectly clear, to the close; which appeared to be very easy, and was in great quietude and sweetness, on the 21st of 3d month, 1805, in the 34th year of his age.

The foregoing is designed by Lydia P. Mott, not only as a memorial of her beloved husband, but to exhibit the triumph of grace over our nature, to exalt this grace in the view of those he has left behind, and to prove that "the effect of righteousness is quietness and assurance for ever."

NIAGARA IN SUMMER.

Between the town of Queenston and the cataract of Niagara lies the pretty village of Stamford. Near it is a beautiful house, with its domain, called Stamford Park. It is the only place I saw in Upper Canada combining our ideas of an elegant, well furnished English villa and ornamented grounds, with some of the grandest and wildest features of the forest scene. From the lawn before the house, an open glade, commanding a park-like range of broken and undulating ground and wooded valleys, displayed beyond them the wide expanse of Lake Ontario, even the Toronto lighthouse, at a distance of thirty miles, being frequently visible to the naked eye. By the hostess of this charming seat I was conveyed in a light pony carriage to the hotel at the Falls, and left, with real kindness, to follow my own devices. The moment I was alone, I hurried down to the Table Rock. The body of water was more full and tremendous than in the winter. The spray rose, densely falling again in thick showers, and behind those rolling volumes of vapor the last gleams of the evening light shone in lurid brightness, amid amber and crimson clouds; on the other side, night was rapidly coming on, and all was black, impenetrable gloom and "boundless contiguity of shade." It was very, very beautiful, and strangely awful too. For now it was late, and as I stood there, lost in a thousand reveries, there was no human being near, no light but that reflected from the leaping, whirling foam; and in spite of the deep-voiced, continuous thunder of the cataract, there was such a *stillness* that I could hear my own heart's pulse throb—or did I mistake feeling for hearing? so I strayed homewards, or housewards, I should say, through the leafy, gloomy pathways, wet with the spray, and fairly tired out. * * * *

To-day, we drove along the road *above* the Falls. There was the wide river spreading like a vast lake, then narrowing, then boiling, foaming along in a current of 18 miles an hour, till it swept over the Crescent Rock in a sheet of

emerald green, and threw up the silver clouds of spray into the clear blue sky. The fresh, luxurious verdure of the woods, relieved against the dark pine forest, added to the beauty of the scene. I wished more than ever for those I love most—for some one who would share all this rapture of admiration and delight, without the necessity of speaking; for, after all, what are words? They express nothing, reveal nothing, avail nothing; so it all sinks back into my own heart, there to be kept quiet. After a pleasant dinner and music, I returned to the hotel by the light of a full moon, beneath which the Falls looked magnificently mysterious, part glancing silver light and part dark shadow, mingled with fleecy folds of spray, over which floated a soft sleepy gleam; and in the midst of this tremendous velocity of motion and eternity of sound, there was a deep, deep repose, as in a dream. It impressed me, for the time, like something supernatural—a vision, not a reality.

The good people, travellers, describers, poets and others, who seem to have hunted through the dictionary for words in which to depict these cataracts under every aspect, have never said enough of the rapids above—even for which reason, perhaps, they have struck me the more; not that any words in any language would have prepared me for what I now feel in this wondrous scene. Standing to-day on the banks, above the Crescent Fall, near Mr. Street's mill, gazing on the rapids, they left in my fancy two impressions which seldom meet together—that of the sublime and terrible and that of the elegant and graceful—like a tiger at play. I could not withdraw my eyes; it was like a fascination.

The verge of the rapids is considerably above the eye; the whole mighty river comes rushing over the brow of a hill, and, as you look up, it seems coming down to overwhelm you. Then meeting with the rocks, as it pours down the declivity, it boils and frets like the breakers of the ocean. Huge mounds of water, smooth, transparent and gleaming like the emerald, or rather like the more delicate hue of the chrysopaz, rise up and bound over some unseen impediment, then break into silver foam, which leaps into the air in the most graceful, fantastic forms; and so it rushes on, whirling, boiling, dancing, sparkling along, with a playful impatience, rather than overwhelming fury, rejoicing as if escaped from bondage, rather than raging in angry might—wildly, magnificently beautiful! The idea, too, of the immediate danger, the consciousness that anything caught within its verge is immediately hurried to a swift destination, swallowed up—annihilated—thrills the blood; the immensity of the picture, spreading a mile at least each way, and framed in by the interminable forests, adds to the feeling of grandeur; while the giddy, infinite motion of the headlong waters, dancing and leaping, and swelling, and roaring, in their mad glee, gave me a sensation of rapturous terror, and at last caused a tension of the nerves in my head, which obliged me to turn away.

The great ocean, when thus agitated by conflicting winds, or opposing rocks, is a more tremendous thing, but it is *merely* tremendous; whereas, while I was looking on these rapids, beauty and terror, power and joy, were blended, and so thoroughly that, even while I trembled and admired, I could have burst into a wild laugh, and joined the dancing billows in their glorious, fearful mirth—

> Leaping like Bacchanals from rock to rock,
> Flinging the frantic Thyrsus wild and high!

I shall never see again, or feel again, aught like it—never! I did not think there was an object in Nature, animate or inanimate, that could thus overset me *now*.

* * * * *

The people who have spoken or written of these Falls of Niagara, have surely never done justice to their loveliness, their inexpressible, inconceivable beauty. The *feeling of their beauty* has become with me a deeper feeling than that of *their sublimity*. What a scene this evening! what splendor of color! The emerald and chrysopaz of the transparent waters, the dazzling gleam of the foam, and the snow white vapor, on which was displayed the most perfect and gigantic iris I ever beheld, forming not a half, but at least two thirds of an entire circle, one extremity resting on the lesser (or American) Fall, the other in the very lap of the Crescent Fall, spanning perhaps half a mile, perfectly resplendent in hue—so gorgeous, so vivid and yet so etherally delicate, and apparently within a few feet of the eye; the vapors rising into the blue heavens at least four hundred feet, three times the height of the Falls, and tinted rose and amber with the evening sun; and over the woods around every possible variety of the richest foliage!—no, nothing was ever so transcendantly lovely! The effect, too, was so grandly uniform in its eternal sound of movement; it was quite different from that of those wild, impatient, tumultuous rapids. It soothed, it melted, it composed, rather than excited.

There are no water-fowl now, as in the winter, when, driven from the ice-bound shores and shallows of the Lake, they came up here to seek their food, and sported and wheeled amid the showers of spray. They have returned to their old quiet haunts; sometimes I miss them; they were a beautiful variety in the picture.

How I wish for those I love, to enjoy all this with me. I am not enough in myself to feel it all. I cannot suffice for it all, without some sympathy, to carry off this "superflu d'ame et de vie;" it overwhelms, it pains me. Why should I not go down *now*, to the Table Rock, or to the river's brink below the Falls—now, when all is still and solitary, and the rich moonlight is

blending heaven and earth, and the vapors and woods, and waters, in shadowy splendor? All else in nature sleeps—all but those ever-bounding and rejoicing waters, still holding on their way, ceaseless, exhaustless, without pause or rest. I look out with longing and wakeful eye, but it is midnight, and I am alone; and if I do not feel fear, I feel at least the want of a supporting arm, the want of a sustaining heart. So, to bed, to be hushed to slumber by that tremendous lullaby.—*Winter Studies and Summer Rambles in Canada.*

Persecution—disobeying the most solemn injunctions of Christianity under the plea of unholding it.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 20, 1853.

"In the Midst of Life we are in Death."—Never has this declaration more forcibly obtruded itself upon us than in the thrilling summary of the past week. Within three successive days our papers have recorded five disastrous railroad accidents. Travellers who had left home in the pursuit of health, or at the demand of business, full of life, and strength, and ardor, in the hope and confidence of reaching their respective destinations, have, in a moment of time, been most unexpectedly hurried into eternity. The reflection is solemn and awful, and while it enforces the great necessity of a life of constant preparation, the question arises, can we offer no counteracting restraints to such inexcusable recklessness? Are the lives of hundreds and thousands of our fellow beings to be dependant upon the difference of time in the conductor's watches, or the tardy movements of some straggling animal? Warnings enough have been given, and ere this companies should have adopted stringent measures to prevent such calamities, and we hope if they are not incited to more carefulness, communities and individuals will insist upon some decided action, whereby the lives and properties of their patrons may be respected.

We are not in the habit of noticing anonymous communications nor do we deem expedient to do so, but we desire to profit by the remarks of one who signs himself "A Subscriber from the Beginning," in relation to the publication of an article which had before appeared in our paper, although we think the remarks more severe than the occasion called for.

Were our friend willing to lend his aid in supplying even a small amount of original material, either religious, scientific, or historical, *every week*, he would find the task no light one, and would be able to appreciate the difficulties attendant on those who desire to furnish the members of our Society with a periodical free from deleterious matter, and who on this account have a limited range for selections. Their labors being without fee or reward, and purely from a desire to promote the cause of truth, entitles them to the encouragement and sympathy of their friends; and when they go astray, to their kind admonitions, rather than harsh and vindictive insinuations and invidious comparisons.

Died,—On the 17th of 7th month, Phœbe Smith, in the 78th year of her age, a member of Philadelphia Monthly Meeting, held in Cherry street.

This friend was the widow of Nathan A. Smith, and throughout her life was an exemplary member of civil and religious society. Her sympathies were warmly enlisted on behalf of the poor and oppressed, and, like Dorcas, she was in the practice of administering to their necessities. The close of her life was serene and peaceful, and she looked forward in the humble confidence that all would be well.

——, On the evening of the 5th inst., after a long and painful illness, which she bore with Christian patience, Elizabeth P., wife of David Walton, aged about 49 years.

Her remains were interred in Friends' burial ground at London Grove, the First day following, attended by a large concourse of friends and neighbors.

She was an esteemed member of the Society of Friends, but being a woman of a meek and retiring disposition, her virtues and Christian example shone brightest in the circle of her own family, where her loss will be deeply felt.

——, At Ercildoun, on the 10th inst., of cholera infantum, Joseph Clinton Darlington, son of Smedley and Mary E. Darlington, aged ten months and twenty-five days.

LETTER FROM R. MASON.—NO. VIII.

8th month, 1842.

My dear S.—My mind has been out on a visiting excursion to-day, and made thy habitation one of its stopping-places, where, in the unity of the spirit, it held sweet communion with thine. This kind of intercourse, my dear, is precious and reviving, and the nearer we live to the Fountain of Light and Life, the more exalted will be the enjoyment arising therefrom; but, constituted as we are, a compound of material and immaterial, we find it needful, at times, to receive, through the medium of the external senses, an additional confirmation that we are bearing each other's burdens, or sharing in those enjoyments which spring from an evidence that we are encircled in the Divine presence, and are participators at his bountiful table.

By thy very acceptable letter, which arrived about six weeks after date, I found thee just where I thought thy dwelling was. I know there is much to discourage, but let us not faint nor grow weary in our minds, but press onward,

and in due season, which is the Master's time, we shall know of the travail of our souls and be satisfied. Yes, my dear young friend, I believe as thou art made willing in all humility to abide the turning of his holy hand upon thee, he will cause the winter season to give place to the spring, and the turtle's voice will again be heard in thy land. I wrote to our dear H. last week. My mind, at the time, was particularly awakened to a sympathetic participation in the feelings of our tried friend Dr. S. My thoughts have often been with him since; but he knows in whom he believes, and though a parent's heart may mourn the bereavement, yet I trust the Christian spirit has adopted the highest anthem mortals can raise, "Thy will be done!" In the early death of his son an impressive lesson has been given to those just embarking on the active scenes of human life. But a few weeks ago, he too looked over coming years, which hope arrayed in successful enterprises and crowned with enjoyments. It was comforting to hear that he resigned himself into the hands of a merciful Creator, in humble confidence that he would be received into a heavenly mansion. May his precious young relatives find in this broken picture of earthly delights, a strong incentive to seek after those realities which the world can neither give nor take away.

5th day morning.—The shadows of evening gathered around me ere my letter was done, and I laid it aside for another day. Not so can it be with the work of the soul's salvation. I feel so listless at times, such a lack of holy energy to persevere, that fears often assail me that when the midnight cry is heard, I shall lack oil in my lamp, and the door be closed against me; but, having no might of my own, the petition arises, "turn me, O Lord, and I shall be turned; draw me and I will run after thee."

Write soon, my dear, to thy affectionate

R. M.

Memorial of Oblong Monthly Meeting, concerning our deceased friend, WILLIAM IRISH.

Believing that "to commemorate the lives of the righteous, is a tribute due to their memory, and may prove an incentive to the living to emulate their virtues," we are therefore concerned to preserve some account of the consistent, exemplary life, and peaceful close, of this our departed friend.

He was born at his late residence, in the town of Pawling, County of Duchess, and State of New-York, the sixteenth of Fourth month, 1820. His parents, David and Martha Irish, are members of our Society, and from them we obtain some part of the following account.

His obedience, commenced in childhood, which he scrupulously practiced in after life, as a duty due to his parents—thus establishing that mutual confidence, and unreserved freedom, so desirable between parents and children. And while young and in the attendance of school, his orderly conduct won for him the esteem of his teachers; and we have testimony, that his example and counsel will long be profitably remembered by his school-mates.

The principle of divine truth, received into his youthful mind, was like seed sown upon good ground, it brought forth abundantly; hence his early and great care not to deviate from the truth on any occasion, and so to act, as not to bring condemnation upon himself, or wound the feelings of his parents. When quite young he was remarkable for his tenderness of feeling for his fellow-creatures, which also extended to the lower orders of creation; and he so cherished this feeling, that it became his delight to administer to the comfort of both. His industry in the cultivation of his mind, procured for him a fund of useful knowledge, which in social conversation rendered his company interesting and edifying.

He improved the best gifts; and truly such was his attainment, that love seemed predominant in word and deed.

In his occupation, that of a farmer, he was industrious without excess. In the diligent attendance of religious meetings, he bore a faithful testimony to its importance, and when his parents deemed it right to leave home upon a religious account, he would use his best endeavors to make the way easy for them.

He was a pattern of moderation in all respects, worthy of imitation; and to the youth a good example in plainness of dress and address, consistent with our profession.

At eighteen years of age he was appointed Clerk of this meeting, and, giving satisfaction, was, by re-appointments, continued in that service most of the remainder of his life.

He sought neither popularity nor eminence, but was retiring, and diffident of his own attainments, especially upon the subject of religion, always manifesting much deference for those of riper years.

He was exceedingly guarded against speaking of others' failings to their disadvantage—his charity was without partiality, and would make great allowance for degradation and loss of character. The condition of the slave and slaveholder frequently occupied his mind: both of whom he considered demanded our pity and labor for their improvement,—and his sense of the inconsistency and injustice of rewarding the master for the slave's unrequited toil, was such that he gave a decided preference to free-labor products.

He scrupulously avoided novel reading, and all light and frivolous publications—he chose the books he read, as the company he kept, for the substantial improvement they were calculated to impart.

When about twenty-nine years of age, he united in marrige with Anna, daughter of Aaron

and Phebe Quinby, with whom he lived about two and a half years, proving to her a kind and affectionate husband.

Until about twenty years of age he enjoyed good health; at that period he had an ill turn, from the effects of which he never entirely recovered. In the summer of 1850 his symptoms became increasingly consumptive, at which he never expressed anxiety or alarm, but appeared disposed to exhibit the most favorable side of his case, out of tenderness of feeling for his relatives.

During the winter of 1851, he was principally confined to the house, but being in a tranquil, resigned state of mind, his company and conversation continued pleasant and interesting. By medical aid and a return of warm weather his health improved: but at the commencement of the following winter, his disease increased, causing much suffering, which he endured with fortitude and resignation.

A few weeks previous to his death, accompanied by his wife, he went to Newburgh for medical aid, where he remained until his decease. Upon the propriety of leaving home on such an occasion, he observed, "a disposition to do what we could to preserve and lengthen out life, was a wise provision of the Creator, implanted in the human mind, in obedience to which he was willing to go."

About this time, he embraced opportunities for preparing the mind of his wife to meet the approaching change with composure and resignation. He also expressed much sympathy for his parents, in the bereavement and loss they must realize in his death.

A short time previous to leaving home, in speaking of the future, he gave evidence, that his reliance and confidence had not been misplaced, saying, "my dependence, has not been upon the philosophy of men, or books." In discoursing upon the prospect of being removed from this stage of action, while yet but in the prime of life, he remarked, "the time I have lived, I have enjoyed life, I have enjoyed it much." At another time he said, he did not think he should be taken out of time until it would be better for him than a continuance here.

Such was the composed, peaceful state of his mind, during the last few weeks at Newburgh, (and his bodily sufferings being mitigated,) that he frequently remarked to his wife, "how comfortable they were, and how much they enjoyed life;" adding, "perhaps more than many in health."

When near his end, perceiving that his beloved wife was conscious that they must soon part, he requested her to give him up cheerfully; but the prospect of so great a loss produced in her a burst of grief. Seeing that this was wounding to his otherwise peaceful mind, she shortly became composed, which seemed to be the removal of the last obstacle in the way of his happy close.

Such was the sustaining power of divine goodness over his spirit, that on the day previous to his death, he remarked in substance, that even sickness could be made pleasant, and in conversation and demeanor exhibited no depression, but on the contary a most joyous state of mind.

During the last night he lived, he said to one taking care of him, that such care would not be required much longer; thus evincing a clear sense that his final close was near.

He retained his senses perfectly to the last, frequently expressing his entire resignation, and that he felt nothing in his way. He breathed his last about 3 o'clock P. M. on the 20th of Second month, 1852, aged 31 years and 10 months, and we have no doubt has entered into the heavenly kingdom, prepared for the Lord's sanctified children.

The following day, his remains were taken to his late residence at Quaker Hill, where, on the 23d, after a solemn meeting, his body was interred.

Liverpool, 6th mo. 19, 1796.

My beloved friends S. and H. F.

It is with thankfulness that we can inform you of our safe arrival at this place last evening about half-past 9 o'clock, after a comfortable passage; for truly we can acknowledge it hath been so, notwithstanding peculiar trials are attendant on this kind of travelling. Abundantly have all of them been alleviated by the company and fellowship of our endeared* fellow-pilgrims and the kindness of those who filled up our floating habitation. I trust we render all praise where it is due—and oh! that every future step may prove where our dependence is. Our desires will be earnest for your comfort and enlargement in *that* which is substantially good.

We hope you will have received more tidings of us, sent by the "Alliance" to New York, with whom we spoke about a week after our sailing.

Friends here appear generally well. We have all attended morning meeting. My D. D. and self excused this afternoon. We purpose leaving this place to-morrow morning as early as we can. None of our relations being here, we feel anxious to proceed. It is possible they did not expect our arrival so early.

We were unwilling to omit writing by the earliest conveyance, but do not feel capable of much to-day, having the motion of the vessel, &c. about us, but intend to be more particular by the return of our captain whose care and kindness to us we wish to be noticed.

* Believed to be Samuel Emlen and some other American Friends going out on a religious visit to England, &c.

Please remember us affectionately to your
nited families and all our dear friends. Tell
ear —— she is a living epistle in our hearts,
s we humbly trust many of you will long be.
'arewell, dear friends.

I am yours with much regard,
REBECCA YOUNG.

Copy of a letter from a Clergyman in England to PATIENCE BRAYTON *a preacher among the people called Quakers.*

Friend,—That love that thinketh no evil, but
ejoiceth in the Truth, constraineth me to say,
hat your exhortation on Wednesday evening
vas suited to my state or case.

I am humbly thankful God hath not left me
ithout his witness in my heart, and also that
e hath inclined you to point me out. May I
atiently wait his time, and follow by faith his
ery and cloudy pillar, all through this howling
ilderness. I have humbly (I hope) preached
hrist Jesus, but not in your society; and I
ope, in good measure, with a single eye to the
lory of God. But having been lately exercised
ith many and severe trials from the professed
hurches, have been led to retire more inward to
ommune with my own heart and be still. I see
y own ignorance, my will worship, my forms
nd modes, and gospel schemes, my unfeeling
rayers, and often unfeeling preaching, without
pirit and without life, and only arising from a
arnal mind, which is enmity against God, and
ie imagination exalting itself against him.
rom six years of age, I have tasted at times of
ivine love and favor, but I much lament
hat I have too often lost the savor of his
recious Truth; may it be so no more. Many
mes, like Israel, I have been delivered, and
other times, like them, I have provoked
im by distrust; yea he chasteneth me, and
have been like a bullock unaccustomed to
ie yoke. Oh! that I might be moulded into
is heavenly image, and daily say experimentally
Thy will be done." He indeed renewed his
ve to me that evening, and since hath caused
is grace to distil as the dew, and has given me
know, that in his own time and way he will
ngthen my cords and strengthen my stakes,
nd cause me to break out on the right hand
nd on the left. I feel my spirit melting while
write this, with the tenderest love and affection
wards you that minister in the word, and towards
our society. I joy in your joys, and would sor-
w in your sorrows did I know them. Pardon
e if I go so far as to say, that I have seen in
y mind what the Lord will do in his own time;
nti-Christ shall fall with all his power, and His
ure primitive church, perhaps like yours, arise
t of its ruins; for in evening time there shall
e light, and that light shall shine brighter and
righter unto the perfect day. I have been burthened with the weight of awful and fearful apprehensions, that the Lord God hath a controversy with us as a nation laden with iniquity; his hand has been, and will be stretched out against us if we do not repent, and turn to him with all our hearts. Oh! friend, I know by many years experience (though I am but a young man,) that if you are faithful to reprove publicly and privately, you will suffer persecution, perhaps even among some of your own whole-hearted people; for all are not of Israel that are born of Israel; but continue you faithful unto death, and you know who hath said, "he will give you a crown of life." I conclude, may the peace of God rule in your heart, and may you be stirred up to thankfulness of spirit on my account, and may all that heard you that evening (if he so will) meet to praise him forever. As for me, at suitable season, "Thy people shall be my people." I will live and die in their communion, and among them (if I can and the Lord please) be buried.

Thy God is my God and to his grace I am a great debtor. When you find freedom in prayer remember your affectionate friend. S. W. F.

WOMAN.

"Let her be an heir of Heaven, so shall she help thee on thy way, for those who are in one faith fight double handed against evil."

It has been said by the Poet "an honest man's the noblest work of God;" and we think that a woman, clothed in the "Christian robe of purity, possessed of an amiable, sweet disposition, and gifted with a sympathising heart," is no less to be admired and commended.

It was no doubt designed by our beneficent Creator that man should have such a companion as would be a help-*meet* to aid and comfort him through life's journey. He needs such an one to soothe him when worn by toil and in his seasons of discouragements to revive his drooping spirits and direct his thoughts to a higher and holier existence than the present life. If he have hotter trials through which to pass, she can and should sweeten them by kind offices and endearing sympathies. Thus would she render his home a little paradise, where he would delight to shelter from the bustle, confusion and noise of a life of business and toil.

It is a cold, lifeless thing to speak of spiritual things upon mere report; but they that speak of them as their own, as having share and interest in them, and some experience of their sweetness, their discourse of them is enlivened by firm belief and an ardent affection; they cannot mention them but their hearts are straight taken with such gladness, as they are forced to vent in praises."—*Leighton.*

From "Night Watches."

LONGINGS.

Let me go forth! The free, bright air is pouring
Its viewless incense on this summer day,
With rushing, mighty wing the heavens exploring,
Tempering the gorgeous sun's too fervid ray:
Let me go forth!
And with exulting voice,
Blend with its anthem wild my praise,
And in our Maker's power rejoice!

No, let me stay! My quiet chamber's shade
Guards me from many a blast that else might blow
So keenly o'er my soul, that, faint, dismayed,
I'd long to claim again its shelter low:
Let me stay here!
And with a chastened heart
My thankful tribute render up,
That love hath given the "better part."

Let me go forth! I long to see the wild wood,
Beneath whose verdant roof bright flowerets bloom;
Of all the mem'ries of my early childhood,
This most I cherish, free from thought of gloom:
Let me go forth;
Were I once more to stand
Beneath those trees, with gathered flowers,
'Twould feel like health within my hand.

No, let me stay! My chastening hath been
With gracious, winning tenderness so fraught,
That to my shame, my sorrow and my sin,
Not yet hath "patience' perfect work" been wrought:
Let me stay here!
Until I am made whole,
I would not move from Jesus' rod
To gain the world—and lose my soul.

Let me go forth! to see the bright rills dancing
Beneath the sun's warm kiss, like silver sheen;
Or in a stiller, virgin beauty glancing,
From their soft, fringe-like veil of modest green:
Let me go forth!
A cup of water cold,
With freedom by the grassy bank,
Were dearer than the finest gold.

No, let me stay! What though the baptism be
Of blood, not water, for my spirit's need?
I will, beneath the awful waves I see,
Go down with Christ, for whose dear help I plead.
Let me stay here!
And let the cup be mine,
Of which my blessed Saviour drank,
And hallowed by His touch divine.

Let me go forth! Anemones are springing,
(Born of the wind) beside the gushing stream;
Summer's gay tribes from life to death are winging,
With the bewildering swiftness of a dream:
Let me go forth!
With those pale, fragile flowers,
And tiny insects of a day,
To be awhile in Nature's bowers.

No, let me stay! My days must quickly pass;
For, weaker than the lowliest flower that blows,
And frailer than the ever withering grass,
Is human life, still dying as it goes;
Let me stay here!
E'en till the summons come,
That will *all longings* satisfy,
With the bright promise of my *Home!*

Oh teach me, Lord, to bow submissively,
With my whole heart, whatever be the lot
Thy loving wisdom deems most fit for me,
And make me trust Thou wilt forget me not!
Then let me go,
Or still a captive stay;
I know thy gracious choice is best,
And that I am thy child for aye!

BOOKS FOR THE BLIND.

It occasionally happens that the exertions those who are showing kindness towards the fellow-creatures are rendered inefficient by a wa of co-operation and harmony. This is, to son extent, the case in respect to the admirable sy tems for teaching the blind to read. The solic tude displayed towards the afflicted is noble ar touching; but the same degree of care, and th same amount of subscriptions, would have pr duced better results for the blind, if the variou institutions had acted upon some one combine plan. Our reference is chiefly to the kinds Alphabets employed in teaching the blind read; some of these cannot be understood by th pupils at institutions in which the other systen are in use; and others cannot be understood b persons possessing ordinary eyesight.

Some years ago, David Macbeath, a blir teacher in the Edinburgh Blind Asylum, invente an ingenious String Alphabet. It consists of cord on which knots are tied, the knots havir difference in shape, size, and position, sufficie to indicate different alphabetic or verbal sound One knot is round, another the drummer's plai a third the simple noose, a fourth the net knot, fifth the twisted noose and so on. The knotte cord is wound upon a vertical frame, which r volves and passes from the reader as he proceed Considerable portions of the New Testament ha been set up (to use a printer's phrase) in th manner. The pupil reads by feeling the kno upon the string; but the process is necessari very slow.

One of the earliest inventions for teaching th Blind to read consisted of moveable wooden le ters, placed on small wooden tablets grooved receive them, on a principle similar to that ado ed in some children's toys. It is said that l such a method Archbishop Usher was taught read by two relations who were both blin Moveable leaden letters were afterwards cast f this purpose, by Moreau of Paris.

Mr. Gibson of Birmingham has invented a ingenious mode of enabling the Blind to wri and to keep accounts. Every letter or figure represented by a small cube of wood or other so material, with a type on its upper surface, and similar type on its under surface formed of needl points. If a piece of paper be laid on a cushio and the cube be pressed upon it, the needl points will make impressions which can be fe in relief on the other side of the paper. If tv or three sheets of paper be placed on the cushio two or three copies of the same entry may be o

ined at once. The type on the upper surface each little cube guides the pupil in his selec- on; while the needle-point type at the lower rface produces the record or impression. Mr. ibson also devised an apparatus for working ithmetic. It consists of a flat surface divided to rows by elevated slips of wood, along which e types are made to slide. These types have needle-points on the under surface, the process ing for temporary working and not for per- anent record.

The French have largely used a plan of Dr. uillie's for teaching geography by relief maps. he map of a country is pasted upon thick paste- ard: a wire is bent round the curves of the ast, and along the courses of the rivers; these ires are fastened down, and a second map, in ery respect similar to the first, is pasted over ; when this is pressed, the windings of the wire ill be easily traced by the touch. An Ameri- n improvement has been made on this system, having a metal plate engraved with all the nes, elevation, boundaries, position of towns, &c. rom this plate impressions are struck in paste- ard, which produce an embossed map. Some the excellent German relief maps, made for e illustration of physical geography, have also en rendered available for teaching the blind: d an obvious extension of the same system has en made to the production of orreries, plane- riums, and maps of the heavens.

Perhaps the best opportunity ever afforded for udying and comparing these and similar ingeni- s contrivances was at the Great Exhibition in he thousand eight hundred and fifty-one. Mr. lughes, governer of the Blind Asylum at Man- hester, exhibited a portable typograph to enable ersons who can read the common embossed let- rs, to communicate one with another. The aper to be written upon is placed within a port- lio, one side of which is made of semi-carboni- ed paper, as an humble substitute for an inking ller. This paper is beneath a sort of grad- ated circle; the pupil turns an index hand to any equired letter (which he can easily feel;) and, y a slight pressure brings down a type upon the aper, which thereby acquires a slight blackened ark on the other surface sufficiently distinct to e read. The embossing produced enables the riting to be read by blind readers, while the lackening renders it readable by all who can see. here is very simple mechanism by which letters re printed in proper order in a line, and the lines n proper order in a page. It has been pointed ut that a blind person might usefully print bels for museums, &c., by this apparatus.

Those who remember the French department t the Exhibition, will call to mind a blind man ho, surrounded by sympathising visitors, printed is thoughts on slips of paper, which were dis- ributed to those interested in them. This was I. Foucault, the inventor of the instrument by which the result was produced. The instru- ment is very remarkable. It contains about thirty vertical brass rods, ranged in two rows. At the top of each rod is engraved, in bold relief, a letter of the alphabet, or a grammatical stop or sign; and at the bottom is a corresponding char- acter formed of ordinary type. A piece of black- ened paper, with white paper beneath it, is placed underneath the rods; and, on the pressure of any rod, a black type-printed mark appears on the white paper. Ingenious mechanism enables the blind printer to arrange letters and words in symmetrical lines.

Mr. Thompson, of the United States, produced an instrument for teaching the Blind geography, writing, drawing, and mathematics. There is a tablet covered with white leather, capable of yielding to the pressure of a style without retain- ing the impression; the style employed may be made of any hard material capable of receiving and retaining a rounded smooth point. A sheet of paper is laid upon the leathern tablet; the writing, or figures, or diagrams, are marked on this paper with the style, producing an emboss- ment sufficient to be felt by the finger of the blind pupil. The leather recovers its former smooth- ness in a short time, and is ready for further ser- vice.

Several other exhibitors displayed the results of their ingenuity in this class of invention. Thus M. Legrand, of Paris, had type-plates to print in relief. M. Marchesi, of Lodi, had a writing machine, producing the characters in black or in relief; the letters were formed with pin-points. Messrs. Fehr and Eisenring, of Augs- burg, had a system of metal plates, with letters and characters in relief, something similar to that of Legrand. Mr. Hughes displayed a machine for writing in raised characters without types; a machine to write with a pen or pencil in skele- ton Roman capitals; a machine to practise arith- metic by tangible characters; and a machine for writing and copying music on paper. Mr. Gall, of Edinburgh, one of the most successful caterers for the Blind, exhibited specimens of his trian- gular alphabet as well as his writing apparatus. This consists of a stuffed frame, on which the paper is placed; a cover, with bars to guide the lines; and small stamps, with the letters formed of common pins, which are pricked through the paper and read on the opposite side. By means of certain register-points the paper may be written or pricked on both surfaces without confusion.

Nor did the various Institutions fail to afford illustration of the modes in which their useful labors are conducted. The Society for Teaching the Blind to read, whose asylum is in Avenue Road, Regent's Park, exhibited embossed books; cyphering boards perforated with square holes, in which simple types may be placed; maps, in which cities, mountains, rivers, and boundary lines are represented in relief; geometrical

boards; writing boards with provision for arranging the writing in parallel lines; embossed music, in which the characters are so shaped as to indicate the duration as well as the pitch of each note, thereby dispensing with the necessity for the staff; and chess-boards and men, in which the black squares are distinguished from the white by being raised, and the black pieces distinguished from the white by having points at the top. The Edinburgh School for the Blind, in like manner, exhibited many ingenious contrivances; among which were Dr. Foulis's tangible ink, which contains so large a quantity of solid matter, as to leave a tangible deposit on the paper; Foulis's manuscript music notation, in which the whole of the music characters can be represented by common pins stuck into a pincushion, with cords run through to represent the staff; and Mr. Gall's system of arithmetic, with which a blind person can easily make calculations, by simply sticking a few pins into a pillow or the seat of a chair.

In all these excellent contrivances there is apparatus, more or less simple, by which a blind person may obtain instruction in various branches of knowledge; and there is no reason why they should not all continue to be employed. But now comes the difficulty. We may print our thoughts by a hundred different contrivances; but in what language shall the printing be effected? A blind man may be taught to read; but in what character, alphabet, symbol, or cipher, shall the teaching be rendered? These are important questions.

The first book printed in relief for the use of the blind was prepared by M. Haüy, at Paris, in one thousand seven hundred and eighty-four. He tried various forms of letter, and ultimately decided on an alphabet neither Roman nor italic, but something midway between the two, with the usual mixture of capitals and small letters. He thus printed or embossed a grammar, a catechism, and other small books: stamping each leaf so distinctly, that the protuberance could be felt on the other side. It was afterwards found that the letters wanted the sharpness and permanence essential to their tangibility. M. Haüy was succeeded by Dr. Guillie in the management of the Blind Asylum at Paris. The latter modified the alphabet a little, and printed about twenty expensive folio volumes—which have since, in great part, been sold as waste paper, on account chiefly of the unreadableness of the embossing. Recently ten or a dozen quarto volumes of useful works, at five francs per volume, have been prepared and published by M. Dufau, whose system is at the present time the one adopted in France.

(To be continued.)

Snowdrop—Nature's delicate announcement that she is coming out in full dress.

MUSIC AND DECORATIONS DETRIMENTAL T THE WORSHIP OF GOD.

I firmly believe that if we seek to affect th mind by the aid of architecture, painting, o music, the impression produced by these ad juncts is just so much subtracted from the wor ship of the unseen Jehovah. If the outwar eye is taken up with material splendor or form of external beauty, the mind's eye sees but littl of "Him who is invisible;" the ear that is en tranced with the melody of sweet sounds, listen not to the "still small voice," by which th Lord makes his presence known.—*Visit to m Fatherland, by R. H. H., a converted Jew.*

GENERAL INTELLIGENCE.

FOREIGN.

The steamship Africa arrived at New York 11t inst., from Liverpool, with dates to the 30th of July

Russo-Turkish Affairs.—The Sultan has signe the agreement dictated by France, England an Austria, and would send an Ambassador to St. Pe tersburg. Beyond this, nothing further in regard t the settlement of the present difficulties has tran pired. The Porte's protest against the occupatio of the principalities by the Czar, is temperatel written. The various Bourses appear to regar peace as secured, and the funds continue firm.

Another Hungarian Rescued from Austri —Accounts from Smyrna give an interesting state ment of the rescue of another Hungarian from th Austrian authorities. The Hungarian in questio (his name is not given,) escaped from Beyrou and at Smyrna went on board the Llyod's Austria steamer, where he was recognized and arrested b the Captain as an Austrian subject. He jumpe overboard from the steamer, and getting on shor applied to the American Consul for protection, wh immediately demanded the release of the fugitive and forced the Captain of the steamer to deliver u the refugee, and also his wife and children, who with the husband, had been arrested after the latte escaped from the steamer.

France.—No news upon the Eastern questio worth notice has been received in Paris. The peo ple are perplexed by contradictory rumors. Nothin whatever has transpired on the subject of the evacua tion of the Principalities. It is stated, howeve in the same positive manner as ever in the Russia and Austrian Legations, that the question may b considered as all but settled.

A balloon ascent took place at Mount-de Marsa on the 20th ult., a young woman of 21 years of age named Emma Verdier, the daughter of a gardene being the aeronaut. The balloon rose most evenl and majestically, and as the weather was perfectl calm, no apprehensions were entertained of any ac cident. The next day, however, the inhabitant were much shocked at learning that the young wo man had fallen to the ground in about two hours an a half after her ascent, at Montesquieu, a villag sixty miles distant, and was killed on the spot.

Italy.—*Insurrection Expected.*—Italy is in a fe verish state of excitement, especially the Roman ter ritories. The symptons indicate an insurrection t

e near. Riots have taken place at Bologna, Ravena, Rimini, Fisli and Ferrara, nominally on account f the high price of bread. Ravenna is reported to e in a state of siege. Numerous assassinations have aken place, among others, the Secretary of the Republic of San Marino. Rome is in a very excited tate, and it is rumored that several patriot leaders vere in the city. The police were actively engaged n an endeavor to discover their retreat. The exort of breadstuffs from Ancona has been prohibited.

Despatches from Rome state that a great agitaion is observable among the French soldiers. Numerous revolutionary pamphlets have been thrown among the population, and some soldiers and several olitical agents have been arrested, especially in the Romana.

China.—The Empire of China is divided, and Nankin is independent of the Tartar dynasty. Great nxiety was entertained for Canton, and a rising vas daily expected there. The screw steamer Lauriston, on her passage from Shanghai to Hong Kong, struck on Turnabout Island, and was totally lost. The crew and passengers were all saved.

Reported Capture of Amoy.—A telegraphic despatch from London, received just prior to the sailing of the Africa, stated that intelligence had been received from China of the capture of Amoy, by the rebels, after a severe fight, and that Canton was threatened. Shanghai was quiet.

DOMESTIC.

Dreadful Railroad Casualty.—On Tuesday evening, 9th inst, a report was received on the arrival of the pilot line from N. York, that a collision had occured upon the Camden and Amboy New York road, between the two trains that left N. York and this city at two o'clock.

The collision occurred upon the road about eight miles this side of Amboy, near the old bridge over the South river, and the way-car attached to the train coming from New York was driven into the ladies' car immediately behind. The occupants of this car were, it is understood, the principal sufferers. Eight persons were killed and twenty wounded.

Another.—Providence, August 12th.—This morning a collision took place on the Providence and Worcester Railroad, near the Boston junction, between the regular train, which left this city at 7½ A. M. and an excursion train, coming from Uxbridge, which left there at 6.20. The latter train consisted of first class passenger cars.

When the reporter left, 14 dead bodies had been taken from the ruins. The wounded number 15 to 20.

The Fever at New Orleans.—A telegraphic despatch from the Picayune office, dated the 13th inst., states that the total number of interments for the week ending at six o'clock, A. M., on the 12th inst., as furnished by the Secretary of the Board of Health, was fifteen hundred and eighteen—of which twelve hundred and seventy-seven were by yellow fever, being an increase over the previous week, by the epidemic alone, of three hundred and ninety-eight, and a total increase of four hundred and sixty-eight.

Nearly every person who can leave has done so, and should the fever continue much longer, there will be no victims wherewith to feed it.—*New York Evening Express.*

The Heat.—Every Northern city appears to be suffering from intense and excessive heat. In New York, on Friday, there were thirty deaths by heat alone, and on Saturday 60 more were reported.

In Boston there were also a number of deaths.

In Philadelphia, on Saturday, eleven died from the same cause.

City Mortality.—The deaths during the past week, were 259, being a slight increase over the mortality of the previous week. Of the whole number 160, or more than three-fifths, were children, Cholera Infantum carrying off 43.

WANTED.—Two suitable Female Friends to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.

PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

3d mo. 26—tf.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,
OFFICE No. 132 CHESNUT ST.,
A few doors above Fourth street, South side.
CHARTER PERPETUAL.
CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.
JOHN F. JAMES, Actuary.
6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

EYRE & LANDELL,
S. W. CORNER FOURTH AND ARCH
Philadelphia,
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas,
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E. EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kind ready made or made to order, at short notice.
FEATHERS of all qualities,
BLANKETS, Marseilles QUILTS and COMFORTABLES,
Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad
N. B Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,
The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.
The Summer term will commence the 16th of 5th mo 1853, and continue twenty-two weeks.
Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.
H. W. RIDGWAY.
☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes Table and Stand Covers,
OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by
HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.
For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.
House, Locust Street above Schuylkill Seventh.
N. B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON
1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th s

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, EIGHTH MONTH 27, 1853. No. 23.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 339.]

1*st mo.* 1*st*, 1835.—Bowed under a feeling sense of my many weaknesses, evidenced during the past year, but I may also acknowledge the goodness and mercy of my Heavenly Father in continuing the visitation of his love toward me, who am one of the most unworthy. On looking back, and entering into a close self-examination, I find there have been many missteps, but while the flesh has been weak, I feel and know that the spirit has been and is willing, and I greatly desire the striving of the spirit may be effectual, subduing the earthly or selfish nature, and if it be consistent with infinite wisdom that I be continued a probationer, may the coming year be more faithfully dedicated to his service.

The last month has been one of close exercise of mind, because of the state of the church. I believe weakness among us is the result of unfaithfulness to the divine law, which, if attended to, would point out the right and the safe way of administering the outward law. May we be more simply faithful in future, that the new year may be one in which the breaches in the walls of Zion may be rebuilt, and that we may experience a journeying forward in the high and heavenly way, with joy and rejoicing, rendering all praise to the great Head of the church, who alone is worthy.

Favored this morning with a renewed evidence that those who seek the Lord shall find him, and those who wait upon him shall renew their strength. Had to suffer, with one of my friends, under the belief that the encouragement of a doubting disposition has opened a door through which great weakness has entered.

1*st mo.* 21.—This has been the day of our monthly meeting—a day of mental suffering—but by bowing low, with a sincere desire only to raise with the life, I found help was laid on one that is mighty.

25*th*.—An acknowledgment arises, O Lord! for thy manifold favors dispensed unto me a poor worm. Continue thy protecting care, that I be not now overcome with evil. I ask not riches nor honors, but give me wisdom and understanding whereby I may fulfil thy law to thy own glory and honor. Dearest Father, teach me thy ways, and guide me in thy paths.

27*th*.—My mind has been so clothed with sadness for several days, that I have indeed gone mourning on my way, almost ready to faint in spirit, and cry out in mine anguish, oh! that I might lie down and die. But I have seen that this is not an acceptable state. I must be willing to go down even unto death, if I expect to be raised into newness of life; and through the inshining of a ray of divine light, the secret naughtiness of my heart has been so displayed as to cause me to shudder. Oh! pride, pride, how thou causest me to go mourning all my days, and prevents a willingness to be accounted a fool for Christ's sake and the Gospel's.

2*d mo.* 2.—The last ten days have been days of proving. My weaknesses have come in upon me like a flood, presenting to my mind many discouraging views in reference to my want of resignation to the work, to which I have believed myself called. But my gracious Care-taker hears those who cry unto Him for help. He gave me to see that baptisms many are necessary for my purification, and that his arm is stretched out for my support. May I never take myself out of his holy hand, but be willing to abide its turnings and overturnings, until all is done away that is at variance with his purity.

18*th*.—I see there is much in me of an impure nature, that must be removed through the operation of the Refiner's fire.

I believe a late trying dispensation, wherein I have been ready to conclude I was indeed forsaken, and never would be owned again, was caused by my mind getting so off the watch as to look to man more than to my Heavenly Guide. Truly the furnace has been heated seven times hotter than it was wont to be, because of the want of humility and true resignation. But my heavenly Father in mercy was pleased, when my spirit was humbled, to shew me that He was sitting by the furnace, and would not permit it to

be heated hotter than the poor vessel could bear. Dearest Father, permit me to number the experience of thy favor this day as among thy choicest blessings, and suffer me to return unto thee that which is thy due—thanksgiving and praise.

3*d mo.* 3*d.*—My spirit is often dipped into needful baptisms, yet I have experienced a more comfortable degree of resignation. I believe *quietness* and *confidence* necessary for my preservation, and may I therein be found waiting for that aid and strength without which I cannot make straight steps.

5*th.*—Suffering under bodily weakness, and unable to make much exertion, yet believed it right to sit with my friends at Spruce street meeting; felt peaceful in having complied therewith, though it was not an overflowing time. A fear has afresh taken hold of my mind, lest in my anxiety that my day's work may be done in the day time, the activity of self may get to work, and bring death instead of life. May the watch be maintained.

10*th.*—Been confined to the house by indisposition for several days, but this feels of small account if the mind can be preserved in humble resignation to the allotment. On a close self-examination, I find much remaining for the fire and the hammer, and I desire I may not flinch from the refining process. There is still in me a great resistance to the operation of reduction, but self must be reduced, even as the Apostle testified, "*I die daily;* nevertheless, I live; yet not I, but Christ liveth in me."

3*d mo.* 26*th.*—A time of trial and conflict of mind. My false rests have been greatly broken up. During this season of proving I have been much shut out from social enjoyments, neither have I been able to use my pen.

4*th mo.* 7*th.*—The query has arisen, "how shall I come before the Lord?" for of a truth, he is a God loving righteousness, and my impurities are so many that I almost despair of appearing in his presence with acceptance; but my cry this day has been, O Lord! spare me from the jaws of the enemy, but not from thy purifying baptisms and searching judgments. Let me experience thy ever blessed spirit to be in me as a refiner's fire and as a fuller's soap. Though thou mayest see meet to leave me altogether, I am bound to acknowledge thy justice, for thou hast followed me all the days of my life with thy goodness and mercy, though I have sinned and fallen short of thy glory. But, dearest Father, may I once more come before thee, and renew my covenant, and be graciously pleased to cause all that is of the creature to bow in humble submission to thy requirements.

20*th.*—Blessed with the overshadowing of the wing of divine love, we have been enabled to transact the affairs of the Society, in a Yearly Meeting capacity, with sisterly harmony, and were favored with many evidences that we are still under the protecting care of the great Head of the church. May we number our blessings, and render thanks where alone they are due, for heavenly goodness and mercy endureth forever. Thy rod and thy staff they comfort me. I feel much worn out by the exercises of the past week and the mental conflicts of the previous one—unable to leave my chamber, where I have experienced sweet peace and a heavenly calm to succeed the tempest: and there has been ability to crave preservation in my future steppings. Retirement often tends to the refreshment of the weary traveller Zionward.

5*th mo.* 10*th.*—Again and again am I shown my liability to err. My mind for the last two weeks has been comparable to the dove, which, leaving the ark, went to and fro without finding a resting place for the sole of the foot, and returned weary, but I have experienced the good hand stretched out to receive me. My affectionate feelings (which too often get uppermost) first drew me forth from the place of safety. My soul can rejoice and give thanks that I was preserved from becoming faint, and being lost in the mighty waters. Afresh impressed with the importance of faithfulness in little duties, both public and private. It is by obedience only that we can live, but surely the Almighty Arm is round about his dependant children for their help.

12*th.*—Attended Concord Quarterly Meeting, held at Wilmington. My spirit bowed before the great I Am, with desire that Truth might prevail, and ability be known to distinguish between the voice of the stranger and the voice of the True Shepherd. Verily, the Lord is yet mindful of his rebellious children, for at that season I was enabled to lift up my head in hope. Oh! that we may arise and shake ourselves from the dust of the earth, and put on the beautiful garment of righteousness—then, and not till then, will our light be set on an hill, giving light to all around.

28*th.*—Attended Spruce street Monthly Meeting. Endeavored, as ability was afforded, to do that which appeared required, and have felt an unusual flow of peace. Oh! how I long for preservation on the ground of watchfulness, and that obedience in humble resignation may keep pace with knowledge.

29*th.*—My health being delicate, I am making ready to spend the summer in the country.

6*th mo.* 3*d.*—Left home, in company with my friend T. Peart, to try the effect of country air.

7*th.*—Attended meeting at Bart, Lancaster county. It felt to be poor and low, and my mind was introduced into suffering.

8*th.*—My mind is very much exercised in the consideration of a very important subject. May I be favored with right judgment.

14*th.*—After a pleasant visit of ten days to my cousins at Bart, I went to my uncle F. Hobson's, at New Garden.

18*th.*—Health not much improved, because of mental suffering. May my steps be directed by the Lord, for if left to myself, surely I will fall, my weakness is so great.

25*th.*—Went to meeting through a hard rain. Found a very small company assembled, but it was a refreshing season, wherein I felt enabled to raise my voice in commemoration of the goodness of our gracious Care-taker, who condescends to be with the two or three met in his name, notwithstanding our many weaknesses.

29*th.*—Though poor and needy, yet have I been favored with strength to maintain the watch, in which I have afresh seen there is a power whereby we can withstand temptation.

30*th.*—Went to spend a few days with my beloved friend, L. Seal. Many are the ways through which Divine Goodness brings rebellious man to love, fear, and obey him. The last week has been memorable for the awful storms and tornadoes which have visited us, almost to the ruin of many individuals, as regards worldly property. May we be made sensible of our transgressions, for if we bow not in the day of mercy, we must in the day of judgment.

7*th mo.* 1*st.*—Called to see two families. Felt my mind more than usually enlarged in gospel love, but no ability to express it.

2*d.*—Through Divine favor was permitted the enjoyment of much inward quietness and joy. Oh! the goodness of Redeeming Love, which does so much for rebellious man. Attended Kennet Square Meeting, and was favored in my measure to relieve my mind by raising a testimony against the endeavor to serve two masters.

3*d.*—Returned to uncle F. Hobson's. The subject before alluded to as having been laid before me for consideration, claims my deep feeling, with desires for right direction.

7*th mo.* 12*th.*—O Thou, who leadest the blind in paths they know not, be graciously pleased to condescend to the weakness of one who has scarce faith enough to cry Abba, Father. Thy covenant is with the night as well as well as with the day; extend thy protecting care—yea, thy arm of power, and therewith bring down my strong will, and cause it to be laid at thy footstool. Oh! that no act of mine may separate me from thy love, but strengthen me once more to resign myself into thy hands—then, O Lord, *thou shalt* rule and reign, and whatsoever thou requirest, that *will I do.*

16*th.*—In company with my beloved friend, L. Seal, I attended Hockessin Meeting. Though I went in much poverty of spirit, yet being favored to feel the overshadowing wing of Divine Love to cover us, my mind was centred in acknowledgments to my heavenly Father for his goodness and mercy in thus condescending to visit his weak and rebellious children. My poor frail body has but little opportunity of renewing its energies, as my mind is almost constantly bowed down—but I have been refreshed by the presentation of the language, "Thou shalt see the travail of thy soul, and be satisfied." Oh! thou most gracious One, condescend to guide me in the way I should go, and if it be well pleasing in thy sight, that I should move in a sphere differing from the one I have heretofore occupied, grant a clear evidence thereof, and preserve me from entering it if inconsistent with thy will, for, if I know myself, I desire, oh! Father, to serve thee with singleness and sincerity of heart.

(To be continued.)

From Armistead's Select Miscellanies.

ACCOUNT OF JOAN DAUT.

Of this remarkable woman but little is generally known, except by her munificent legacy, bequeathed to poor persons of the Society of Friends in perpetuity. Of her it may be said, that, by this noble act, "she being dead, yet speaketh."

The following brief notice of Joan Daut has been obtained partly from authentic records, and partly through traditional channels, which may be depended on for veracity. The husband of Joan Daut was a working weaver, living in New Paternoster Row, Spitalfields, and died many years before his wife, leaving but little provision for her support. She appears to have been a person of great resolution and independence of mind, as well as strong and active in body. On becoming a widow, she determined to use her best exertions to provide for herself, without being burthensome to others. After some deliberation, she concluded to take up the occupation of a pedlar or hawker; and, with this object in view, she provided herself with a well selected assortment of mercery, hosiery and haberdashery, and other small wares, and set off on her travels, with her merchandize at her back. Her conduct as a Friend appears to have been consistent, and her manners agreeable; and being furnished with recommendations to many persons in London, and its vicinity, she met with much encouragement in the disposal of her goods. Good shops, particularly in country places, were but few and far between, so that her periodical visits were generally welcomed, especially by the female branches of those families where she called; and she not only disposed of her goods to advantage, but to many houses and tables of Friends she was a welcome guest.

Her agreeable demeanor, and her well assorted stock of goods, increased her recommendations, until she might be seen with her pack traversing a circuit of many miles round the metropolis, principally at the houses of the affluent, as those who could best afford to pay a good price. She followed this laborious occupation for some years, not only with satisfaction to her customers but to her own pecuniary advantage. It appears that she afterwards engaged in a more wholesale trade,

if not as a manufacturer of Spitalfield's goods, and her mercantile transactions were not confined to a home trade, but even extended to places on the continent, as some debts due from her correspondents at Paris and Brussels, appear in her executors' accounts. It is believed that she continued to follow business for most part of her latter years, and she lived in the same frugal manner, if not in the same house she had occupied with her husband. Her expenses being very small, and her savings invested from time to time in profitable securities of different kinds, her property, in course of years, accumulated to a considerable amount, without the world being at all aware of her prosperity. Of the exercise of her benevolence in her lifetime, no particulars have been preserved, but we may feel assured from the sentiments left behind her in a letter to her executors, which is inserted at the end of this account, that she was not inattentive to the wants of the distressed.

When far advanced in life, Joan applied to a Friend to come and assist her in making her will. To this request the Friend very readily consented, thinking she might perhaps have a few hundred pounds to bequeath. When, however, he learned the amount of her funds, he shrunk from the responsibility of the task, and recommended her to call in three or four Friends of greater experience than himself. When the Friends met, they enquired of Joan how she wished to dispose of her property, to which she replied, "I got it by the rich, and I mean to leave it to the poor." This was probably a year and a half before her death. She died in 1715, at the age of 84, and was buried in Friends' burial ground, Bunhill Fields.

Her whole property was somewhat above £9000, which, after a few legacies to relatives and friends, she bequeathed to various charitable purposes among Friends and others.

The letter of Joan Daut to her executors is as follows:

"*Dear Friends:*—It is the Lord that creates true industry in his people, and that blesseth their endeavors in obtaining things necessary and convenient for them, which are to be used in moderation by all his flock and family everywhere. The Lord is also rich and openhanded to all that love the truth, and we are called of God, not unto speech only, and profession of truth, but also unto good works; that as God has abounded in his providence, unto us-ward both spiritually and temporally, we might also evince our thankfulness unto him, in our liberality to those that want; for the poor that are faithful, are bone of our bone and flesh of our flesh, in Him, who, of one blood, made all nations under heaven, whether they be poor or rich. And I, having been one that has taken pains to live, and having through the blessing of God, with honesty and industrious care, improved my little in this world to a pretty good degree, find my heart open in that charity which comes from the Lord, in which the true disposal of all things ought to be, to do something for the poor, the fatherless and the widows in the church of Christ, according to the utmost of my ability; sincerely desiring that the hearts of all may likewise be opened for general good, that none may be oppressed for want; for though the Lord may be merciful to many, in affording them much in this life of the things thereof, yet he has been pleased to suffer want unto some, that so charity, without which our faith is nothing, might shine forth in the church of Christ; which church we are, if this virtue remain and abound in us in all manner of liberality, brotherly love, godly sincerity and true charity. Oh, Friends! God's presence is with us; his love is shed abroad in us; our hearts are melted therein, and our souls comforted with consolation unspeakable, through Jesus Christ our Saviour, through whom be praise and thanksgiving unto God, who is blessed for ever!" She concludes her address in these solemn words: "And now, dear friends, unto the one eternal and merciful God, and to his holy light and blessed truth, in which we have had comfort together, I do recommend you all, with my own soul, desiring that you may all live in that new commandment of love, and in the life of truth, that so when we have run our race, and finished our course here in this troublesome world, we may enter into the fulness of that joy and peace, and immortal glory, with the Lord forever. This is the desire of your loving sister. Signed this 8th day of 2d month, 1714. JOAN DAUT.

"In the presence of George Whitehead, Thomas Cooper, Thomas Pitstow and Thomas Gould."

NOTES OF FOREIGN TRAVEL.

Italy, June, 1853.

We have read with interest "Notes from Foreign Travel," written for the *Evening Bulletin*, and extract, for our columns, an account of the visit to Herculaneum and Pompeii; and may avail ourselves of the privilege of further extracts from the same source.

Our carriages paused at the door of a house where candies were sold, and wine was to be had. What business any of our party could have at such a place I could not imagine, but the courier informed me that Herculaneum was there. Herculaneum in a small grocery! Herculaneum—the city of the Osyries; the home of the Tyrrheniens; the delight of the luxurious Romans; the city where the gods of Greeks, Egyptians, and the Romans had their temples, and where the Graces and Muses counted their worshippers among even the common people! Herculaneum to be seen in a dingy box, in which the residents

of the poorest of our poorest suburbs would scorn to open an old junk shop! Yet we entered. No word was said about our wishes. There was but one purpose for which a carriage could stop on that side the street, and a street near led us down a flight of stairs to what might be regarded as the cellar or basement of the tenement above. Here each visitor received a long tallow candle and proceeded to light it at the one held by the guide. And forthwith we commenced our descent. And before we go, as various things may occur to prevent a word of explanation, necessary to understand the difference between Pompeii and Herculaneum, let me here state that both cities were buried at the same time and by the same eruption of Mount Vesuvius. Pompeii, being at a distance and separate from Vesuvius by a valley, received only the ashes and some scoria from the mountain, which buried the town, and being mingled with water gave quite a consistency to the covering material. But Herculaneum is at the very base of the volcano, and consequently received a large portion of the discharged matter quite hot. Some lava, much scoria and hot water, formed a mass which soon became as hard as stone.

But, in the meantime, let it also be understood that neither city was overwhelmed with *lava*. Lava, when cold, becomes harder than any stone in that neighborhood; and if such metal had really run into the streets of the city, and filled them above the tops of the houses, no one would have discovered Herculaneum; at least no one would have exposed as much as is now visible, for the mass would have been almost impervious to a chisel driven by a heavy hand. Pompeii has had the rubbish, the ashes, scoria and dirt removed from its houses and streets, so that its exposed parts have now no appearance of being ever buried. Of Herculaneum I have a few words yet to say. Following our guide and each other, we descended some distance into the earth, when we were informed that we were coming into a theatre; and holding our lights up, we saw that we were about to descend strong, well defined stairs, made of granite. We entered the lobby of the immense theatre, saw the decorations on the walls, passed round to the place where the audience was wont to be seated, paused in the orchestra, and trod the place of the stage. The rooms in which the actors dressed were distinct; and beautiful statues, paintings, and mosaics, made the uses of each chamber plain to the visiters. An inscription on the walls set forth that L. An. Maninuianus Rufus, Judge and Censor, had built the theatre and orchestra at his own expense, and that Numisius, son of Pullius, was the architect.

The house would accommodate about ten thousand spectators, or about one hundred and twenty-one rows of seats or grades. There were found in this theatre an immense number of marble and bronze columns and statues. Among these were four equestrian statues in gilded bronze. Most of the rich ornaments taken from this subterranean theatre are to be seen in the Museum at Naples. After spending much time in this under-ground expedition, we returned to day light, and were informed that on the other side of a small street that opened up into the main road we could see more. Descending then through a neighborhood which seemed to us quite as strange as would have been the old residents of Herculaneum, had they been dug out of the theatre and set up to dry and revive, we reached a small gate which opened upon a lateral descent that led us at once into disinterred ruins, which seemed as if they were a part of Pompeii which we had previously visited. As the earth, lava and mixture have been removed from this part, the whole was dry, light and pleasant. Temples, palaces, dwellings and all manner of conveniences and devices were visible here as at Pompeii, though to a small extent, as the great depth, nearly a hundred feet, of metal to be removed, renders the work of excavation quite slow; indeed little is now being done, money and curiosity fail, and Herculaneum rests therefore under a superincumbent mass of the ejections of Vesuvius, above which are orange groves, olive trees, vineyards, houses, churches and villas; and if these are undermined, the cost of removing the immense mass of hard, almost vitrified covering, will be augmented by the damages assessed for the value of the improvements above.

Besides many dwellings, a Basilica, and other distinctly marked houses, my attention was drawn to a temple of Venus. Beneath the pedestal on which was placed the statue of the goddess, was a subterranean chamber, having in it a fireplace and an altar, with aperture for smoke.

On the side towards the sea was a small tribunal or criminal court, and near this was the prison. In one of the lower dungeons, much below the level of the streets, we found a small cistern, to which water was once conducted by a pipe inserted into the wall. Here, also, were other fixtures, such as are found in prisons; and one place was shown to us which was said to be the stone of execution.

Only a few days before our visit, persons employed in one of these dungeons had discovered the remains of a human skeleton, and an iron chain, though completely oxidized, had so mingled with the mass of earth and lava as to make it evident that the skeleton was that of a man who had died in chains—without doubt a prisoner who had miserably perished with the destruction of the city, whose laws he had violated, or whose officers he had offended. He has left no one who can tell his tale of wrongs received, and there is no record of the court by which he was condemned, to let us know what crime he had committed. It is well for him—perhaps

better for justice—that there is a Court where the records will be preserved, whatever may be the fate of the accused, and where the errors of the magistrates of Herculaneum will be corrected, and the prisoner acknowledge the justice or mercy of the tribunal.

I looked at the walls of the dungeon to see whether there were any marks which the sufferer had made as a token of his impatience or his pain. Some short lines on the decayed plastering seemed to me almost as if the miserable man had, night after night, scored upon the prison wall one more long, long day of suffering; and when at last he saw that not even his keeper nor his judge could release him, that a high tribunal was pouring out its wrath upon edile, consul, judge and officer, and that he must meet death, not lingeringly, but at once, must smother amid the smoke and ashes from the mountain, or be scalded by the steam from the boiling water that rushed along his corridors, he had dashed his chains against the walls, and left a mark on its surface that only eighteen hundred years should disclose. The dungeon, the skeleton, and the chain were there—fancy alone connected the sufferer with the marks upon the wall, but it does not require a vigorous fancy to call up the prisoner to his subterranean cell, and, as one looks through a grated window above his door, to see him listening to the uproar without, to hear him calling to brother sufferers, and to his jailor, and when at last chink after chink is filled up with the smothering tempest of ashes, sulphur, scoria and water, to hear him scream out in his agony, and breath by breath to note the yielding of his nature to the deadening influences that are around him, to catch his last cry for help to the gods of Rome, of Greece, or of Egypt, and his last urgent promises to enrich their altars with sacrifice, if they would interpose in his behalf—or, he may have been one of the new sect of Him of Nazareth; that doctrine had a few professors in that part of Italy; and the victim may have been imprisoned on account of his Christian creed; and the cry that he was making was not of despair, or mainly for earthly help; he may have been uttering his confidence in the new doctrine of which he was a confessor, he may have been singing one of the hymns which in their hour of agony the "sectarians" sang, and instead of a promise to Jupiter, Isis, or Hercules, he may have been breathing out the language of his Great Master, and saying to the God that had been newly declared to him: "Into thy hands I commend my spirit."

The part of Herculaneum which is exposed, (I do not include the theatre, as that is entirely under the town,) occupies nearly an acre of ground; and the south side of this exposure has the walls of the houses and the town, which were washed by the seas which runs at a distance. One street, very narrow, leads down to the place where the water was; and just before it terminates, it has a descent of about thirty degrees, so that passengers could step on board the boats or reach the water. And all circumstances combine to show that the manners, customs, habits and energy of the ancient residents of this city, were not greatly different from those of the cities of modern Italy. Civilized man is nearly the same in all times.

If I were to write under the strong impressions which I received from the wonders of Pompeii and Herculaneum, and attempt a description of any considerable portion of what I saw there, I should never reach those other cities which claim the attention of travellers, and which, if not entitled by their sudden extinction to the same sympathies which these excite, are nevertheless deeply interesting to the classical reader. I must at another time revisit in fancy these wonder-exciting ruins, and give my readers some additional letters, a little out of date, but not, I hope, "out of order," relative to the remarkable memorials of the ancients which these cities contain, and which go now to show how little advances have been made in the manufacture of articles of luxury—though, thank God, and the spirit of the times in which we live, and the spirit of the institutions especially with which we are blessed, all that was useful and exclusive among the ancients, is now beautiful and common; and the millions now enjoy what two thousand years ago were the exclusive possessions of the rich and great.

(To be continued.)

For Friends' Intelligencer.

KITTATINNY HOUSE, *Delaware Water Gap, Eighth mo.*, 1853.

One bright morning, a few days since, a party was formed to ascend the mountain on the New Jersey side of the river. Our own little boats being all in requisition, we walked down the road, some half mile, to the Gap Hotel, where we obtained a passage across the stream. A man professing to be a guide engaged to conduct us to the top of the mountain about 1540 feet above the level. Thus piloted, nine of us started in the hope of a fine prospect from the summit. Passing the slate factory we soon reached the steep and rugged pathway known as Jacob's Ladder. The loose and jagged stones trembled beneath our tread, and it required great exertion to reach the successive stepping places. At a large rock, about 200 feet up, we halted to hold a consultation whether we should advance or retreat. The ascent was much more difficult than we had expected, and it was the general impression that our guide was leading us where humanity seldom ventured. The decision, therefore, was almost unanimous to return; one, however, more persevering and enthusiastic than the rest, determined to proceed, and called upon me to follow. Again we were scrambling and toiling up the ascent, which grew more difficult as

we went on. Deviating a little from the path brought us to a batch of rocks overhanging the precipice. Here I concluded to await my friend's return, and seated myself to view the beautiful landscape of mountain, river and valley that was extended below me. Two others of the party now made their appearance, and leaving me a feast of wild whortleberries, and a huge stick to combat any unfriendly rattlesnake that might approach, the trio started off on a further exploration. Alone in the mountain forest, with only the trees and mosses for my companions, I enjoyed, for a time, the most delightful sensations I ever experienced. The beauty and sublimity of the scene filled my mind with intense admiration of the works of the Almighty Architect. Separated from the world, I felt the more immediate presence of the Deity. Each stone and leaf possessed a tongue of most instructive utterance, and I read the language till my soul was filled with awe and veneration; and 'mid the deep and silent mysteries that were round me, "I looked through nature, up to nature's God." I felt not the insignificance we so often hear alluded to; surely, thought I, that Great Being who has planted in the wilderness the little flower, and caused the huge rock to grow out of the mountain's side, will especially regard the creatures he has fashioned for eternity. It seemed an earnest of protection, and I sat watching long our noble Delaware rolling on in quiet beauty, skirted with high, dark mountains. Not a sound broke on my ear, save the drowsy tinkling of some distant cow-bell that now and then reached me from the valley. A tread, a grunt, (probably from some straggling porker,) aroused a different train of feelings, and for the first time a thought of utter helplessness came over me. Six hundred feet above the busy crowd I stood alone. If some pilot or rattlesnake should discover my locality, what would be the issue?—attack it I could not—and escape seemed impossible. I knew they were not infrequent on the mountains, and my proximity to the whortleberry bushes gave me no little uneasiness. The descent was dangerous, and I feared should my friend miss me on his return it would occasion him some anxiety. However, I must leave that spot, and I thought if I could reach the rocky path, I should have less apprehension of the reptile tribe. Placing my feet upon the declining rock I slid cautiously downwards. But a fresh difficulty here occurred; I was enveloped in trees and bushes and could see no way of exit. Creeping carefully through the lower branches of a large pine tree, and pushing aside the laurel bushes that obstructed my view, I could distinctly see a steep and rugged pathway extending downward on the right. How to reach it was the next question. One false step I knew might precipitate me far down the stony height, and I determined to use every precaution. Holding firmly by one of the branches I swung myself to a lower resting place, when another friendly bough received, and assisted me in a further descent. Step by step I worked my way to the rocky ladder, but as I could not be certain it was the one we had ascended, concluded to await there the returning party. The view was still beautiful, and the sweet descriptions of some of our native poets seemed so fitting to the spot, that I made it vocal with their melodies. But the morning wore away, I had exhausted my poetical memory, dissected the leaves, plants and mosses within my reach, and the romance of my situation was rapidly vanishing, when I was relieved by the sound of approaching voices, and saw the guide coming rapidly down the mountain followed by the fatigued and disappointed trio. They were gone full two hours, had suffered extremely from thirst, and had with great exertion and difficulty gained the summit of the mountain, to find it an impenetrable forest. A short time sufficed for us to scramble down to the road, when meeting the rest of our party we again crossed the river and were soon at the hotel, where our worthy host had delayed dinner on our account. Of all the places I have visited this possesses the most attractions. Good water, good fare, a kind and attentive landlord, and freedom from etiquette, make it a desirable retreat. About 70 persons are enjoying the rusticating pastimes of this delightful region. Fishing, boating, walking &c., afford a continual variety. You never weary of its beautiful grottoes and cascades—its "Table Rock"—its sunset hill—its bold, dark mountains of granite, and slate rock, covered with rich green foliage, towering hundreds of feet into the sky above, and imaged just as far into the clear stream below—Oh! it is beautiful beyond expression. Come and judge for yourselves. H. E. S.

AN INTERESTING EXPERIMENT.

A colony of sky-larks, forty-two in number, were recently imported from England by a gentleman of Wilmington, and liberated on the farm of Samuel Canby, about four miles out of town, in the hope of perpetuating the species in this country, and thus adding a songster of much renown to our forest choir. Several of them have been seen within the last ten days—one, about two miles from the point of dispersion, rising high in the air, singing as it ascended. It is the purpose of this article to bespeak the hospitalities of farmers for these strangers.—They build upon the ground in grass fields, and the birds may be known by their *general* resemblance to the reed-birds of our marshes.—The upper part of the breast is more spotted, however; the lower part being of a pale dingy yellow. The bird exposes two white feathers on the tail, when on the wing, and scarcely ever perches on trees.

SINGULAR PHENOMENON.

Our readers are aware that on Walnut Hills excavations are being made, on the line of the new Short Line Railroad. The workmen, in excavating, passed through layers of crystallized limestone, and soap, or slate stone, alternately, in which very little water was found. A few days since, however, when they were about one hundred and seventy feet from the surface of the earth, the flame of a candle or of a burning match accidentally came in contact with a liquid supposed to be pure water, that had gathered in one of the holes drilled in the rock.

Much to the surprise of all present, the apparent water instantly took fire, not after the manner of inflammable gas—but sent up a strong, clear, and steady flame, as if it were composed of some kind of oil. On applying fire to the liquid which was in the other drill holes in the vicinity, it also burned in the same manner. Since that time lamps and candles have been entirely dispensed with, in the subterranean apartment, the substance continuing to burn steadily, and emitting an excellent light. Many persons whose curiosity is excited, visit the spot daily to witness the singular phenomenon. The liquid gives no unpleasant odor while burning.—*Cincinnati Sun.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 27, 1853.

We have received the following from an esteemed friend who was in attendance at the Western Quarterly Meeting, and as it was a season of favor, we give it to our readers, believing it will be read with interest. We should be pleased to receive similar accounts from Quarterly Meetings as they may occur.

The Western Quarterly Meeting was held at the usual place, at London Grove Meeting House, on the 26th ult., and though not so large as usual, owing to the inclemency of the weather, it was, nevertheless, a deeply interesting one, affording encouragement to many minds, and inspiring a belief that our Society will yet arise and shake itself from the trammels of party influence and prejudices, and put on the beautiful garments of righteousness, peace, brotherly kindness and condescension, so conspicuous on this interesting occasion. For some time past this meeting has convened with closed shutters; men and women meeting select. This plan was adopted from the necessity of the case, owing in part to the vast concourse of persons who were not members attending the meeting, many of whom, together with some who were members, sometimes occasioned much disorder around and near the house during the business part of the meeting, and had long been cause of pain to many minds. Since the adoption of this measure, the meeting has been much better attended during the transaction of the business, and good order and dscorum have been observed. A proposition was made at a former meeting and referred to this for consideration, to return again to the former practice of meeting with open shutters, to give an opportunity to our sober neighbors of mingling with us in social worship, (many of whom appear deeply to regret the loss of this privilege,) but way not opening in the minds of Friends generally for the adoption of the measure at present, the subject was dismissed.

A proposition was also made to meet in future at the 10th instead of the 11th hour, which was referred, to be further considered at the next meeting. After the business of the meeting had been mostly attended to, a minister, who was in attendance from a neighboring Yearly Meeting, informed that he felt his mind drawn towards the sisters, but did not feel it sufficient to ask to pay them a visit, and therefore proposed to have the shutters opened, which, with the concurrence of women's meeting, was readily granted, and an opportunity afforded wherein the minds of many Friends were bowed under a sense of the solemn obligations we are under to the great Head of the church for the many evidences of His continued care and regard, and some living testimonies were borne to the efficacy and sufficiency of that inward light or principle by which we were first gathered to be a people, when, under a grateful sense of these renewed evidences of Divine favor, the meeting concluded.

The meeting of ministers and elders, which was held the day preceding, was also a time of deep feeling; and though the answers to the queries gave evidence of existing weakness and deficiency, yet the minds of many were baptized under a sense of the solemn responsibilities resting upon them as delegated shepherds over the flock and family, and as those who must give account in the day of final requisition, and renewed desires were felt that in this part of the family, the inviting language of conduct may increasingly be, "come have fellowship with us, for our fellowship is with the Father and with the Son."

DIED,—In Leesburg, Loudon County, Va., on the 1st inst., of bilious dysentery, GEORGE M. GRIEST, son of Cyrus and Mary Ann Griest, of Adams County, Pa., aged 24 years, 11 months and 7 days. The deceased left his parental home on the morning of the 28th of 7th month, apparently in good health and bright anticipations of the future. But, alas! death, with his stern, relentless hand has interposed, and instead of meeting with him on his return around the happy, social hearth, we met around his bier, to take a last look and a long farewell to one so dearly loved. He was taken sick on First

day the 31st, and died on Second day evening the 1st, at 20 minutes past six o'clock. His remains were brought home to Adams County, Pa., on the 3d, and interred on the 4th at Friends' Meeting House, at Menallen, attended by a large circle of friends and acquaintances.

It is at all times painful to record the ravages of death, but much more so when the victims are chosen from the number of those who bid fair to be a blessing and an ornament to society. Such was the case of the deceased, a young man of amiable disposition, of a high order of intellectual endowments and of most unquestionable piety. The manner of his address soon familiarized all to him, and his kind, friendly intercourse drew out the sympathies of many who now mourn his loss, and who have a full assurance that he met his end with the hope of enjoying everlasting blessedness in a better world above.

The morning before his death he seemed perfectly conscious of his situation, told his attendants he was sinking, and when the doctor told him he could do no more for him, his answer was, *I have always tried to do right and am not afraid to die.*

To those who survive, it is loss; but for him "to die was gain." To his family this fact must be consoling; they can rest assured that their son and brother was fully prepared for his departure, and that he now enjoys the presence of that God whom he served whilst on earth. May all profit by this afflicting dispensation of an oft dark and mysterious providence to man.

LETTER FROM R. MASON.—No. IX.

9th month, 1844.

My precious younger sister and fellow traveller through a desert land, I can read my own experience in thine, and did I not trace the same wilderness travel in the records of many who have gone before us, who retained their integrity to the law of the Lord their God through long seasons of contest with the powers of darkness, clinging to the little grain of faith, that He would not cast off forever, I should indeed be ready to conclude, at seasons, that I had, through unwatchfulness, lost sight of what was required of me, and thereby had slain myself upon mount Gilboa where there is neither rain, nor dew, nor fields of offering. But blessed be Israel's God; his mercy endureth forever. He visits and revisits his children in the way best suited to answer his own gracious design. Various are his dispensations to the Christian pilgrim bound for a better inheritance than earth can give. I well remember a period in my younger years, after I had banquetted on his favors, and had no higher enjoyment than in retirement and communion with Him, a drowsy spirit came over me in meetings, and I was not sensible of any other exercise than a warfare to keep from nodding; this lasted some months, until I was on the point of giving up as one deserted forever, concluding I would remain at home and not disgrace his cause in the sight of others. But He knew when to apply his healing balm, and I was again made to rejoice in His presence. At another and subsequent time, which lasted quite a year, as soon as I was seated in meetings I felt divested of all spiritual strength, my thoughts were wayward as the elements; but after returning home and retiring, *discouraged*, to my own room, the light of his countenance would sweetly dawn upon my mind and I could draw near to him and intercede that he would keep me steadfast in this conflict, until he should be pleased to say, "It is enough." Truly I have felt with and for thee in thy proving seasons; but, precious one, abide steadfast with thy feet in the bottom of Jordan, and I trust stones of memorial will yet be given thee to bring up from thence.

How is our dear J. She is one to whom my spirit is sweetly united; she has her descendings I doubt not, but He in whom you both believe, and with whom you early covenanted to follow Him in the way of his requirings, is near you, accomplishing his own work; and when the measure of suffering is filled up for his sake, He will arise with healing in his wings. When "one can chase a thousand, and two put ten thousand to flight," let not those who have been girded for the work of the Lord be dismayed, but, with holy zeal, let them press onward, relying upon that arm which is not shortened, but is ever stretched forth to succor those who are endeavoring to fulfil his every requisition. Since we saw each other, the enquiry has often gone forth, how fares it with thee, my beloved S.? but of late I have felt so little of the vivifying influences of the heavenly Father's love, such a dearth of anything like His putting forth that I have held back from tracing my thoughts upon paper, lest I should offer the manna of yesterday, which instead of being nutricious might be offensive. But to-day a little freedom is dispensed to communicate with thee.

Farewell, my dear friend. From thy R. M.

HOW TO BE GOOD.

Dr. Johnson wisely said, "He who wants to do a great deal at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built! Thus drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do a great deal of good in the world, we must be willing to do good in little things, little acts one after another, speaking a word here, giving a tract there, and setting a good example all the time; we must do the first thing we can, and then the next; and the next, and so keep on doing good. This is the way to accomplish anything. Thus only can we do all the good in our power.

A Testimony of the Monthly Meeting of Shapaqua, concerning LYDIA HAIGHT, *daughter of Moses and Anna Haight, of Newcastle.*

As the power of Truth, when submitted to, enables the mind to overcome its propensities, so the present instance affords an evidence of that holy Help, which, in a remarkable manner, enabled this youth to bear with fortitude and resignation her last sickness, and to show forth the goodness of God, by the operation of his grace upon her mind.

She was born the 9th of 2d month, 1816, of parents who were members of our Society. She seemed to be in a declining state of health some time before her last illness, which commenced the 28th of 12th month, 1831, and although it seemed very painful, yet the sweetness of her disposition, the fortitude and patience in which she was preserved, evinced her entire resignation to the Divine disposal; saying at one time, that her afflictions were good for her, that something was necessary to subject her natural lively disposition, whether she lived or died. At another time, alluding to a period previous to her last sickness, when under the care of a physician, she said, "I thought when I was under the doctor's care, if he was favored to restore me again to health, I was afraid lest I should forget my past favors and lose sight of Him who had thus preserved and kept me; and should again set my affections on the world; surely this was the case, for when I found myself better, I also found my natural spirits to return and my inclination for unprofitable things to increase; I began to delight in them, and flattered myself a little with the hope of again enjoying some of this world's pleasures, but now I see them as empty bubbles."

In the forepart of her illness she suffered much extreme pain; at a time when her father was standing by her, she said, "dear father, I think I shall soon be released, but I hope to meet you all again in heaven," and observed, that she felt nothing in her way. She appeared perfectly resigned to the will of Heaven, whether in life or death, but said, "if she had any choice in it, she would rather be taken now, as she would then miss any more of the slippery paths of youth." At another time she observed to her sister, who was standing by her, on this wise, "Dear sister, it is a great trial for me to part with thee, but I believe it must be so, and I hope my present condition will teach thee a lesson never to be forgotten, and warn thee not to put off the great work of the soul's salvation until a sick bed, when the pains of the body are enough to endure. Oh! had I put it off until now, what should I have done for these last five weeks. The Lord has been my support thus far, and I hope he will be with me unto the end, and give me strength to bear what seems to Him best to put upon me, although I feel myself a poor worm of the dust, scarcely worthy of his regard. My dear sister, let me charge thee to keep to plainness, and mind the teachings of Truth, adorning thyself with inward meekness, remembering Him who wore the seamless garment. He was meek and lowly in all his movements, and if thou art faithful to His teachings, He will guide thee safely through every danger, and finally land thee in a quiet habitation, a house not made with hands, eternal in the Heavens." It grieved her much to think of the great deviations from plainness that appear in our Society, and weeping at one time, said, "there were but few young persons, that attended our meeting, who dressed consistent with our profession. O! these little foxes, how they spoil the tender vines, and the enemy, how he lays his snares where they are least expected. O! this world's amusements, how they drew the mind from the true fountain. I never partook greatly of them, but when so, it has caused me to endure seasons of deep mourning." Pausing, she again proceeded, O! what a glorious prospect attends me; O! how happy would be the change: but if I am again raised I believe it will be to glorify the Lord's cause; His will be done and not mine." On one occasion she said, "we can expect little else but trials here, and it is hard for me to part with you, (meaning the family,) but I want you all to prepare to follow me, and not mourn because of my departure, for it will be much better for me." And on another occasion, when conversing with her mother, she said, "dear mother, O! what a charge is committed to thy care, a young family to watch over; I want thee to teach them the way they should walk in; thou canst not give them grace, but thou may instruct them to attend to its teachings." At a time when she thought herself going, being in great distress, but reviving a little, she said, "how sorry I am to be brought back;" and prayed in these words: "O! holy Father, if consistent with thy goodness, take me to thyself, but Thou knowest if best bestowed or not, and let thy will be done." Some little time after, she said, "I believe my time of departure is not yet come, I believe there is yet a work for me to do in this world, but whether it is to suffer longer, or be raised again, to advocate the Lord's cause, seems hid from me, I don't see how it will terminate;" and then uttered a prayer on this wise: "O! holy Father, if it is thy will to continue me yet longer in this world, whatever thou hast for me to do, only condescend to be with me, and I will follow thee, whithersoever thou art pleased to lead me."

At a time, after reviving from a very faint turn, she desired the family to be called that she might take her last leave of them, which was done in a very affecting manner: addressing them individually, and imparting council and advice to each; she then inquired if her grave clothes were made, and being informed that they were, she desired to see them, which being brought to her,

she signified that a part of them was not as plain as she wished.

She continued in a peaceful frame of mind unto the close. On first-day, the 4th of 3d month, 1832, her speech failed, and continued gradually to decline until the 3d day of the week, and 6th day of the month, when she quietly breathed her last, leaving not the shadow of a doubt that her redeemed spirit has been translated from this scene of probation, to a far more glorious mansion, there to enjoy the crown prepared for the righteous, of which we believe she had a foretaste.

Aged sixteen years and twenty-six days.

Grosby Lodge, near Leicester, 8th mo. 4th, 1796.

My endeared friends S. & H. F.

I feel unwilling to let the Wm. Penn sail, without conveying to you a testimonial of my dear R. Young's and my own near remembrance of you, and desires that He that has all blessings in his hand may shower them down upon you and yours, which we have no doubt will be the case, as you are engaged to continue on the Lord's side, who has eminently displayed his goodness toward you, especially in your early coming together, causing "a defence to be upon the glory," which was a blessing though in disguise, enabling you more strictly to adhere to the command formerly given, "Israel shall dwell alone, and not be numbered among the nations." And in this I trust you will be strengthened to abide, that your lambs may have the benefit of this religious care, which I am well assured will be a blessing to them. For never did I more clearly see the folly of seeking great things either for ourselves or our children, than at this day. Too many, both in our land and yours, have been the instances wherein riches have been like wings for the children to fly from the truth with. I know we are united in sentiment on this head, and therefore write with freedom.

In looking back to our stay amongst you, the great kindness of our friends is a subject of grateful commemoration, considering it as the Lord's doings, and therefore marvellous in our eyes, and I trust we feel sincerely desirous of walking so in his fear, that no creaturely weakness may cause us to be stumbling blocks in the way of Zion's travellers.

My beloved Rebecca has spent two weeks with us lately. She appears to enjoy her health as well as can be expected under the many feelings attendant upon returning and finding a valuable father and brother's seats vacant, yet I trust she has been favored with true resignation, and is evidencing her love to her Master, in again giving up to run his errands, having informed her friends of a concern she has to visit Warwickshire and Worcestershire. Feeling no drawings toward it myself, we are likely to be separated "for the work's sake," yet we are thankful to find that precious fellowship which has subsisted for many years remains unshaken.

I intend sending this letter to our friend David Bacon's care. We should have been glad to have seen him and dear Nicholas Waln before sailing, but it does not seem likely now. We have written to our dear mother, Rebecca Jones, twice since our landing, and hope she will manifest her care over us by writing ere long.

We hope you will accept much love from all our families, and my R. Y. and self in particular remaining your sincere friend,

DEBORAH DARBY.

For Friends' Intelligencer.

A comet of great beauty has been seen for several evenings past, in the north western part of the heavens, continuing above the horizon till about 9 o'clock. It was observed last evening by myself and others, with the nine foot equatoreal telescope in Sharon Observatory. The nucleus exhibited a large and well defined disc, while the tail which was about 3° in length, and of a broad bush-like appearance, shone with peculiar brilliancy.

This comet is the first that has appeared for several years. It was discovered at Washington a few weeks ago, and announced as likely to become visible to the naked eye.

Its approximate position at 8½ o'clock P. M., mean time, last evening was, Dec. 27° 10′ N. right ascension 11h. 33m; but the observations could not be accurate on account of the frequent interruptions from clouds. With an ordinary spy glass, the tail is distinctly visible, and with a large telescope it presents a most beautiful appearance.

It may easily be recognized, appearing with a pale light about the size of a star of the 2nd magnitude, accompanied by a luminous tail which is plainly to be seen by the naked eye. Those who are fond of star-gazing will be on the look-out for this interesting visitor.

JOHN JACKSON.

Sharon Female Seminary, 8mo. 22, 1853.

EXTRACT.

"Precious, above all others, are those qualities which are best discovered in the mild intercourse of family connexions. Dear, above boasted attainments acquired to compel applause from the world, and proud of no other triumph, are those dispositions, which cheer the hour when no stranger is present to admire, and shed the sweet influence which links the heart to home."

Destiny—the scapegoat which we make responsible for all our crimes and follies; a necessity which we set down for invincible, when we have no wish to strive against it.

LINES WRITTEN BY A FRENCH WOMAN IN TIME OF AFFLICTION.

Thou great omniscient Lord of all,
Eternal being, awful power,
On thee my sole support I call,
To save me in this awful hour.

While anguish racks this feeble frame,
And bosom'd woes my strength subdue,
Thine all sufficient aid I claim
My sinking nature to renew.

Since thou hast pleased from this sad heart
Its earthly comfort to remove,
Oh ! deign my Saviour to impart,
And soothe my sorrows with thy love.

If life by thy supreme decree
Should be prolonged to future days,
Oh ! be my life devote to thee,
To own thy love, thy mercy praise.

Grant me unmurmuring to bear
The storms of grief the stings of pain,
Bid resignation soothe each care,
And patience every pang sustain.

But if drawn near the latest stage
Of life's progressive scene of wo,
With those bright hopes my soul engage,
Which from thy sacred presence flow.

Support me through the awful scene,
My God, though nature feels dismay,
Ah ! let no darkness intervene
To veil in gloom the unknown way.

May that consoling peace be mine,
Which can each sinking fear remove,
Blest foretaste of thy joys divine,
Sweet comfort of thy soothing love.

So may I with my latest breath,
In boundless hope exulting cry,
Where is thy boasted sting, O Death,
Where now, O grave, thy victory.

SPEAK NO ILL.

"Nay, speak no ill! a kindly word
Can never leave a sting behind;
And, oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan;
For if but little good be known,
Still, let us speak the best we can.

"Give me the heart that fain would hide—
Would fain another's fault efface;
How can it pleasure human pride
To prove humanity but base?
No; let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

"Then speak no ill—but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known:
For life is but a passing day,
No lip may tell how brief its span—
Then, oh! the little time we stay,
Let's speak of all the best we can."

A LOST DAY.

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 't was given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,
For till these heart-strings sever,
I know that heaven intrusted gift
Is reft away forever.

But when the sea and land,
Like burning scroll, have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss,
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

BOOKS FOR THE BLIND.

(Concluded from page 350.)

After the adoption and gradual abolition of several systems in Russia, Sweden, France, Belgium, Prussia, Austria, and Switzerland, small Roman types, with or without capitals, is now in use in those countries for Blind readers.

In England, Mr. James Gall, of Edinburgh, about the year one thousand eight hundred and twenty-six, produced a new embossed alphabet. There were reasons, satisfactory to his own mind, against the adoption of the Roman or the italic or any usual alphabet, and for the adoption of a new and more angular form of letters. No curves whatever were admitted into Mr. Gall's alphabet. Some of the letters resembled Roman capitals nearly, while others bore a greater similarity to ancient Egyptian or Assyrian letters. Mr. Gall considered that his letters could be easily felt and read by blind persons, a circumstance which seemed to him so important as to neutralize all objections on other grounds. His earliest book was printed with wooden types; but he afterwards employed types of metal. At first his letters were smooth; but he subsequently made them serrated or fretted to render them more tangible. He next printed a book in small Roman, without any capitals, to institute a comparison between the different systems. After this,

he modified his original alphabet, rendering it less angular than it had before been, and introducing Roman capitals at the beginning of sentences and proper names. Here then, we find, in the case of an ingenious contriver, a frequent oscillation between widely different systems. Afterwards, Mr. Alexander Hay devised an alphabet of twenty-six arbitrary characters, which by certain combinations could represent abbreviations and double letters. Types were cast in this character, but no books have been produced.

To show how great has been the uncertainty concerning the best form of letter to adopt, it may suffice to say, that in response to an invitation put forth in eighteen hundred and thirty-two, by the Edinburgh Society of Arts, no fewer than nineteen different alphabets for the Blind were suggested, of which sixteen were in purely arbitrary character. The society's prize was given to Doctor Fry of London, for an alphabet consisting of Roman capitals deprived of the seriffs or small strokes at the extremites. Mr. Alston, of the Glasgow Blind Asylum, made few a slight alterations in Doctor Fry's letters, to improve the sharpness of the embossing; he printed a few elementary works; and soon after, he completed the whole of the Bible, Old and New Testaments, in nineteen quarto volumes: a great work, truly, considering that each individual letter is a Roman capital. Besides the Bible, Mr. Alston printed about thirty other works in quarto, and a small number in octavo. Meantime, Mr. Lucas, of Bristol, also had devised a new alphabet. It consists of arbitrary characters, somewhat resembling those used in Byrom's system of short-hand. After Mr. Lucas had printed portions of the New Testament in his new type, the system was adopted by the London Society for Teaching the Blind to Read. This Society has printed the whole of the Bible, as well as numerous minor works. Then came Mr. Frere, with characters similar to those in Gurney's short-hand, made in a singular way. Each letter is formed by a bit of wire, bent and fixed down to a tin plate. The printing or embossing is effected by the common press. The books are read from right to left and back again, like certain ancient books. The London and Blackheath Society for Teaching the Blind to Read, have adopted Mr. Frere's alphabet, with which they have printed nearly the whole of the Bible, and a few minor works.

Another inventor, Mr. Moon, Master of the Brighton Blind Asylum, has introduced an arbitrary alphabet, founded upon, but greatly differing from, the ordinary Roman alphabet. He has printed considerable portions of the Bible, and a number of small works.

Here we find that, besides minor attempts, all the New Testament, and portions of the Old, have been embossed in five different systems—Hall's Fry's or Alston's Lucas', Frere's, and Moon's. Four of these are in arbitrary characters, and one in Roman capitals. The expense of one copy of the New Testament varies from forty shillings in the cheapest to ninety shillings in the dearest system; and it seems probable that no blind person who has learned any one system could read in any of the other four, without beginning his studies over again.

Let us now say a little concerning the United States. In eighteen hundred and thirty-three, Dr. Howe, principal of the Boston Institution for the Blind, adopted a Roman alphabet, of the small letters. He aimed at compressing the letter into a comparatively close and cheap form, which he accomplished by cutting off all the flourishes and points about the letters, and reducing them to the minimum size and elevation which could be easily distinguished by the Blind. By this means he caused a word to occupy only about half the space which it would occupy in ordinary small Roman type. This character was found so useful and economical, that it was adopted in printing a great number of works in Boston, and in other American towns. In no less than seventeen of the States are Blind Asylums in which Howe's plan is adopted; and these have followed a system excellent in a commercial point of view; for, instead of all of them printing the Bible, or all printing this or that book, some print one work and some another, and then they exchange copies. The books printed on this system are greatly more varied than those in England, embracing among others a General Atlas of the United States, and a twenty-volume Cyclopædia of General Knowledge. Almost all the books are stereotyped, and small editions are struck off as they are wanted. They are printed at a powerful press made for the purpose. In Philadelphia, a system of Roman capitals has been partially adopted; and in Virginia, Roman capitals at the beginning of sentences and proper names have been superadded to Dr. Howe's "lower case" alphabet; but, with these exceptions, the entire United States seem to join in the adoption of one system—that of Dr. Howe.

Surely it is worthy the attention of the benevolent persons and societies so heartily engaged in this cause, to decide whether some one system might not be profitably adopted by all. The Jury number seventeen, at the Great Exhibition, bestowed much pains on this subject. In their admirable Report (to which we are greatly indebted for many of the foregoing details) they insist strongly on the advantage of this unanimity. They point out, that while the New Testament, on one of our systems, costs as much as ninety shillings per copy, and on the cheapest system forty, the Boston New Testament, on Howe's system, only costs sixteen. They are evidently in favor of this system, as it can be read by ordinary persons as well as by the Blind, and as it is very compact and economical. They say "this harmony of action, together with the uniformity

of the typography, presents so many obvious advantages, that the Jury cannot but wish a similar system was pursued by the Institutions of Great Britain and the Continent of Europe." The Jury —while lauding, as they ought to be lauded, the untiring exertions of the late Mr. Alston—express a regret that he "should have devoted so much enterprise and money in producing the Scriptures, when he might have ascertained that they had already been printed, and could have been bought at less money than it would cost him to print them. The main difference between the Glasgow and the Boston alphabets is, that one is in the 'upper' and the other in the 'lower-case,' which difference is certainly not of sufficient consequence to demand two editions."

But it is not to advocate any one particular system that these few paragraphs are written. We venture on no opinion, further than this—that uniformity of alphabet is desirable. We have heard much of congresses lately—Peace Congresses, and so forth. Might there not be a Congress of Teachers of the Blind; might not delegates candidly discuss all the pros and cons of every system, determining which has most advantages and fewest defects, and decide on its general adoption? And if this were done, would not the sightless unfortunates be benefitted, and would not the contributions of the benevolent be better laid out?—*Household Words.*

The man who imagines that the possession of wealth will complete his happiness, is entirely mistaken. There is no agreement between the means and the end. The mind is too spiritual in its nature to be satisfied with earthly materials, such as gold and silver, houses and lands; but godliness with contentment is great gain, and it is the want of this contentment that makes us unthankful and dissatisfied. A man under the influence of true religion will say, with joy and gratitude, I have learnt, in whatever state I am, therewith to be content. In the most trying circumstances, bread shall be given, and water shall be sure; and if I am not favored with all the comforts and elegancies of life, I know that the God whom I serve will afford me such temporary supplies, as shall ultimately be most conducive to my own happiness and to his glory.

It is not our real wants, but those which are imaginary, we wish to gratify. It is not the necessaries, but the delicacies of life, that we covet; and a restless unwarrantable desire of imitating the grandeur of the great, is the principle by which we are actuated, and after the enjoyment of which we naturally aspire.

To conciliate is so infinitely more agreeable than to offend, it is worth some sacrifice of individual will.

TO YOUNG MEN.

Don't rely upon your friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in the vain hope of those whom they called friends; and thousands have starved because they had a rich father. Rely on the good name which is made by your own exertions, and know that better than the best friend you can have, is, unquestionably, determination united with decision of character. And remember that without God's blessing you cannot truly prosper. In all thy ways acknowledge him, and He will direct thy paths.

VALUE OF TIME.

The difference between rising every morning at 6 and 8, amounts, in the course of 40 years, to upwards of 29,000 hours, or 3 years, 126 days, 6 hours; so that it is the same as if 10 years were added, of which we might command 8 hours every day, for the cultivation of our minds, or the dispatch of business.

Oh the blessings of a home where old and young mix kindly, the young unawed, the old unchilled, in unreserved communion!

GENERAL INTELLIGENCE.

FOREIGN.

HALIFAX, August 16.—The Royal Mail Steamer America arrived here this afternoon, at 4 o'clock, with Liverpool dates to Saturday, the 6th inst., being three days later than the advices per steamer Humboldt; brings 114 passengers.

The America sailed at 9 o'clock, A. M., and reports having passed the steamer Arabia going in, having made the passage out from New York in less than 10 days.

THE RUSSO-TURKISH QUESTION.—The Eastern question is supposed to be near a decision, one way or the other—but the indications are generally considered less satisfactory. The Czar's final answer to the proposition of the Great Powers, could not be known at London before the 12th inst. His troops now in Moldavia and Wallachia, must be withdrawn, as this is stipulated as the *sine qua non* of the proposed terms. In case of his acceptance, a conference will be held at Vienna, in pursuance of the arrangement, and a treaty will be concluded to protect Turkey, in all time coming, from further encroachments.

If the Czar refuses this ultimatum, or evades a direct and explicit reply, the allied fleets of England and France will enter the Bosphorus at once, and other further active measures will be taken to maintain the integrity of Turkey.

The present conduct of the Russian Generals in command of the Czar's forces in the Principalities, indicate an intention to maintain permanent possession of that territory, and Russia just now shows no signs of retraction in any respect.

THE KOSTA AFFAIR.—The Frankfort Journal says, that Austria not only will demand reparation from America for the Kosta affair at Smyrna, but will

lso demand that Turkey shall immediately procure he extradition of Kosta.

A letter from Petersburg in regard to this same natter says, that when the Czar heard of the Kosta lifficulty at Smyrna he at once advised Austria *to lo anything rather than give the United States a pre-ext for interfering in the affairs of Europe.*

The bulk of the Russian army was advancing at he last accounts into Wallachia.

The Russian Admiral had gone to Sebastopol to eview the fleet.

The Russians were fortifying Jassy and Bucharest.

From Constantinople we learn that the report that he Porte had recalled the Hospodars from the Pro-inces was doubted.

Turkey continues her warlike preparations with nuch activity.

Syria is said to be in a very disorganized state.

A Turkish mob at Laodicea had attempted to ake the life of the Russian Consul at that place.

The Druses and other mountaineers were arming or the anticipated conflict.

A decline in the funds had been caused at London nd Paris by an article which appeared in the Con-titutionel, declaring that France and England would ot consent to an arrangement which had been pro-osed at Constantinople.

Great uneasiness was also caused by intelligence hat a decree had been issued by the Czar, ordering a fresh levy of recruits throughout the empire, which act was interpreted as a war measure.

The principality of Moldavia had declared itself ndependent of the Porte, and refused to pay further ribute to Turkey. A similar movement was also expected to be made at Wallachia.

ENGLAND.—Lord Russell brought before Parlia-ment lately a plan for the pacification of the Jamai-a difficulties. It grants £550,000 sterling to adjust he matter, and appoints Sir Henry Barclay Go-vernor.

FRANCE.—France is tranquil. The Turkish ques-tion is alone occupying the attention of the public mind.

Fifty-two French field-officers have entered the Turkish service.

A loan of 400,000,000 francs is entertained by the Emperor, to extend the Paris boundaries, and erect markets and other public works.

SPAIN.—The Mexican Minister to Spain has ar-rived at Madrid

PORTUGAL.—The grape disease continues to spread in Portugal.

ITALY.—The principal members of the secret so-cieties in the Roman States have been detected by the police, but they have fled. They belonged chiefly to the higher classes.

DENMARK.—The Cholera was still raging terribly at Copenhagen.

COMMERCIAL.—The demand for Cotton has been moderate, at a decline of 1-8th; lower and middling grades declining most.

DOMESTIC.

NEW ORLEANS, August 19—Friday.—The total number of deaths reported for the 24 hours ending to-day is 242, of which number 227 were by the yellow fever, being a large increase. The distress is very great—to mitigate which the Howard Asso-ciation are opening four new hospitals. They ap-peal to the benevolent for further assistance.

PHILADELPHIA MARKETS.—FLOUR AND MEAL.—Sales of fresh ground Flour at $5 3-8; old stock $5¼. There is a steady demand for city consumption at $5 3-8 $5¾. Rye Flour and Corn Meal are dull; last sales of the former at $3,62½; last sales of fresh ground Pennsylvania Corn Meal at $3, and of Brandywine at $3½.

GRAIN.—Red Wheat is in fair request. Sales of new Southern red at $1.16. Rye—Sales at 75c. Corn is dull at 70c. for yellow and 65c. for white. Oats—Sales of new Southern at 37a41c, and old Delaware at 43 cents.

WANTED.—A suitable Female Friend to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.

PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

3d mo. 26—tf.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

EYRE & LANDELL,

S. W. CORNER FOURTH AND ARCH

Philadelphia,

Have established a store where Friends now resort to procure

GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas.
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.

E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.

EDWARD E. EYRE. WASHINGTON I. LANDELL.

1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.

FEATHERS of all qualities,

BLANKETS, Marseilles QUILTS and COMFORTABLES,

Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by

HARTLEY & KNIGHT,

148 South Second street, 5 doors above Spruce, Philad.

N. B Feathers baked or scalded and Mattresses REPAIRED.

4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,

OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by

HARTLEY & KNIGHT

148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.

N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.

1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, NINTH MONTH 3, 1853. No. 24.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 355.]

8*th mo.* 18*th.*—I feel bound to commemorate the gracious condescension of Infinite Wisdom and Goodness, in lifting up the light of His countenance upon me, and enabling me to obtain that peace which is the result of a faithful discharge of apprehended duty. Attended Grove Quarterly Meeting, wherein was known a rejoicing on the banks of deliverance. Oh, Thou who art just and true in all thy ways, be pleased to accept the adoration of thy poor weak child, who feels to take fresh courage. "Great and marvellous are thy works, Lord God Almighty! just and true are all thy ways, thou King of saints."

21*st.*—Returned home, after an absence of near twelve weeks, my health much restored, and my mind peaceful, under the belief that the deep baptisms I have been taken through are for my future benefit.

9*th mo.* 2*d.*—While meeting the Committee appointed by the Yearly Meeting to attend the Half-Year's Meeting at Fishing Creek, I felt that it would be right for me to accompany our friend D. C., in a visit to that meeting, and those composing it. My desire was to know that my building was on the right foundation; then Divine aid would not be withheld. This was the first visit of the kind I ever engaged in, and surely I trembled under a sense of my child-like state, and the importance of the service.

11*th.*—Set out on our journey, in company with several friends of the Committee. I believe our state was comparable to going forth without scrip or purse, humbly relying on that All-sufficient Power which can sustain and qualify for every service.

13*th.*—Attended Maiden Creek Meeting to satisfaction.

14*th.*—After a very fatiguing ride of forty miles over hills and mountains, we stopped for the night at J. Hugh's, in Roaring Creek Valley. During this ride, I felt with the friends of those parts, under the difficulties they had to encounter in attending their Quarterly Meetings, and I remembered the many privileges we enjoy, which are sometimes too much slighted.

16*th.*—Attended Roaring Creek Monthly Meeting. A very small company, but it was to be *felt* that the Master was pleased to be with the two or three gathered in his name. After meeting, we again encountered the hills, riding eight miles to B. Sharpless', in Catawissa, where we staid all night. What a lesson, to see how thankful these scattered Friends appear for even the crumbs that fall from the Master's table.

16*th.*—Set out for Fishing Creek. Our road lay for a considerable distance, along the Susquehanna, with the canal on one side, and the mighty rocks on the other—a grand display of the combined works of nature and art. We arrived at C. Eves' about noon, where we were most hospitably entertained during our stay in the neighborhood.

17*th.*—Was the day of the Half-Years' Meeting. The prevailing exercise was, that those assembled should turn inward to the Word nigh in the heart and in the mouth, and have their attention withdrawn from that which is without.

18*th.*—Was the Youths' Meeting, which was large, and divinely favored.

20*th.*—In the morning attended meeting held at G. Webb's house. In the afternoon had a meeting at a school-house, which was filled. I thought the meeting was owned, and it ended to satisfaction.

22*d.*—Attended meeting at Pine Grove. It was large and solemn, and a time long to be remembered. In mingling with our friends in their isolated situations, I have felt the importance of those who travel in Truth's service, endeavoring to move in its openings, even in choosing accommodations for the poor body. Were this the case, I believe we would not so often be found seeking "head quarters," but would be led into secret corners, or more comfortless abodes, where, peradventure, would be found the seed of life, pressed down beneath the cumber of the things of time; and oh, how blessed to be the bearer of glad tidings to such a state!

25*th.*—We thought to have been on our way

home by this time, having laid out our own path, and endeavored to walk therein. But darkness came upon us, and we made a stop, when, finding nothing would do short of a simple submission to the Divine leadings; and resignation thereto being attained, a way opened back to Fishing Creek, after attending meetings, nightly, at Berwick and Catawissa. Our friends gave us a kind welcome, having felt that we had gone too fast.

26*th.*—Attended their meeting in the morning, and in the afternoon one at Greenwood; both opportunities were, we thought, blessed with the presence of the great Head of the Church.

30*th.*—Reached home with thankful hearts for the evidence that Best help had not been withheld, whereby we had been enabled to perform the service required.

10*th mo.* 17*th.*—I cannot live on manna of yesterday; there must be a daily laboring for that bread that can alone nourish the soul. Under the feeling of strippedness and poverty that has been my portion since my return home, I have craved Divine preservation from the temptation to substitute *any thing* for that bread which my heavenly Father, in his own time, will bless and break for me.

11*th mo.* 13*th.*—The last month has been a time of close exercise, wherein the language to the mental ear has been, Gird up the loins of thy mind, watch and be sober; for I have a service for thee. It needs a constant watch to keep the vessel in order for the Master's use. Giving too much place to the things of the world, most especially unfits it for His service.

1*st mo.* 2*d*, 1836.—Under a renewed sense of my manifold infirmities, I have taken a survey of the past year, and I desire preservation in time to come amid the varied scenes of this probationary life. During the past twelve months, there has been a continual change of exercising circumstances, in and through which the great goodness of a merciful Care-taker has been manifested, for which may my heart be filled with gratitude. I am unworthy, oh my Father, of the least of thy favors; but I ask a renewal of faith, and a clear evidence of thy will concerning me; and now, in this important day, when about to enter into another sphere of action, may my steps be guided by thy unerring wisdom.

2*d mo.* 17*th.*—My spirit is bowed under a sense of favors received. This has been the case when there has been no ability to evidence it; not so much as even to put pen to paper. Indeed, from this I have felt much restrained. May the watch be maintained amid my varied engagements. This day has been marked with two important events. I have published in our Monthly Meeting my intention of marriage, with my friend Thomas Peart. I believe we have Divine approbation in this important undertaking. Information was also returned to the Monthly Meeting, that I was received as a member of Select Meeting. May I walk worthy of the calling which I believe I have received; dwelling ever so near the Fountain of Light and of Life as to receive all my supplies from thence.

3*d mo.* 13*th.*—I have to feel my liability to be drawn aside from the path my heavenly Father has marked out for me, and to be too much occupied with the things of time.

22*d.*—I entered the marriage state with my friend T. P., blessed with the covering of peaceful serenity, which I am willing to receive as an evidence that the sanction of our heavenly Father rests upon the undertaking.

4*th mo.* 19*th.*—Moved to our home in Lampeter, after having attended our Yearly Meeting, which was large, and an instructive season.

5*th mo.* 1*st.*—Though I feel myself in my right place, yet the cares of a family are engrossing, and there is need that a double watch be set over the mind, that it may not become too much absorbed in time things, neither centre in an undue attachment to the dear partner of my life. Be with us, Father! Guide and support us in the path we should go, and may our dependence ever be on thy arm of power, in fulness of faith that it will not fail us.

10*th mo.* 5*th.*—Obtained the concurrence and sympathy of my Friends of Sadsbury Monthly Meeting, to make a visit to Baltimore Yearly Meeting, and some of the meetings belonging to Nottingham and Warrington quarters. I have been humbled and brought renewedly to see, that we are not to mark out our own paths, and that we must have Divine aid and direction if we would make straight steps; therefore, how important that the inward ear be open and attentive to hear the teachings of the heavenly Instructor. For want of this attentive listening, many have missed their way, and been enveloped in uncertainty and doubt. Trust thou in the Lord; for "in the Lord Jehovah there is everlasting strength."

20*th.*—Since Monthly Meeting, my mind has been much bowed, and my faith closely tried, but the language has been applied to my spiritual ear, "leave all, and go in this thy might."

22*d.*—All is serene: my spirit is, I trust, resigned to take the cup that is offered me; and may my own will be more and more wholly under Divine subjection.

28*th.*—Arrived in Baltimore, well in health, but destitute of scrip or purse.

11*th mo.* 6*th.*—Again am permitted to be at my dear home; in a review of the past week, I feel thankful for the extension of Divine support during this short journey. During the several sittings of the Yearly Meeting, my mind was brought under painful exercise, especially when the answers to the query respecting bearing a testimony against slavery, came up *full* and *clear*. Friends who are members of this Yearly Meet-

ing, are so surrounded by slavery and its effects, that it becomes an every day scene, and therefore so familiar, that an *every day watch* is necessary, if a *faithful* testimony is borne against it. *Is this watch maintained?* I found it my place to encourage the concerned members in individual faithfulness, and was made willing to declare what appeared to be the "whole counsel" in this matter, as laid upon me.

18*th.*—Again left him, in company with D. & H. Gibbons to finish my visit.

19*th.*—Attended Monthly Meeting at Deer Creek.

24*th.*—Returned home, to attend our own Quarterly Meeting at Sadsbury, having been at the meetings of Nottingham and Little Britain. How often we have to feel that the growth of the pure precious seed of life is in measure impeded by the hold the things of the world have upon us! May I be enabled to keep loose therefrom.

27*th.*—We again leave home, expecting to attend Warrington Quarterly Meeting, held at Pipe Creek, Maryland.

12*th mo.* 7*th.*—Having accomplished the service for which I obtained my minute, I am once more at my own dear home, in the enjoyment of sweet peace and a thankful heart for the favor of preservation and Divine guidance in the performance of this duty. It was often my place during the journey, in mingling with my friends in their different meetings, to call away from a dependance on an empty profession, which has a tendency to prevent the spirit from retiring into the inner sanctuary, where an acquaintance can be gained with the saving principle of Light, of Life and of Love.

4*th mo.* 14*th*, 1837.—"My ear is pained, my soul is sick, with every day's report of wrong and outrage, with which earth is filled." If we would be the followers of our blessed example, we must be willing to press forward in the way of self-denial; but I sometimes fear some of us are endeavoring to get to heaven some other way than by the way of the cross. Oh, that those who have been blessed as in basket and in store, may be aroused to faithfulness in every good word and work, remembering the golden rule, "Do unto others as ye would others should do unto you."—"It is shown unto thee, oh man, what is good, and what the Lord thy God requires at thy hand; to do justly, love mercy, and walk humbly before him. May, we, even the members of our favored Society, be engaged to make more earnest returns for the many blessings we enjoy; for surely our heavenly Father has caused the mountains to be removed before us, and the sea to be divided for our deliverance. Oh Lord, strengthen us once more to renew covenant with thee, and to go forward in thy love, conquering all our soul's enemies, until no trace of the accursed thing remains in our camp.

(To be continued.)

A Testimony of the Monthly Meeting of Westbury, concerning our beloved friend TOWNSEND HAWXHURST, *deceased.*

In early life, it appears he was fond of those vain amusements and pastimes, which are so generally prevalent with young people, in some of which he took great delight,—but about the 24th year of his age he attended the funeral of a neighbor, at which our beloved friend, Elias Hicks, was led largely and powerfully to open the doctrines of the gospel, which caused him seriously to reflect on the consequences that must be the result of such a pursuit,—as he could not experience that peace and quietude of mind that his soul craved, and which he was now led to believe are the experience and reward of the righteous. Being thus awakened, he attended Friends' meeting at Cow Neck, and his spirit being comforted in the enjoyment of the presence of his Saviour, which he now found to be near, even within himself, he became a steady attender of our meetings. In his 27th year, he requested, and was received a member in the Society—and by taking heed to the gradual unfoldings of truth, he learned in the school of Christ, that it is by the way of the Cross, to all those sensual delights, that the Crown and true happiness are to be experienced —thus abiding, he became qualified to instruct others, and received a gift in the ministry; and being faithful to the further openings and discoveries of truth, he became an able Minister of the Gospel; circumspect in life and conversation, answerable to the doctrine he taught—that it may be truly said, he was a preacher, both by example and precept. He felt such a sympathy for the enslaved African race, and had such a sense of the great injustice done them, being fully convinced that God is no respecter of persons, that he scrupulously abstained from the use of the produce of their labor for a number of the last years of his life. And although he had a growing family, which necessarily required much of his care and attention; yet, knowing his peace consisted in being given up to fulfil the requirings of his Divine Master, he was made willing to leave his wife and tender little ones, in order to perform the service that he believed was required of him. Thus, with the concurrence of his friends, he performed divers religious visits to different parts of this continent: he several times visited parts of the yearly meetings of New-York and Philadelphia, and performed a general visit to Friends, within Baltimore Yearly Meeting: also to the meetings within the compass of Virginia and Ohio Yearly Meetings: and it appears, by accounts received, that his visits were to the satisfaction of Friends; and on his returning home, he had gratefully to acknowledge the goodness of Israel's Shepherd, in having enabled him to perform the service which he believed was required at his hands, saying, he witnessed great peace of mind in having thus given up to his

Master's service. His last sickness was attended with much bodily distress, which he bore with Christian resignation, and his mind appeared remarkably tranquil, being fully resigned either in life or death, as it might please his heavenly Father.

The following are some of the many weighty expressions he dropped during his sickness. To a sister-in-law, he mentioned the peace of mind he enjoyed, and the comfort he experienced in retiring inward, and waiting upon the Lord; and recommended silent worship, and a strict attention to the Divine light, which is manifested in each of our breasts; saying, if it was attended to, it would lead and direct us in the right path. In the morning he said I have passed through some sorrow in the night, but joy has again returned this morning. At another time, being in great bodily distress, he prayed as follows:—"Gracious Father, condescend, we pray thee, to look down in mercy on us this night, give me strength to bear the turning and overturning of thy divine hand upon me, and, oh, gracious Father, bring us more and more, and the whole human family the world over, to a sense of our dependence upon thee, the God of our salvation; draw us by the cords of thy love to thee, the fountain of life; and be pleased, if consistent with thy will, to remove, if thou seest meet, this my great distress, nevertheless, not my will but thine be done."

Some little time after, he said, I feel nearly free from pain, and remarked, it is the Lord's doings, and it is marvellous in mine eyes. He often spoke of the great peace and joy he now felt, in having given up to do what he believed his Divine Master had required of him, when in health. His sister-in-law sitting by him, he said, I have always felt a deep interest in thy spiritual and temporal welfare, and hope thou wilt be obedient to the manifestations of Divine light; give up to be led and guided by it; it is the humble that he will teach of his ways, and the meek he will guide in the path of true judgment; be not conformed to this world, to its vain fashions and customs, in braiding the hair, and putting on of apparel; it brings no real satisfaction; I know it from experience; but when we listen to the still small voice, that points out the way we should walk in, and become willing to take up the cross daily and follow Christ, we feel that joy the world can neither give nor take away. It has been my endeavor to turn the minds of the people, wherever my lot has been cast, to this principle, to Christ within, the hope of glory. On its being remarked to him, that there was some danger apprehended of his over exerting himself in his weak state, by expressing so much; he replied, I feel so much love for you all, and it flows universally, the world over, that it seems as if I could not stop; particularly mentioning several of his brothers and sisters-in-law, desiring they would keep in moderation in all things, and that Friends might be careful to keep in plainness and simplicity, saying, it was their profession. To his little daughter, who had been for some time very ill, he said, I feel very much for thee, my child, thou hast had a tedious time, but I want we should be patient, and bear without murmuring the turning and overturning of the Divine hand, for it is in wisdom: I feel that his ways are ways of pleasantness, and all his paths are peace. At another time he said, it appears like a very solemn time this morning; and observing his wife to grieve, desired that she might not, for there was nothing in his way. The night following, his sister being with him, he desired she might give him up, and not grieve for him; saying, that his peace was made, and should he recover from the present illness, there would be but a short period, and he should have to pass through the conflict again. And added, I have no doubt that my heavenly Father will take care of my little children; he has promised to be a father to the fatherless, and a friend to the widow. A day or two before his decease, his heart was so enlarged with the flowing of universal love, in the remembrace of past, as well as present favors, that he was enabled, although very weak in body, to commemorate the mercy and goodness of his heavenly Father, in being near and giving him a full assurance of a reception into the realms of eternal felicity. Thus, having been devoted to the service of truth, he was favored in his concluding moments with a peaceful mind; and on the morning of the 28th of 12mo. 1829, he breathed his last, aged nearly 51 years; and we have no doubt his spirit has centred where the wicked cease from troubling, and the weary are at rest. On the 30th, his remains were taken to Cow Neck, accompanied by a large number of Friends and neighbors, and, after a solemn meeting on the occasion, they were interred in Friends' burial ground there.

CHANGE OF CLIMATE.

A few years ago, a work on climate in reference to health and disease was contributed to popular medical literature by Sir James Clark, and now the subject has received fresh illustration by the researches of Dr. Francis.* This last-mentioned writer, as may be seen from his title-page, confines himself to certain chronic affections, and treats almost exclusively of the most eligible places of residence for invalids in Spain, Portugal, and Algeria; in this latter respect, he enters on new ground, and affords a variety of information, useful alike to the profession and to those who stand in need of what is generally

*Change of Climate, considered as a Remedy in Dyspeptic, Pulmonary, and other Chronic Affections &c. By D. J. T. Francis, M. D. 1 vol. Churchill London. 1853.

styled 'a change of air.' As the result of personal inquiry, during five years spent abroad, the work of Dr. Francis may be presumed to carry considerable weight; and after a perusal of its contents, we can recommend it for the important quality of being a pleasantly written and amusing production.

On the general question, as to change of air, the writer demonstrates its beneficial effects both in preventing the approach of certain diseases, and in arresting them when not too far developed. That the air differs in some of its properties in different localities, independently of mere temperature and humidity, is a well-known fact. It has been recently discovered, that air in a condition fit for respiration, contains a certain small proportion of ozone, which is believed to be useful as a purifier of the atmosphere, but is irritating and injurious when in excess. 'Faraday tested the air to the windward of Brighton, and found ozone, whilst in that town itself there was none. It would seem that the wind in its passage over towns has its ozone more or less consumed in oxidising gaseous impurities.' Curious inquiries of this kind shew the advantage of living in open situations, where the air is neither shaded with injurious, nor deprived of its beneficial, properties. The things, however, which are felt most severely by those in delicate health, are cold, damp, and variability; and these are the three conditions which render the climate of the British islands so damaging to valetudinarians. Cold we can remedy in some degree by artificial warmth, but humidity and variableness are pretty nearly beyond the reach of art. In general circumstances, humidity is the destructive element in our climate. It is the damp air that kills. A man may endure excessive cold or intense heat with little damage to health, provided the air is dry. The prodigious marches which not only the native but the French, and their own armies, were able to make during the war in Spain, are instanced as examples of the exertion which may be undergone without fatigue in a dry state of atmosphere. To moisture of climate, with dull skies, and the consequent disposition to spend life within doors—that is, to seek some species of enjoyment in seclusion—may be imputed not a little of the intemperance of northern climates. Light and dry air, with a clear blue sky overhead, not by fits and starts, as in England, but as a permanence for months, nearly the whole year round, acts as a powerful natural exhilarant, and supersedes any necessity for artificial stimuli. In this delicious kind of climate, there is enjoyment in the very consciousness of existence; and in various disorders, health is restored by the mere act of breathing. The finer the climate, also, the more simple needs to be the food. A vegetable diet does not suit the Englishman; it produces atonic dyspepsia even in Western France; but in Spain it leads to no bad effects. 'In the dry air of Murcia,' says Dr. Francis, 'whole families of the very poor may be seen to go out in the gardens that abound there, and, sitting upon the ground, dine on a profusion of raw lettuces; courteously and gravely inviting the passer-by, after the Spanish custom, to partake of their repast. The enormous quantities of oil that are habitually consumed by the rich and poor in such countries, give further evidence of a power of digestion to which the rebellious stomachs of those who dwell in softer and more humid climates seldom attain. In the province of Valencia, I have repeatedly seen the wiry, active muleteers make a mid-day meal of a lump of bread, into a hole in the centre of which a quarter pint of oil had been poured. The same thing may be witnessed among the Moors in Algeria.' The oil here mentioned is of course olive oil, which, in Southern Europe, acts the part we assign to butter and other animal fats.

In any part of England or Scotland, from 130 to 160 rainy days in the year may be reckoned on, besides a certain amount of fog, damp, and clouded atmosphere. Now, for the invalid affected with pulmonary complaint, 'this implies the necessity on many days of taking exercise in-doors, if he takes it at all, and it implies an imperfect ventilation. He lives also beneath a sky calculated rather to depress than elevate his spirits, and in a climate where the disease which he hopes to escape or control is very frequent, instead of in one where, to use a most guarded expression, it is very much less frequent.' A resort to a mild, equable climate, admitting of constant out-door exercise, is enjoined in all cases that are practicable, particularly in the case of the young, in whom the lung disease is in the course of development. 'In most cases of phthisis,' says our author, 'where the disorganization is circumscribed and not extensive, and the general and local symptoms shew that there is no immediate tendency to active advancement, great confidence may in these days of easy travelling be placed in a removal to a suitable climate; whether to give the opportunity of employing other remedies, such as cod-liver oil, to prolong life, or to cure.' Care, however, should be taken to avoid those places of fashionable resort abroad, where arrangements for health are constantly broken in upon by pic-nic and sketching parties, visits to cold ruins, marble-paved museums and churches, not to speak of balls and overcrowded soirees. Instead of falling into these snares, the writer before us strongly recommends consumptive patients to 'go to some such place as Malaga, and others of the Spanish coast towns, Algiers, &c., where there are few æsthetic lions, but where the climate, country, and people afford the main attractions.'

Previous to deciding on any particular locality

abroad, it will be proper to consider whether a sedative and relaxing, or a tonic and bracing, climate is required. 'Madeira is a good climate, and Nice is a good climate, but each of these is good in different cases.' Referring our readers to the work of Dr. Francis for special information on these and other points, we may confine attention to a few of the localities that seem to offer attractions to the general invalid, or to those who desire to reinvigorate a somewhat depressed state of the system. In order to arrest the progress of decay in the physical powers, towards the decline of life, nothing is so effectual as to spend one or two winters in a mild climate, with an agreeable change of scene. The effect of such a step is sometimes the enjoyment of a fresh series of years, when decay had seemed inevitable.

Of all the places which invite the residence of invalids and persons needing renovation, none is described in such fascinating terms as Malaga, in Spain, on the shore of the Mediterranean, at a moderate distance from Gibraltar. In this charming spot, according to Dr. Francis, 'winter can hardly be said to exist; a perpetual spring, during which vegetation proceeds unchecked, connecting the autumn of one year with the summer of the next. The natives, fully alive to the delicious character of their climate, spend a large portion of their lives, and seek their amusements in the open air; whilst many of the poor, the whole year through, care for no other bed than such as they can spread after nightfall upon the public walks.' One of the causes of this peculiar mildness is the shelter afforded to the town and neighborhood by a series of lofty vine-clad mountains on the north, east, and west, leaving a fine exposure to the south. The newer portions of the town approach the sandy shore of the Mediterranean. 'Through the centre of this latter quarter runs the Alameda, a noble promenade, between forty and fifty yards wide, planted with acacias, and adorned with statues and fountains. On either side of the walk are houses conspicuous for their cheerful appearance and elegance. The little plain, or Vega as it is locally called, at the south-east extremity of which Malaga lies, is a succession of gentle undulations, gradually rising towards the mountains, and forms one continued garden of oranges and lemons, palms, corn, almonds, figs, olives, and other choice productions of these climates. Its soil is partly alluvial and partly sandy: there are no standing waters; and it is worthy of remark, that, unlike many similarly situated tracts of land in Spain, there is here no general system of irrigation, which, however favorable to vegetable production, is decidedly objectionable in a sanitary point of view. . . . From what has now been said, one might fairly predict, that the situation of Malaga would be favorable to the production of that mild and healthy climate which is, in reality, found to exist there. The great attractions of its landscapes, moreover—a well-broken shore; numerous ranges of mountains, reaching from the lowly vine-slope to the stupendous sierras of Granada; a wide expanse of sea, bounded by the distant outline of the Barbary mountains; and the sunny plain itself, abounding in pleasant groves and gardens, provide another element in what is required by foreign visitors of such places. The walks and drives, also, are both numerous and varied; and it will be observed of Malaga, as of most other Spanish towns, that you can ramble forth into the country without being hemmed in by those long lanes of high stone-walls, which so hopelessly obstruct the view in the neighbourhood of many of the towns of Provence and Italy.'

The climate of Malaga is less subduing in its influence than that of Madeira or Rome, and less stimulating and bracing than that of Nice. The mean annual temperature is 66 degrees; its mean winter temperature is 54 degrees. The mildness of its climate is obtained from the fact, that the temperature of the month of January in Malaga corresponds with that of May in London, and with June in Edinburgh. The mean annual range of temperature is 49 degrees; the mean daily range only 4 degrees—a wonderful equability. The dryness of the air is also remarkable. Rain is of rare occurrence; for months together not a drop falls; altogether, rain is seen only on forty days in the year. In this singularly beautiful climate, ice is unknown except as an article imported by confectioners; no frost ever occurs to mar the hopes of the gardener. 'The vegetation of Europe,' proceeds our authority, 'may be fairly said to attain its culminating point at Malaga, and the strip of coast country extending thence in an easterly direction. At Velez Malaga in this locality is the favored spot, the only one, I believe, on the continent of Europe, where the sugar-cane not only flourishes in the open air, but has long been a plant of extensive and profitable cultivation. The same may be said of cotton, which is grown at Motril.' The general vegetation is exuberant, and of enchanting beauty. 'Throughout the winter, hedges of geraniums, as common there as the quickset with us, continue to bloom upon the public walks, where they flourish with weed-like luxuriance.' The earliness of the seasons would surprise visitors from northern climes. Wheat is seen in full ear in the middle of April, and is usually cut in the middle of May.

The general salubrity of the air, coupled with the abundance and cheapness of food, produces a healthy and long-lived population. Besides phthisis, the ailments remedied by a residence in Malaga are bronchitis, asthma, laryngitis, rheumatism, dyspepsia, scrofula, and gener

delicacy of constitution. Good lodgings are to be had; there is an English hotel on the Alameda; and as for conveyance, there is a frequent steam communication with England. To those who desire to enjoy perpetual sunshine under a bright and cheerful sky, perhaps no spot on earth could be so confidently recommended as Malaga.

As a variety in point of temperature and other qualities, Torre Molinos, Alhaurin, and Ronda, at a moderate distance from Malaga, are favorably spoken of by Dr. Francis. Other places in Spain are enumerated as suitable to certain classes of invalids, the comparative absence of humidity being a peculiarity of nearly the whole. The only drawback to shifting about from place to place in the peninsula, as is well known, is the absence of good conveyances and good roads; the country in these respects being still in a primitive condition. From the coast of Spain and from Marseilles, a voyage by steam to Algiers is now of easy accomplishment. The climate of Algiers and its neighbourhood is described as possessing at least one remarkable property; but this we leave the curious to discover from a perusal of the work of Dr. Francis. Algiers, we are told, has been vastly improved by the French, and it now abounds in all the elegances and comforts of Paris, including good hotels and means for recreation.

In conclusion, the doctor presents an inviting account of various watering-places on the French side of the Pyrenees. Among these, Eaux Bonnes, to which it has been proposed the Empress of the French is to adjourn, occupies a leading place. It is situated at the height of 2000 feet above the level of the sea, amidst rich and picturesque scenery, and possesses an atmosphere remarkably pure and fresh. The waters are warm and sulphureous, and, drunk in moderate quantities, they are mildly stimulating in their effects, and well adapted for children and delicate persons. The accommodation at Eaux Bonnes is of the best kind; and the walks among the hills are charming. It may be added, that this place, like Pau and other resorts at the base of the Pyrennees, can now be nearly reached by the railways through France. The line arranged to proceed from Bordeaux to Toulouse and the Rhone, will open them completely up to travellers; soon they may be as easily visited as Aix-la-Chapelle or Wiesbaden.

We take leave of Dr. Francis with the best wishes for the success of his interesting and useful production.

Lord Bacon beautifully said "If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island, cut off from other islands, but a continent that joins them.

MINNESOTA.

Traverse des Sioux,
Minnesota Territory, July 1, 1853.

To the Editor of the National Era:

Traverse des Sioux is beautifully situated on the west side of the Minnesota river, about 110 miles from Mendote, or the mouth. It derives its name from the good fording of the river at this place, in former times, when the waters were low. For some years, however, owing to high water, boats have been requisite in crossing. The town, now laid off and surveyed, is not only beautifully, but pleasantly and healthfully situated. There is already in and about here a population of some 200 or more souls. Some fifty claims were made here last year, and perhaps as many more have already been made this season. Scores of men are prospecting along here daily, with the almost universal concession that this is the most inviting portion of the Minnesota Valley. Some of these will, no doubt, put down fast stakes here with us. The immigrants to this place are of no mean order. Most of them come from the Northern and Western States.

The resources of this place are unequalled by any other on the Minnesota river. With a rich and fertile soil, fine water privileges, and a good share of timber, what is to prevent this land from yielding a rich reward to the enterprising and virtuous?

With the exception of a few sand lots within the present survey of the town, the land is second to none in the Territory. As you leave the wharf, and ascend the table land, beach after beach, the land improves in quality until at the distance of two miles, you find a rich loamy soil of the first quality. The extent of these black, loamy, rolling prairies on the north and west, is almost unlimited, so to speak; and what adds to the beauty as well as the intrinsic value of those vast prairies, is the beautiful lakes with which they are interspersed. These lakes abound with fish of the finest sort, and then their outlets form beautiful streams for mill-seats and other machinery. These lakes are also interspersed with fine, luxuriant islands, which are studded with the finest growth of timber, available from the prairies during the entire winter season. Such is the character of the country north and west of this for some forty miles. One prairie alone, within ten or twelve miles of this, is of itself amply sufficient for the accommodation of at least one hundred farms, wood and water included.

But to return to the proposed point. We have already in this place a public house, worthy the patronage of all the friends of temperance and good order who may come and have occasion to call for accommodations in this line; Geo. H. Spencer, Esq., is the proprietor. There are

four stores, a smith-shop, a shoe-shop, and bakery in the place.

On last Sabbath week a Sunday school was organized, and "*material aid*" to the amount of sixteen dollars was collected for the purchase of a library and books for said school. To some this may seem like a day of small things with us, but we hope these are the beginnings of great and good results. The services for the most part are well attended on the Sabbath. The audience is respectful and attentive. We humbly hope that a healthful tone of morals is obtaining in the community. It is exceedingly desirable that the morals of a rapidly growing community, like this, should keep pace with other improvements. To this we direct our efforts, while we would ever bear in mind the Divine annunciation, "Not by might nor by power, but by my spirit saith the Lord."

Thus may we hope that the society here may ever be such as to make it an object for those who may come seeking new homes in Minnesota, to come at once to Traverse des Sioux, where they may not only share with us "the fat of the land," but the rich blessings and privileges of that gospel, on whose banner is inscribed, "*Peace on earth and good will to men.*"

M. N. ADAMS.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 3, 1853.

PECUNIARY EMBARRASSMENTS.—It might be reasonable to suppose that, if "Friends lived within the bounds of their circumstances, and kept to moderation in trade and business," there would be little danger of becoming involved in the sudden changes which take place in our large commercial cities, and that they would be almost beyond the reach of failures which occur in a trading community.

We know not how far, as a people, we may be exempt from the charge of living beyond our means, or of entering into speculations of a precarious nature, but we know that distress sometimes follows the want of prudence and foresight in others, with whom we have business relations, as well as from our own indiscretion and mismanagement. We are informed through the public papers that there is at the present time a great demand for money in mercantile circles, and that the rates of interest have so far advanced that from one to two per cent. per month can readily be obtained for its use. We are not sufficiently familiar with operations of merchants and capitalists to undertake an investigation of the subject; and whether the present stringency is owing to overtrading, or whether caused by the financial skill of interested parties, the effect is the same upon such as are struggling along with limited means, and are obliged to depend on borrowed capital for the purpose of carrying on their business.

It is hardly to be supposed that any branch of trade open to fair competition, and yielding but moderate profits, will admit of the payment of high rates of interest for any great length of time; and therefore those whose necessities compel them to seek for loans at street rates, are in danger of being overcome by the general pressure around them. The difficulty of obtaining loans from banking institutions, where the rate of interest is limited, increases with the stringency of the market. In our city, where banking capital is said to be far too small to meet any extraordinary demands, this is peculiarly the case. Whilst money is comparatively easy to be obtained, capitalists allow their income to accumulate in our public institutions, thus adding to the means in their power to extend their discounts and accommodate the public; but as soon as there is a demand for money, these sums are withdrawn for more profitable investments, and it not unfrequently happens that money-lenders themselves ask and obtain large accommodations in anticipation of their incomes. This operation compels our public institutions to withdraw their usual accommodations from more needy customers, who are left at the mercy of creditors, or the still less compassionate feelings of note brokers and usurers.

In such a condition of things, we would ask Friends to consider well the principles of our profession. We have no charges to make, but feel a concern to caution our members against a spirit of covetousness that would exact all that it could obtain from the necessities of the times. Such a spirit chills the best feelings of our nature, exerts a debasing influence over all that its power reaches, and sinks the mind below the ordinary standard of virtue, if not of morality. Many there are who feel scrupulous about receiving more than legal rates of interest for the use of money, and who take pleasure in assisting the needy and deserving; many who believe it more important to follow the injunctions of Christian precepts, than to accumulate wealth; many who prefer making some sacrifice themselves rather than take the advantage of the wants of their fellow men; but notwithstanding all that is done in this way, much more might be accomplished in the effort to restore confidence and credit, and to build up those who are truly deserving, and are struggling to save themselves and families from poverty and distress.

We do not advocate or justify extraordinary risks for the purpose of bringing about desired results. We would rather see a Friend yield early to

the pressure of hard times, than to see his small means exhausted in the payment of extraordinary interest, and his creditors left without any hope of payment.

Men who suffer the property with which they are entrusted to become the prey of cupidity, and avarice, may obtain the sympathy of the community where they reside, but seldom, if ever, regain its confidence. Where there is a reasonable ground for believing that relief may be afforded without unusual risk, it should be furnished in such a manner as to benefit all parties; but where the knowledge exists that the rate of interest demanded is more than the profits of the business in which the capital is employed justifies, there is danger to both borrower and lender; and the failure, which is inevitable, will be a question of time. We know that money-minded men can find many prudent and wise sayings to uphold a money-getting spirit; but there is one Christian maxim worth them all, and which, if followed, will comfort the heart and rejoice the soul when other maxims shall be forgotten: "*All things whatsoever ye would that men should do unto you, do ye even so to them.*"

LETTER FROM R. MASON.—No. X.

7*th month*, 1845.

My dear young friend,—Oft has my spirit mingled with thine, oft has it shared with thee a portion of suffering for the seed's sake, and oft have my aspirations arisen, that those upon whom the anointing oil has been poured, who have been called to be standard bearers in the ranks of Israel, may not faint nor grow weary, but with fidelity fulfil the work of their day, by throwing into the spiritual treasury, all of feeling, of word, or of action, which has been entrusted to their stewardship for the benefit of others. I charge thee not, precious one, with any lack of will to execute every command given thee by Him, who in very early life, enlisted thy heart to serve Him, but art thou not sometimes too distrustful, waiting for greater evidences that *it is indeed* His voice, till the impression fades away, and leaves a meagre blank in its place. I know something of this state, a lack of bread in my own house, and of water in my own cistern, when had I with alacrity accepted the little intimations of light, I might have gone on my way rejoicing, adding strength to strength in his name. I am well aware it is needful for those who are at times privileged to wear the armor of the King of kings, and who are made mighty through his power in subduing the feelings of others into the obedience of Christ, to have to go into the stripping room, and lay down all their royal apparel, and become in their own estimation as the poorest of the poor, nay the very filth and offscouring of the earth. This process, as the undulating of the waves of the sea, keeps the waters pure. Then in every thing, in every dispensation of his providence, let us endeavor to give thanks, for his mercy endureth forever. But let us not attribute *to Him all the glooms* that overshadow our minds; certain I am, that many of them are of our own creating, and when we reflect that He works by ways oft hidden from our view, let us not despond, though commotions agitate society, and though (in our assemblies) words devoid of life sometimes tax our patience, and induce us to seek to withdraw our minds, and seek a refuge under our own vine and fig tree. I have had an opportunity of inquiring after many of my beloved friends in P. A letter lately received from our friends W. and D. conveyed tidings how it was with them. It was a precious treat to me; I dwelt with anxiety upon the subject of a final separation from the former—the accounts were very discouraging; but Infinite Wisdon has lengthened his day of probation a little longer, to the comfort of those who have travelled with him in spirit. And how is thy sister friend? Journeying heavenward, though she may sometimes think she is gaining no ground. May she press forward with holy ardor, suffering no discouragement to impede the work of her day. How I would love to see some of you here, for though I am not shut out by distance from a precious union and communion with several of you, yet there is something better suited to our two-fold being, flesh and spirit, in taking each other by the hand and imparting in vocal accents our feelings. I mostly go to meetings, walk some in the lawn and garden, sometimes working a little, such as gathering peas, lettuce, &c. &c. My sphere of usefulness is in a small circle. I have not physical ability for much action, but my mind is sometimes expanded in love that would gather every wanderer into the heavenly Father's fold.

There is abundance in reading and in sentiment on religious subjects in the present day, calculated to draw the mind away from a lowly state of dependance upon *Him*, who ever was and ever will remain to be the way, the truth and the life. I am sometimes troubled at things I hear, but I endeavor to keep quietly in my tent. May it be our concern, precious one, to keep to the pattern shewn us in the mount, and let our morning's oblation and evening sacrifice be *a will to do or to suffer all* that may be required of us by the Divine mind; then will safety and peace attend our steps through time, and happiness in time to come be our portion.

With a salutation of love sincere, I am thy elder sister. R. M.

Never esteem any man, or thyself, the more for money; nor think the meaner of thyself, or another, for want of it: virtue being the just reason of respecting, and the want of it of slighting any one.

Her own House, Coldbrookdale,
10th mo. 20th, 1796.

My dear Friend, S. R. F.,

My dear Rebecca Young and myself were favored to receive thy kind letter, dated 8th mo. 15th, which was truly acceptable to us, and are much obliged by thy giving us particulars respecting thy own family, as well as what relates to the different branches, and our friends at large; for we feel no diminution of love, or the interest that it produces in all our nearly united friends, which proves it to be of a nature that cannot be bounded even by the extensiveness of outward separation. We have written thee two or three letters since our arrival on our native shore, which we hope may reach you, as proofs of our regard; and by a letter my R. Young wrote to our endeared friend Rebecca Jones, you will have learnt that my rest in the enjoyment of my tenderest connection's company was soon broken up by the death of my beloved husband, which took place the 1st of the 9th month, after an illness of two weeks, which the doctor pronounced an enlarged liver. That this has been a deeply trying dispensation, I need not suggest to your feeling minds, although some alleviating circumstances attend; such as my being a witness to his peaceful close, and enabled to render him such services as the occasion called for. And this is no small consolation to me, when I remember such an event might have taken place during absence, which doubtless would have been an additional trial, although it has appeared very pinching to my nature to part so soon after our meeting. Thus, my dear friend, am I instructed to look beyond the comforts of time to those of eternity.

I have, notwithstanding my tried state of mind, lately attended the Quarterly Meetings of of York and Manchester, accompanied by my dear sister Fowler. We had an opportunity of seeing several of dear Martha Routh's relations, who were well. Shouldst thou see her, I wish to have my love conveyed to her, and dear L. R., and say, that her house was filled with friends at the Quarterly Meeting, which appeared pleasing to her R. R. We shall be glad to receive her back in the right time.

Our friends, Samuel Emlen, P. Speakman, and S. Talbot, were well, lately, in Ireland; Thomas Scattergood, in London; Sarah Harrison and companion, in Norfolk. Wm. Savery, David Sands, George and Sarah Dillwyn, in Germany, of which please inform their near connections, with my dear love. My dear R. Young has returned from her visit in Worcester and Warwickshire. It was no small trial for us to be separated in a time of such deep conflict, although we knew resignation was called for at our hands. I please myself with the prospect of having her often with me, now so lonely.

With much love to thy dear wife, brothers and sisters, and friends in general, I remain thy affectionate though afflicted friend,

DEBORAH DARBY.

ANCIENT MINUTES.

A true copy of a marriage certificate, taken by Henry Hull from the original, that was on a piece of paper four inches broad and six inches long, in the possession of M. Jepson, of Lancaster.

"Be it remembered, that on the 12th day of 1st mo., in the year 1670, in the dwelling house of Thomas Camm, of Cammsgill within the county of Westmoreland, was present Matthew Jepson of Lancaster, and Rebecca Camm, of the aforesaid Cammsgill, when and where the said Matthew Jepson did voluntarily and publicly marry and take to wife the said Rebecca Camm, and hereof we whose names are underwritten, amongst many others, are witnesses:—Thomas Camm, John Strong, Thomas Green and sixteen other Friends."

Extracts from Ancient Minutes.

20th of 9th mo. 1688. It is concluded that the Friends apppointed in every particular meeting, shall give notice publicly in the meeting, that cross pockets before men's coats, side slopes, broad hems on cravats, and over full skirted coats are not allowed by Friends.

1st of 5th mo. 1693. Minute 7th. Before a query offered to the Quarterly Meeting concerning Friends making, ordering, or selling striped cloths, silks, or stuffs, or any sort of flowered figured things of different colors; it is the judgment of the Quarterly Meeting, that Friends ought to stand clear of such things.

At a Monthly Meeting held at Falmouth, this 2nd day of 11th month, 1673. Friends having met together in the fear of the Lord, found all things well and in order, and so departed in love, giving God the glory, who is blessed forever.

The form of expressions used by Roger Haydock and Eleanor Lowe at their marriage:

Roger first said,—"Friends, the goodness of the truth of God having encompassed my spirit about, and the power of the Almighty resting upon my soul, it lives with me in the spirit of his Son, to say amongst you, that in his holy dread, pure fear, and divine counsel, God being present, and in the presenence of you all, I do take this, my beloved friend, Eleanor Lowe, to wife, whereof you are my witnesses. Having hope in Christ and faith in the power of God, according to the full purpose and result of my heart and mind, I shall be to her a loving, constant, loyal, and faithful husband whilst we both live, and until the one of us be dissolved and be with the Lord."

Then Eleanor said,—"In the holy fear, authority, power, presence, and dread of Almighty God, and in the presence of you that are here

gathered, who are all witnesses this day, I take this my friend, Roger Haddock, to be my husband, and have hope in life, through the assistance of the grace and spirit of God, to be to him a faithful, constant, loving, and true wife, so long as we both live, and until the day of dissolution separate us."

After they had taken each other, Leonard Fell said that the mighty power of the great and mighty God hath joined these two together, and nothing short of the mighty power of the great and mighty God could have brought this thing to pass.

EXTRACT OF A LETTER FROM CALIFORNIA.

San Francisco, June 30th, 1853.

After a voyage of 19,000 miles, performed in 150 days, we landed in San Francisco on the 20th of May. This is a great city. The shipping will rival that of New York. The streets cross each other at right angles, but they are not paved, and few of them even planked, and as the sand is several inches thick, you may judge as to the dust. The climate is said to be very healthy, and so *I* have found it thus far, but some who came with me in the ship have been very sick. I nursed one, who is now quite well and at his work, earning as a carpenter from 7 to 10 dollars per day. The climate here is very singular. We have all the rain at once, it comes in the early part of December and lasts till the beginning of April. After that it never rains, but we have dreadful fogs that settle over the city, cold and damp, and are so heavy that the mist drops like rain from the roof in the morning. The middle of the day is quite warm, but after the sea breeze sets in, as it does every day about 2 o'clock, it freshens up, and by evening you can wear an overcoat comfortably. Our coldest weather is in *July*. The *warmest* in November and December. The soil is very rich, and although 'tis sandy and without rain, yet vegetation grows to an enormous size. I have seen a beet which weighed 60 pounds, and a potatoe weighing 21 pounds. We have a piece of the *bark* of a redwood tree, from a place back in the country, 18 *inches thick*, and the tree measures 31 feet in circumference. There was a cabbage exhibited here a few days ago, which measured 18¾ *feet across it.* I never before saw such monstrous vegetables; nor would I have believed the story, had I not seen them. We have fruit of all kinds, apples, pears, oranges, plantains, bananas, watermellons, blackberries, strawberries, &c.; but they are very dear; blackberries bring 75 cts. per quart; strawberries 10 dollars; apples, 25 cts. each, &c. There is very little good society here. The men are busy, bustling, selfish creatures, many of them having no friends to restrain them are reckless outlaws. The women are even worse than the men, and often seen seated at the gaming tables. Business done and theatres open on Sundays as on other days. My days are devoted exclusively to business, and my evenings, thus far, have been spent at my own room. I am trying to study Spanish. I feel greatly encouraged in my business, and hope I shall not have made the sacrifice of home and friends, and all that made life desirable, for nothing. Yours, &c. E.

CONTENTMENT.

A LITTLE PARABLE FROM THE GERMAN.

It happened once, on a hot summer's day, that I was standing near a well, when a little bird flew down seeking water. There was, indeed, a large stone trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go thirsty away; but it settled upon the edge of the trough, bent its little head downwards, then raised it again, spread its wings and soared away singing; its thirst was appeased. I walked up to the trough, and there in the stonework I saw a little hole about the size of a wren's egg. The water held there had been to the bird a source of revival and refreshment; it had found enough for the present and desired no more. This is contentment.

Again I stood by a lovely sweet-smelling flower, and there came a bee humming and sucking; and it chose the flower for its field of sweets, but the flower had no honey. This I knew, for it had no nectary. What then, thought I, will the bee do? It came buzzing out of the cup to take a further flight; but as it came up it spied the stamens full of golden farina, good for making the wax, and it rolled its little legs against them till they looked like yellow hosen, as the bee-keepers say; and then, thus laden, flew away home. Then, I said, "Thou camest seeking honey, and finding none, hast been satisfied with wax, and hath stored it for thy house, that thy labor might not be in vain. Thou likewise shall be to me a lesson of contentment."

The night is far spent—the dark night of trouble that sometimes threatened to close around us—but the day is at hand, and even in the night there were stars, and I have looked at them, and been comforted; for as one set I could always see another rise, and each was a lamp showing me somewhat of the depth of the riches both of the wisdom and the knowledge of God.

Whatever encouragement the parable of the laborers who were invited at the eleventh hour may afford to the old, it can furnish none to the young to neglect the divine calls extended in the morning of life. Experience clearly proves the danger of delay; for those who have ever become conspicuous for piety, have, with but few exceptions, chosen the paths of virtue in the early stages of their journey.

FROM THE JOURNAL OF JOHN QUINCY ADAMS' TOUR THROUGH SILESIA.

Sentiments of devotion I have always found the first to take possession of the mind, on ascending lofty mountains. At the summit of the mountain my first thought was turned to the Supreme Creator, who gave existence to all that immensity of objects expanded before my view. The transition from this idea to that of my own relation, as an immortal soul, with the Author of nature, was natural and immediate, from this to the recollection of my native country, my parents and friends, there was but a single and sudden step. On returning to the hut where we had lodged, I wrote the following lines in my book:

From lands beyond the vast Atlantic tide,
Celestial freedom's most beloved abode,
Panting I climbed the mountain's craggy side,
And viewed the wondrous works of nature's God.

Where yonder summit peering to the skies,
Beholds the earth beneath it with disdain,
O'er all the regions round I cast my eyes,
And anxious sought my native home in vain.

As to that native home, which still unfolds
Those youthful friendships to my soul so dear,
Still you my parents in its bosom holds,
My fancy flew, I felt the starting tear.

Then in the rustling of the morning wind,
Methought I heard a spirit whisper fair,
Pilgrim forbear! still upward raise thy mind,
Look to the skies, thy native home is there.

For Friends' Intelligencer.

ON THE DEATH OF A BELOVED ONE.

Peace to thy ashes! cherished one,
Life's chequered journey's o'er,
And thou hast reached the port in peace
Of heaven's eternal shore.
In meek submission thou didst bow
To heaven's all-wise decree,
The chastening rod thou recognized,
In wisdom sent to thee.

In humble acquiescence thou
Didst patiently endure,
Long tedious days, and restless nights,
And ills that know no cure;
'Till the clear lamp of intellect,
Which beamed so brightly fair,
In other days and by-gone hours,
Seemed faintly flickering there.

Thy manly form, and soul-lit eye,
Alas! how changed were these,
Still thou regarded not the wreck
Which marked the fell disease.
Thou asked not for longer life,
Nor health, nor any earthly gift,
On mercy's arm thou didst rely,
Thy thoughts all heavenward lift.

But now triumphant over all,
Thy ransomed soul's set free,
The dark veil being rent aside,
Thou livest throughout eternity,
In blest companionship with one
Full early called away,
"Happy re-union" to enjoy,
As faltering thou didst say,
Before the boon was granted thee,
Or full fruition known,
Or faith and hope had realised,
The blissful case thine own.

Yes! sainted spirit, thou no more
Earth's sorrows shall endure,
No cankering cares corrode thy rest,
Nor earth-born hopes allure;
But holier joys and brighter themes,
Thy soul's high thoughts employ,
Where no rude touch, or selfish act,
Thy bliss can e'er destroy.

Still bright and brighter glows thy lamp,
Lit up by heaven's pure flame,
In boundless light and life to praise
Thy Great Redeemer's name.
O yes! methinks thy soul is rapt
In ecstacy sublime,
Dismantled of its earthly robe,
Exchanged for one Divine.

O blissful thought! O holy hope!
When life's brief journey's o'er,
My chastened spirit too may reach
That same delightful shore,
Where happiness forever reigns,
And boundless love's the tie
Which binds in chords immutable
The ransomed souls on high.

Peace to thy ashes! cherished one,
Life's troubled journey's o'er,
For thou hast reached the port in peace
Of heaven's *eternal shore*.

8th mo. 18th, 1853. IDA.

FRIENDS' LIBRARY.

CHERRY BELOW FIFTH STREET.

List of Books recently introduced.

(Continued from page 217.)

Ten copies of a work entitled, "Friends exiled to Virginia," compiled by the late Thomas Gilpin, and presented to the Library by his Executors, in pursuance of directions contained in his will. The attention of Friends is called to this work, containing an account of the sufferings of some of their predecessors of an authentic and highly interesting character.

Holland and the Dutch. (3 vols.)
Lamartine's Meditations.
" Three Months in Power.
Taylor's Home Education.
Strickland's Queens of Scotland. (2d and 3d vols.)
Bacon's Novum Organum.
History of the Northmen.
St. Pierre's Works, by Barton. (3 vols.)
Matthew Paris' Chronicles. (2 vols.)
Trench on Proverbs,
Boy Hunters.
Alcott's Lectures on Health.
Book of Gems.
Contentment better than Wealth.
Four volumes of Chambers' Papers.
Summer Cruise in the Mediterranean.
Art of Photography.
Trench on Words.
My Home in Tasmania.
Dickens' Child's History of England.
Wheat Sheaf.
Condition and fate of England, in 2 volumes.
Journey to Damascus.

Extract from the Minutes.

J. M. ELLIS, *Clerk*.

Hold the gifts of Fortune so as to be ever ready to yield them back to her.

INSTINCT OF A HYENA.

During the missions with which I was charged in 1848 to Algeria, some of the natives gave me a young hyena, which soon became attached to me after the manner af a faithful and gentle dog. This creature became the inseparable companion of my rambles. With an instinct aided by her uncommonly acute sense of smell, she served me as a guide, and with her I felt certain of never going astray, to whatever distance I might penetrate, either into a forest or a mountain ravine, or among those immense sandy plains which so much resemble the sea. As soon as I wished to return—or even before, if she felt weary—the hyena, with dilated nostrils, snuffed the soil; and after a few moments spent in carful investigation, she used to walk rapidly on before me. Never did she deviate from the track by which we had come, as I constantly perceived by the mark which my foot had made in stopping to pluck some rare herb, or the evidence of where my hand had broken a branch from some stunted shrub. From time to time she used to stop, and seat herself on her haunches like a dog, fawning for a caress, and after having obtained it, would trot on again. If any noise were heard in the midst of the profound silence of the desert, she used to erect her ears, and make inquisition with her quick scent and hearing. If the result produced nothing alarming, she would gayly pursue her route. If an Arab appeared, she bristled up her long mane, took refuge between my legs, and remained there until she saw him pass on, after exchanging with me the salutation which every native bestows upon the traveller whom he meets by the way,

One morning, enticed onward by the strange phantasmagoria of a mirage, in the sandy plain near Thebessa, I found myself at length in the midst of a desert. I could see nothing on every side but sand, heaped up like waves, and over which the burning heat of the atmosphere formed that sort of undulating reflection which produces the illusions of the mirage. Fatigue at length overcame me: suddenly I fell on the ground without strength, my head burning, and ready to perish with thirst. The panting hyena came up to me, and smelt to me with great apparent disquietude. Suddenly she darted off so abruptly, and with such rapidity, that I thought she had left me to my fate. I tried to rise and follow her, but I could not. Ten minutes passed, and I saw my faithful pet returning. She rushed towards me, and began to lick my hands with her cool tongue while her lips were dripping with fresh water. I observed that her track through the sand was marked by drops of moisture.

The certainty of finding water restored my strength. I arose and managed to follow the hyena, who walked on slowly in advance, turning her head from time to time towards me. Ere long I reached a hole scooped out of the sand; its bottom was moist, but contained no water. I tried to dig it deeper; but my hands, scorched by the sand, reached no water, Meantime the hyena wandered about, scenting the ground. Suddenly she began to work with her paws, and made a small hole, which speedily filled with water. Although somewhat brackish, it seemed to me delicious; I drank of it freely, bathed my hands and face, and then proceeded homeward with my faithful guide.

Such was the acuteness of this creature's sense of smell, that at the distance of five or six leagues from the house which I inhabited at Phillipeville, she used to discover the existence of a carcass of a dead animal. Then the natural instinct of the wild beast awoke, and would not be restrained. She used to manage to elude my vigilance, dart off with marvellous rapidity, and ere long return, gorged with flesh and half dead from fatigue. It was on one of these gastronomic excursions that I lost her. A panther who had committed great ravages in the district, at. tacked and wounded her so severely, that she died in a few hours after her return home.—*Harper's Magazine.*

BEES WITHOUT STINGS.

There is a species of this valuable article to which Natural History has not done due honor. We have had an intimate aquaintance with some lately, and cannot say too much in their praise. They differ very essentially from the common kind of bees. They make far sweeter and more valuable honey, and are of so great an advantage, in many respects, that a single one of them only, is worth a whole hive of the ordinary kind.

It is remarkable also, that instead of stinging they produce a very agreeable sensation in those who have most to do with them. In not a single instance have they ever been known to give the owners any trouble, contrariwise they have saved them from evils of the most serious kind. There are not so many of them in one hive, or in one man's possession, as of the common kind: but their value has vastly more than compensated for this. It is a fact, also, that no two of these bees are exactly alike, as other bees seem to be, yet they have a very striking likeness; and when they are full grown and of fair proportions, they show that they are very nearly related to each other.

We take pleasure in adding that our testimony in behalf of these bees is only a faint re-echo of the very highest and best testimony—testimony in their behalf which no reader will gainsay when he hears the reference.

But to shorten matters, and to put the reader in possession at once of a more full and satis-

factory account of these bees, we give the following list of the different kinds.

Be courteous—Be kind—Be honest—Be compassionate—Be liberal—Be prayerful—Be long-suffering—Be without guile—Be self sacrificing for the good of others—Be industrious—Be economical—Be watchful over heart, lip and life—Be spiritually minded—Be a warm hearted Christian.

Let no man sneer at such a swarm of Bees. Any of them is superior to the common kind; and a whole hive—why there is nothing with which to compare them in value. Did ever one of these bees sting? Do they make any trouble for the owner? Do they not make pure and sweet honey, and plenty of it? Did ever any of these bees stir up strife among neighbors? Did they ever make the owner ashamed or sorry that they were in his possesion? Did the neighbors of such a man ever lament that they were in their vicinity? Would it be any harm if every man, woman and child, each owned the whole hive? Even if so many people had so many, would they interfere at all with each other? Would there not be room for the whole? If any man, having had such Bees, should lose any of them, ought not such a thought to sting him? And would not every good neighbor mourn the loss, and desire it made up with all possible speed.

To these virtues let it be added, that these Bees are not torpid during the winter, but make their honey the year round. This, we think, is a capital point of commendation. And now in view of so many valuable qualities, we urge our readers to get them into their possession with all possible speed, and not to be content with anything short of the whole hive. A few are better than none: but the whole swarm does the thing up nicely. The fortune is made, in the highest sense of the term, of him that is the happy possessor of such Bees.—*Evangelist.*

GENERAL INTELLIGENCE.

FOREIGN.

The Arabia, with one week's later intelligence from Europe, arrived at New York, on the 23d ult.

Nothing definite has transpired in regard to the Turkish question, but the belief is widely expressed that it will terminate peacefully.

The London Morning Post boldly asserts that the Principalities will be evacuated the first week in September, and that soon after the fleets will leave the Turkish waters.

The funds have materially advanced in consequence of the growing confidence in a pacific termination of the affair.

France.—The *Moniteur* contains a decree ordering that the surcharge fixed by the law of the 13th of April, 1832, on the importation of corn and flour, shall cease to be levied until the 31st of December next.

Paris, August 8.—The announcement in the Moniteur of yesterday, that the note of the Four Powers had been accepted by the Czar, made a most favorable impression on the Exchange to-day. There was a rise of three francs on the lowest prices of Saturday.

Denmark.—A letter from Copenhagen, of July 31, says—"The cholera seems to have diminished here somewhat in intensity, as there are only two hundred and thirty-seven new cases, and one hundred and fifteen deaths. Up to the present time, the forty-fifth part of the population has been carried off by the malady. The number of children made orphans by the cholera is so great that some of the large rooms at the hotel of the police have been turned into an asylum for them."

Switzerland.—The *Gazette* announces that the Federal Council resolved not to make any further concessions to Austria.

Greece.—The *Patrie* says, on the faith of a letter from Athens of the 25th of July, that the difficulties with the American government were in a fair way of arrangement. The French Charge d'Affaires was using his good offices to this end.

Russia and Turkey.—The news that proposals for a treaty of peace have been sent to St. Petersburgh has been hailed with joy throughout Moldavia.

The commerce of the Principalities has suffered much since the Russian invasion.

Circassia.—We learn, by way of Trebizonde, that the war still continues in Circassia. The Circassians have attacked the fortress of Toprakiate, and carried the place, in spite of the determined resistance of the garrison. Owing to this defeat Prince Menschikoff has proclaimed a state of blockade on the coasts of Circassia, from Anapa to Sankorum Kale.

Letters from Tiflis, of July 15th, state that the Russian government is preparing a new expedition against Caucasus, to be undertaken at the end of this month. A fleet is arming in the sea of Azof to support the land operations. Since the quarrel with Turkey there has been great agitation in the Russo-Caucasian provinces.

DOMESTIC.

The Steamship Northern Light, Capt. T. Miner, left New York Aug.5, at 3.30 P. M., and arrived at San Juan Aug. 15, at 8 A. M., having stopped at Kingston for coal. Returning left San Juan same day at 8 P. M., and arrived at Quarantine Aug. 23, at 11 P. M., having been absent but 18 days, making the time through from San Francisco to New York in 23 days and 3 hours, the shortest time ever made between the two places.

The Northern Light brings 520 passengers, $1,124,953 on freight, and a large amount in the hands of passengers.

The transit across the Isthmus occupied only 48 hours. The passengers are all in good health.

The present season is highly favorable to mining operations in all the gold dsitricts; the miners seem to be generally fortunate in possessing valuable claims, which are yielding abundantly by the use of improved means for extracting the metal. From present appearances, the total production of gold for the six months, commencing with the first of June, will be larger than during any similar period since the opening of the mines. This result will be effected too at larger profits to the miners engaged than heretofore.

From the intelligence from the South, there is a prospect of the prevalence of the Lynch law in that region. The inhabitants have been driven to take up arms against the hordes of criminals that are overrunning the country, and they are not likely to stop now until they have driven the criminals from their borders, or hung a portion of them.

A Thrilling Scene at Niagara.—The *Christian Press* relates the following incident from the lips of a gentleman who witnessed it at Niagara:

He was standing on the steps of one of the principal hotels there, when a carriage drove up, containing a Southerner and his party. In front of the hotel stood a mulatto woman, talking to her husband, while several colored waiters were also there employed in their various duties. As the man stepped from the carriage, his eye met that of the woman, and on both sides there was instant recognition. He advanced toward her with the salutation, "How do you do, Martha?" extending his hand. She shrunk back, fearing that if she took the proffered hand she would be detained by its grasp. He pressed toward her, while she retreated, and finally turned and run. The Southerner then howled out that he would give a hundred dollars to any one who would arrest her.

Several were brutal enough to start like hounds in pursuit. But her husband sprang to her side, and the waiters interposed between them and the pursuers, and all rushed toward the river. The woman outran them all, even the husband, and plunged down the ferry stairs by hops instead of steps. A single boat lay there, while she could not push it off. In a moment her friends were at her side again, while the pursuers were hurrying down the steps. She sprang into the stern of the boat, followed by her husband, others seized a handspike and applied it to the boat, it moved, and as several hands were reached out to seize it, it glided just beyond them. An instant more and they were afloat on the broad river, and sent up a glad and defiant hurra, that was heard above the roar of the cataract. They reached in safety a soil which was truly free.

The Legislature of Ohio, at its last session, so amended the school law as to provide for the education of the colored children of that State. It establishes schools for them in every township where fifteen children live, who can attend; and if less than the number present themselves, the Board of Education suspend the opening of the school or schools for six months. Meanwhile the Directors are required to appropriate the money raised for their education, for the instruction of as many as it will pay for.

From the Plains.—Mr. Hugh Dickson, from Chillicothe, Ohio, has just arrived from the Plains. Mr. Dickson thinks the emigration is heavier this year than it ever has been, but a great many are Oregon bound. He left 500 wagons at Fort Laramie, waiting to get on the North side of the river. He thinks he was about the centre of the emigration, and on a rough estimate he passed fifty wagons per day from the time he left Laramie till he arrived at the Sink of the Humboldt. He reports a great many families on the road, and a goodly number of young ladies. He made some calculation of the number of cattle that would cross the plains for Oregon and California, and he is sure that 300,000 head would not be too high an estimate.

Philadelphia Markets.—Flour and Meal.—Sales of fresh ground Flour at $5 37; old stock $5 25. There is a steady demand for city consumption at $5 37 a $5 75. Rye Flour and Corn Meal are dull; last sales of former at $3 62½; last sales of fresh ground Pennsylvania Corn Meal at $3, and of Brandywine at $3 50.

Grain.—Red wheat is in fair request. Sales of new Southern red at $1 16, and $1 20 a 1 25 for White. Rye is worth 74 a 75c. Corn is in good demand at 71c for yellow, and 65c for white. Oats —Sales of good Delaware at 39c.

WANTED.—A suitable Female Friend to take charge of two schools, within the limits of Southern Quarterly Meeting, at a moderate salary, located within a few miles of each other. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.

PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

3d mo. 26—tf.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,
OFFICE No. 132 CHESNUT ST.,
A few doors above Fourth street, South side.
CHARTER PERPETUAL.
CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.
JOHN F. JAMES, Actuary.
6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.
The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

EYRE & LANDELL,
S. W. CORNER FOURTH AND ARCH
Philadelphia,
Have established a store where Friends now resort to procure
GOOD SILKS for DRESSES,
Plain style of M. De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas;
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.
E. & L. have at all times a fine stock of Cap Crape Crapliesse, Gauze, Book Muslins, French Blonde Tarletan and other cap stuffs, not only of the first quality but in the best order.
EDWARD E. EYRE. WASHINGTON I. LANDELL.
1st mo. 11—tf

BEDDING AND FEATHERS! — Mattresses Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice.
FEATHERS of all qualities,
BLANKETS, Marseilles QUILTS and COMFORTABLES,
Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by
HARTLEY & KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.
N. B Feathers baked or scalded and Mattresses REPAIRED.
4th mo. 20th.—tf

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,
The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.
The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.
Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.
H. W. RIDGWAY.
☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,
OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by
HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the 2d of 5th mo. next. The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 50 dollars. No extra except for the German and Latin Languages, which will be 5 dollars each.
For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 26th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.
House, Locust Street above Schuylkill Seventh.
N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.
1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, NINTH MONTH 10, 1853. No. 25.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 371.]

The chapter prepared for this week's number having been lost on the way to the Publisher's, we feel that we can give the substance of its contents, having some notes to refer to.

For several weeks after the birth of her daughter Mary, which occurred on the 16th of 4th mo. 1837, she says her mind was cheerful and happy in the possession of her worldly treasures; but this was not to be of long continuance, as it opened to her mind that she must take her babe and attend Ohio Yearly Meeting. This appeared an impossibility, mountains of difficulty presented, and as the mind was suffered to dwell upon them, she became greatly distressed, until all home-enjoyments were as nothing; but when strengthened to turn away from these obstructions, and look singly on the prospect as it at first presented, the will was yielded so far as to mention it to her husband, who cheerfully consented, and on opening it to their monthly meeting, way was made for him to accompany her. She says, "All difficulties now disappeared, and we left home accompanied by our sister Rebecca Cooper, 10th of 8th mo."

The visit was accomplished in about six weeks, but owing to the constant care of her babe, when released from religious exercise, she was unable to make any notes, further than the acknowledgment of the goodness of her heavenly Father in that he had watched over her and enabled her to surmount all difficulties.

For the two following years, her labors were chiefly confined within the limits of her own Quarterly meeting.

5th mo. 20th, 1839, her son Joshua M. was born. He was felt to be a darling treasure.

In the 11th month, in company with her friend R. Sharpless, she visited Lancaster, and had a religious opportunity with the inmates of the poor house and prison. Her mind was humbled under the sight of so much sickness and wretchedness, produced in many cases by wrong doing.

In the prison they visited separately a poor creature who was condemned to be executed, and her feelings were afresh arrested with a testimony against the punishment of life for life.

The year of 1839 was spoken of by her as a season of various deep and trying baptisms, under which her faith was closely tried, and she ready to sink beneath the waves; but the arm of divine support was extended and she was saved. The desire was recorded that she might never forget the mercies then bestowed, whereby she was preserved from letting go her hold on that Power which can alone lead safely. In review of the past year she alludes feelingly to her own unwatchfulness in her every day walking, manifested in little things, such as allowing herself to be unduly worried when all did not go right in her domestic arrangements, or shewing impatience in the care of her precious little children. The belief was expressed that this unwatchfulness was often the cause of her seasons of mental distress and spiritual weakness. She felt that every addition to their family was a loud call to set a double watch over her own spirit, and divine assistance was craved that she might perform her duties towards her husband and children.

In the 3rd mo. of 1840 she obtained consent of her Monthly Meeting to attend the meetings of the western Quarter, also the Yearly Meetings of New York and Genessee, with some of their meetings. This prospect had caused much conflict of mind, but the remembrance of the many mercies dispensed to her brought down the strong will of the creature, and she yielded to the service. G. Webster and wife accompanied her in the visit to the Western Quarter. They started on the 3rd of 4th mo. Returned from this visit after an absence of three weeks. At her Quarterly Meeting, which now came in course, she obtained an endorsement on her minute, leaving her at liberty to pursue the latter part of her prospect. Left home on the 7th of 6th month to attend her own Yearly Meeting; at its close parted with her husband and children

the babe being left in the charge of her sister in Philadelphia, and commenced her northern journey with T. Roberts and A. Richardson, as companions.

They visited the meetings composing Shrewsbury and Rahway Quarterly Meeting and reached New York on the 23d of 5th mo.—peaceful as respected the past, but greatly bowed in spirit in the prospect of the future.

On the 3d day of Yearly Meeting she heard of the illness of her darling boy. This was a close trial of her faith, but she was enabled to centre where the language of her heart was, "Thy will, Oh God! not mine, be done." Two subsequent letters mentioned his improvement, and on the 30th she left for Long Island, the account from her child still being favorable.

Next morning, the 31st, she awoke with the impression that her precious babe was no more. She did not mention this to any one, though unable to conceal her feelings of sadness.

About 9 o'clock a messenger arrived, urging her immediate return. They lost no time, and were able to reach Philadelphia at 10 o'clock that evening, where her husband met them at the depot with the information of the death of their little one the previous evening. Having been mercifully prepared for this intelligence, she was enabled to receive it with a resigned spirit, and at his funeral, which took place in the afternoon of the next day, she was strengthened to offer vocal thanksgiving for the enjoyment of this dear treasure, during the short year of his life, and to resign him into the hands of Him who gave and who had taken away.

6th mo. 5th.—She bade adieu to her dear husband, and turned towards the completion of her visit with a sad but quiet mind. The first religious duty that presented, was the appointment of a meeting in the neighborhood of Poughkeepsie. Sore conflict of mind was endured before she could so far turn away from her recent trial as to be prepared for this service, but at the footstool of her Master she was afresh instructed and strengthened.

In pursuance of her visit through New York State, her mind was brought under various exercises. She had to feel that in some places there was too much dependence upon man and not enough home work; and in others, a disposition among Friends to rest in an outward profession, satisfied that they had Abraham for their Father, and were called by the name of Christ, without much concern to do the works of either. And on one occasion, having had to feel through the fore part of a meeting that all was "as a spring shut up and a fountain sealed," she has left this impressive testimony, that being led to examine how far *she* had ministered to this impoverished state, she was permitted to see that we may often contribute to such a lifeless condition by an undue indulgence in social converse before going to meeting, thus unfitting us for that introversion of spirit in which the well-spring of life is known to arise.

The Yearly Meeting of Genessee was opened on the morning of the 13th of 6th mo.; the different sittings were seasons of favor, and the acknowledgement was, that the Lord is sufficient to abilitate for all his requisitions. Most of the meetings belonging to this Yearly Meeting appear to have been visited satisfactorily, under the guidance of her holy Helper, unto whom she desired might be ascribed praises for past favors, with a desire for future preservation.

Toward the close of this service, while in Canada, her mind was brought under painful exercise, having had, as she thought, clear permission to return home, in which she had rejoiced, but a cloud came over her homeward path. Her mind being fixed on returning, it was difficult to attain a state of resignation; but this being gained, further duty opened in the appointment of a meeting at Yarmouth for those of other societies, after which, her mind being clothed with peace, and being released from further service in that part of the vineyard, their faces were turned southward, with hearts filled with thankfulness to the Author of all our sure mercies, in that he had enabled her to do whatsoever he appointed, and opened the hearts of the people everywhere to receive her with kindness.

7th mo. 18th.—They reached New York. On entering this large and bustling city her mind was bowed in desire to be preserved upon the true foundation, in minding her own proper business.

19th. She attended Greenwich and Brooklyn meetings.

20th. Commenced her labors on Long Island, in the course of which she attended all the meetings on the Island. She appeared to feel a particular interest for "Friends of Jericho, fearing that too many were resting on the labors of our valued friend E. Hicks, much of whose devoted life was spent in their midst, without sufficiently feeling the necessity of each doing his own work.

31st of 7th mo.—Returned to her own home, after an absence of 12 weeks, finding her husband and little daughters well.

(To be continued.)

CHRISTIAN LOVE.

There is nothing on earth so beautiful as the household on which Christian love for ever smiles, when religion walks a counsellor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly support and a heavenly anchor. The home circle surrounded by such influences has an antepast of the joys of a heavenly home.

The subject matter of the following epistle from the late London Yearly Meeting, is of such general applicability that we give it a place in our columns, and commend it to the attention of our readers. "We are willing to gather the gleanings from every vintage."

THE EPISTLE FROM THE YEARLY MEEETING.

Held in London, by adjournments, from the 18th of the Fifth Month to the 28th of the same inclusive, 1853, To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere.

DEAR FRIENDS,—We came together under a deep sense of our unworthiness and our helplessness; but through the mercies of our heavenly Father, we have been permitted, in a remarkable manner, afresh to partake of the fellowship of the Gospel; and have cause to bless his name for his mercy and for his truth's sake. In the sense of his goodness we affectionately salute you, and bid the faithful everywhere to be of good cheer.

Yet we are not insensible, beloved Friends, how much cause there is deeply to mourn over the continued prevalence among us of the earthly and unregenerate mind. The apostle wept as he thought of many, even in that early day, who walked with the Church, and were yet "enemies of the cross of Christ." And as our hearts have turned towards those of this class within our borders, and we fear there may be such, strong and fervent have been our desires that they may be awakened to a sense of their grievous condition; and now, while time and opportunity are yet afforded them, may give up their hearts to the humbling power of the Lord's Holy Spirit, and be earnestly concerned to flee for refuge, to lay hold of the hope of mercy, pardon, and plenteous redemption that is set before them in the Gospel. And for those who have in some measure yielded to the tendering visitations of Divine Love, but are not yet brought to the deep work of entire submission to the cross of Christ, or who, having known it, have in any degree forsaken their first love, earnest are our desires that they may be afresh stirred up to a holy diligence; lest by any means they be beguiled into a false security, and, slumbering away the short season here allotted them for the working out of their salvation, awake at last to the awful consciousness that the harvest is past, that the summer is ended, and they are not saved. Oh, the unutterable loss that is involved in the loss of Heaven! May we all dwell under the deep sense of it, and cherish a godly fear lest a promise being left us of entering into that rest, any of us should seem to come short of it.

It was the prayer of one of old, and may it be the prayer of every one of us, "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Our time, our day upon earth, is fast passing away; its duration is altogether uncertain; and few, very few, are the working hours of even the longest day. Shall any, then, allow the precious moments that can never be recalled, to pass unimproved, or spend them upon occupations or amusements inconsistent with the great object of their being? The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth in the faithful service of the Lord. It is not for the diminution, but for the increase of their happiness, that we would affectionately invite our dear friends, unreservedly to submit all their pursuits, even those which may be intended as recreations, to the restraints and holy government of the Lord's Spirit. As this is the case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come. And not only will the engagements of business be brought within their just limits, and the mind be thereby enabled to perform the duties and to bear the anxieties connected with them, with greater alacrity and firmness, in a simple confidence in the Lord, but the desires, the affections, the tastes will be "renewed." The occupations of our leisure hours—and with many of our dear Friends, they make up a large amount in the sum of their responsibilities,—our associations, our reading, our varied engagements of a social or more public nature, will be baptised into the Christian spirit.

Of the various means of allowable recreation and mental improvement placed within our reach, few call for the exercise of greater circumspection than travelling, especially in foreign countries. In excursions, or in tarrying at watering places, whether at home or abroad, the time may be wasted and the mind insensibly drawn into habits and associations more or less undesirable or pernicious. It especially behoves the true disciple of Christ—and who among us would not wish to bear that blessed name—to be careful when thus separated from his home associations, to maintain a course of conduct in all things consistent with his high profession. He is not warranted in lowering the Christian standard, by doing, among strangers, that which he would hesitate to do among his friends. Nor can he consistently countenance, by his presence or his conformity, either the superstitions or the follies which may prevail around him. And we would encourage our dear Friends, whilst thus absent from home, and deprived of opportunities of meeting with their brethren on the First Day of the week for the purpose of waiting upon the Lord, not to shrink from acting upon their own religious principles; but, at stated times, whether alone or with their companions, to present themselves in reverence of soul before Him. Let them never forget that His all-seeing eye is upon them, and that in whatever circumstances they may be, the worship that is in spirit and in truth is his due.

While commending these things to the serious consideration of all our dear Friends, our hearts have been turned, in an especial manner, towards those upon whom the Lord has been pleased to bestow large gifts and opportunities. We take comfort in believing that there are of this number who are sincerely endeavoring to be faithful in their stewardship. To these we would offer the word of warm and affectionate encouragement. Continue, beloved Friends, steadily to pursue the path of duty, always abounding in the work of the Lord. Abide in watchfulness unto prayer, and set the Lord always before you. May his glory be your only aim, and his peace your blessed reward. And for those who are not yet freely given up to honor the Lord with their substance, and with the first fruits of all their increase, very earnest have been our desires that this surrender may not be delayed. Consider, dear Friends, we entreat you, how deep are your obligations. Now is your time for serving the Lord upon earth. Now is the time for deciding your course for eternity. Be persuaded to take the yoke of Christ upon you. Learn of Him the lessons of true wisdom. Be willing to be confined within the restraints of his Holy Spirit, that, in due season, He may enlarge your hearts, and qualify you for those positions in the Church and in the world, which He may be pleased to assign you, and in which you can best fulfil your duties both to God and man. We are afresh persuaded that it is only in humbleness of mind and in the fear of the Lord that any can be effectually prepared to serve Him in their generation. And greatly do we long that none of our beloved younger Friends may allow their minds to be beguiled from the simplicity that is in Christ, or imagine that they will have a greater scope, or a nobler opportunity for the right exercise of their talents, in any path less narrow, or less mortifying to the natural heart, than that which the Lord Jesus himself walked in, and cast up for his followers.

Among the many temptations which assail the human heart, is an inclination to depart from a simple, unadorned attire, which we believe to have been a conspiuous characteristic of sincere hearted Christians in every age of the Church. We fear that this disposition is a symptom that the practical cross-bearing acknowledgement of allegiance to our Lord has not its due place in the heart; and we put it to our dear Friends, in middle as well as in earlier life, to consider whether its indulgence has not its root in the carnal mind, and whether it has not a tendency to assimilate them to the world and its spirit.

We have received accounts of the distraints upon our members in connexion with our Christian testimony against all Eccleiastical demands. The total amount of property taken from Friends in Great Britain and Ireland during the past year on account of these demands, as reported to this Meeting, is, including the costs of distraint, upward of eight thousand pounds. We continue to feel the value and importance of the testimony, and we believe that its faithful maintenance is intimately conected with the upholding of the rights of conscience in matters of religion and with the spread of sound views on the the spirituality of the Gospel, and on Christian ministry and worship.

It is an interesting feature in the History of this Meeting, that from the very early days of our Society, an epistolary intercourse has been maintained with our brethren on the American continent. The receipt at this time of Epistles from each of the seven Yearly Meetings of Friends in the United States, and of one from our brethren in Ireland, has deepened our sense of the value of this outward bond of religious fellowship. We desire that this intercourse may never be interrupted.

In times of commercial prosperity like the present, it behoves the Christian to be especially careful not to allow his mind so to be allured by worldly pursuits, as in any way to interfere with his service to his Lord. Without great and continued watchfulness, he may be gradually led on to that involvement in the spirit of the world, which may not only seriously interfere with the right employment of his talents, but may even endanger the interests of his soul. And while we would thus offer the word of caution to those who may be exposed to the snares of prosperity, our sympathies have been awakened for others, who in their endeavours to provide things honest in the sight of all men, are subject to the difficulties of competition; by which the profits of their concerns in trade, notwithstanding unremitting diligence, are often very seriously reduced. We feel for our dear Friends, under these harassing circumstances; but we would entreat them, amid all discouragements, to pursue a course of strict integrity in the fear of the Lord, and to maintain an unfaltering trust in his providence and love, casting all their care upon Him: and how sweet is the accompanying assurance, "He careth for you."

And now that we are about to separate, under a renewed feeling of Christian love and fellowship, we are humbled in the sense of the goodness of the Lord, while we have been together. We desire to bow in grateful acknowledgement of his unmerited favors. May we, beloved Friends, and may you, through the gracious help of His Spirit, be enabled to devote ourselves to the service of Christ with increased fidelity and love.

Signed in, and on behalf of the Meeting, by

JOSEPH THORP,

Clerk to the Meeting this year.

Reflect without malice, but never without need.

Having noticed with regret that amid the many publications respecting the two females of New England who recently drowned themselves, there was not one word condemnatory of the rash act; interest was felt in an article in the Evening Bulletin, from which the following is extracted.

SUICIDES.—MISTAKEN SYMPATHY.

The suicide of two young females, in one of the New England States, has created an unusual excitement among the newspapers of that region. The journals in question, come to us with column upon column of narratives, speculations and comments on the occurrence. And amid all this, there is not a word uttered about the folly and crime of suicide. Had it been the design of the New England press to render self-destruction romantic, the course followed in this instance would have been exactly that most proper to adopt.

Surely this is not right. There is danger, if the press acts thus, of awakening sympathy to such a degree for suicides, that the horror which the crime should awaken is forgotten, to the ruin of weak minded persons. The victims in this very tragedy afford an illustration of this. It had its origin we greatly fear in a morbid sentimentality, encouraged by the tone of society in its sympathy for suicides. . . . . One thing is certain; suicides among females are becoming alarmingly frequent in the New England States. Just where the intellect is cultivated the most, the striking fact is seen of the greatest practical weakness. But alas! it is not always cultivated aright. Else we should not behold so many poor hearts shrinking from life, at the very first disappointment, as if never before had hearts been wrung or the Tempter whispered suicide, unrebuked, in the ear. We fear that with all this intellectual progress, the moral advance has not been commensurate. Or rather, perhaps, we should say, religious instruction has not kept pace with mental culture. Mothers have failed to teach their daughters faith; faith in their own capacity to surmount sorrow; faith in God helping them to combat misfortunes. The plain, humble, trusting religion of the past century, is too often despised now in the land of the Puritans. New beliefs which are truly no beliefs, but only a scepticism, and questioning of all things, have supplanted the all-relying, all-trusting beliefs of other days. A haughty trust in self, has supplanted a child-like trust in heaven, and hence, when that fails, all has failed, and the sufferer seeks relief from despair in death.

Yet how is this to be corrected? An obvious way to begin the reform, even if no more, is to cease to make heroines of suicides. The heroic are those "who suffer and grow strong," not those who weakly lay down the burden of life. It is an easy thing, comparatively to die. It is an infinitely hard thing to live on, uncomplainingly.

But still more potent remedies are needed. the cautery must go even deeper. Everywhere there is need of more earnest inculcations of faith. Poor human nature wants a stay in the rough highway of life, a bulwark against the wild ocean around it. Of *itself* it cannot maintain the struggle. It must have *faith* to fall back upon, or all, alas! is lost.

RELIGION AND EDUCATION.

The Free Will Baptists, at a late meeting of their General Conference, adopted the following preamble and resolution:

"Whereas, some of our beloved brethren entertain fears that a certain course of study or amount of knowledge, will ultimately be required of candidates for admission to the gospel ministry in this denomination; therefore,

"Resolved, that it is the opinion of this conference that no such test should ever be required for admission to ordination in this denomination."

The New-York Observer took notice of this fact, in an article, headed "The Progress of Darkness;" Zion's Herald, and the Wesleyan Journal, copied from the Observer, with apparent approbation. The title of these remarks impressed me painfully, and I was surprised that any Methodist periodical should endorse it; for that denomination has been distinguished, above others, for remarkable manifestations of the power of God, in the preaching of uneducated men.

There is small danger that I should be accused of disparaging education; far better founded would be the charge, that I am too prone to wreathe the iron crown of Reform with the flowers of literature. Nevertheless, I do not believe that religion comes through the intellect, or can be learned in schools. That which the spirit of God teaches me, that I know; and that is *all* I know of spiritual truth. Intellect and education may indeed enable me to perceive in those truths a deeper significance, and to give to them a more enlarged application; but let them come to this work with all reverence—desiring only to be clear, unprejudiced mediums of truth, and claiming none of it as their own; for this would be spiritual theft.

Not by genius and learning are men taught to worship, or even to obey. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Non sine lumine, (nothing without the sun,) was the expressive inscription often found on sundials of old; and it is a motto most appropriate for the human soul. In vain do theological

schools apply to it their horn lanterns, and farthing candles; they cast false shadows and a flickering light.

Among the causes of darkness and decline in the churches, may be ranked an exaggerated estimate of intellect and learning. Young men who have spent a certain amount of time and money in learning Greek and Hebrew, through sectarian spectacles, at Yale or Harvard, Andover or Newton, are called "*fitted* for the ministry." I do not mean to speak disrespectfully, or unkindly, of this class; for I know full well that many of them retain much of genuine life, in spite of the smothering process to which they have subjected their souls. But I do say, that while they are striving to *buy* the Holy Ghost, by years of time and labor, it oftentimes descends, like tongues of flame, upon the humble soul of some obscure and ignorant individual. Let all such speak, as it is *given* them to speak; and if uttered in true humility, their word will go forth with power. That God moves one heart to speak, is sufficient indication that other hearts will be moved to hear.

How was it that the fishermen of Gallilee, stirred whole nations, on which the scholastic Cynic and the graceful Epicurean made so transient an impression? Not, surely, by their learning; but through the mighty power of a living faith. Was it fervor of spirit, or the stores of erudition, which gave Whitefield his remarkable power? Ignorant John Bunyan, telling the history of the soul, in its struggling passage from the finite to the infinite, is known and read of all men, to whom the Bible is known! It is not so with the melodious tones of the courtly Tillotson, or the elaborate correctness of Blair; though to them also has God given a mission.

The learned bishops of England passed away, and left small record on the souls of men; while George Fox, the shoemaker, scarcely able to write his name, left an impress on the religious character of the world never to be effaced; but to shine brighter and purer in the broad light of millenial glory.

In view of these facts, let no jeers be aimed at the resolution of the Free Will Baptists. It utters the voice of individual spiritual freedom; and, as such, it should be respected. Let the Lord send by whom he *will* send; and "he that hath ears to hear, let him hear." The dialect in which truth is spoken may sound quite foreign to one soul, while it is deeply significant to another. Blessed and fortunate indeed is he, who has genius and education combined with a humble and obedient spirit; but far better is ignorant humility than self-relying intellect. I will not scorn to learn of an earnest and true soul, because he speaks in phrase uncouth and ungrammatical. "If my lamp has gone out, better light it at the *kitchen* fire, than walk in darkness."—L. M. C.

A CHRISTIAN FACTORY.

Since the greater part of mankind sustain the relation of employer, or employed, or both, how important it is that, with regard to those relations, proper ideas and practices should prevail. Therefore am I moved to relate the following circumstances, condensing the story from recent English publications:—

In that part of London which is called Vauxhall, there has been, for some years, a large joint-stock manufactory of candles, giving employment to several hundred hands. The establishment is under the immediate control of a manager, Mr. James Wilson, who receives a salary of a thousand pounds sterling per annum, and who exercises the same authority over the persons employed, as though he were the sole proprietor. Until the year 1847, this factory was conducted on the usual principles, the connection between the master and the man being, merely, the buyer and seller of labor. The only fact I know respecting the history of Mr. James Wilson, previous to the year just named, is this—*he had read Stanley's Life of Dr. Arnold.*

A very large portion of the hands in the factory were boys—ignorant boys of the London streets—most of them unable to read and write—most of them barbarians and heathen. Such they *were*, but are not. In the year 1847, a few boys in one of the departments formed the habit voluntarily, of remaining an hour or two in the factory, after working hours, to practice writing on such pieces of paper, and with such worn-out pens, as they could beg from the clerks in the counting room. It is probable they were induced to do this from having observed that the desirable posts in the factory were assigned to the best instructed; and that, in particular, an inability to read and write was an insuperable bar to promotion. At first, the boys used to "hide behind a bench," while they prosecuted their studies; but, encouraged soon by the foreman of their department, and joined by other boys, they were provided with some rough desks, and permitted to clear out a room, in which to hold their voluntary school. This singular movement was observed by Mr. Wilson and his brother, an assistant in the management of the factory, and was turned to account by them with such skill, tact, perseverance, and success, that the circumstance, trifling as it may appear, we believe will, one day, come to be regarded as forming an era in the history of England.

The brothers at first assisted the boys only so far as to offer a few prizes for those who made the greatest proficiency; as they were, above all, desirous of preserving the *voluntary* character of the effort. Afterwards, the chief manager was always present, but took no part in the exercises except to "hear the boys their spell-

ing." In a few months, the number of attenddants had increased to thirty, when the manager caused a room in another part of the factory to be cleared, provided with suitable furniture, and set apart expressly and permanently for the tri-weekly school. This expense, as well as others which I will refer to in a moment, was borne by the manager himself, the directors not even being aware of what he was doing. It was in the winter of 1848 that the boys got into their new room, which was large enough to accommodate a hundred. Their efforts, however, continued to be strictly voluntary, the very prayers with which they opened and closed the school being read by one of their own body. Very soon this room, too, became over-crowded; another apartment was added; these became insufficient: an unoccupied railway arch in the neighborhood was fitted up, and then the progress of the school became still more rapid, until, in 1851, it contained five hundred and twelve pupils, with a prospect of its soon reaching six hundred. This grand result was brought about by no compulsion, by no improper stimulus, by no demoralizing inducements, but was owing solely to the skill and humanity with which Jsmes Wilson and his brother directed the inclination to *self*-improvement, which their distribution of factory honors had originally excited.

But this is not all, nor half, of the Messrs. Wilson's achievements. No man, with Dr. Arnold's life in his heart, could be satisfied with these results, great and wonderful as they were. The moral elevation of factory employees was the *end*, which by the means above hinted at they sought to attain. Hence the desire to keep the movement voluntary; to make the improvement of each individual a result of an inward impulse—an impulse which they strove in a hundred ways to awaken, keep alive, and strengthen. They felt, and justly, that it was asking a great deal of boys and girls to remain two hours every other evening at the factory, after a long day's work, and when the inducements to pleasure were numerous and very tempting. They therefore endeavored, as far as possible, to associate the duties of the school with enjoyment. Several times a year they gave tea-parties in the school-room to all the scholars, which were occasions not only of rare delight, but of improvement also; since all their youthful guests came in their best clothes, and in their best behaviour. Along with their buns and their bread and butter, they took valuable lessons in the beautiful art of being agreeable.

The next step was to teach the boys cricket. James Wilson procured the privilege of using, for this purpose, an adjacent field, and during the four summer months he played cricket with the boys three times a week, employing the other three, as usual in the duties of the school. What admirable self-devotion! At the conclusion of every evening's cricket the glowing players assembled in a corner of the field, removed their caps, and joined with their noble chief in saying a short collect. The fervent tone in which they pronounced the Amen at the conclusion of the prayer, convinced him they derived as much moral advantage from an evening's sport as from an evening's school.

Ere long the *men* in the factory were comprehended in Mr Wilson's schemes. They were invited to use the school-room and the cricket ground on the alternate evenings, and to a great extent, they availed themselves of the privilege. Then a morning school was added, for the benefit of those employed at night-work. By-and-by a chaplain was engaged to take upon himself the principal charge of all the schools, to read prayers, morning and evening, and to officiate on Sundays. A chapel was built, the school-rooms were improved, other features were added to the system, and the factory now presents the spectacle—unique and sublime!—of more than a thousand people working together during the hours of labor for the sustenance of their bodies, and striving together, during the period of recreation, for the nourishment of their souls; and in both under the command and guidance of the same individual. Every year the whole band, about one thousand two hundred in number, have "a day of it" in the country. A special train whirls them, in an hour or two, many miles beyond the smoke and noise of London, into the strange quiet and profound beauty of rural England. They play at cricket and ramble around till the middle of the day, when they repair to the parish church, and chant part of the service. After a day of enjoyment, such as we cannot so much as imagine, they return to town. One of these happy days they were invited by the Bishop of Winchester to spend at Farnham Castle, a beautiful residence a few miles from the city. The Bishop and his family mingled frequently with the merry candlemakers, who, in their turn, freely ranged over park, garden, and palace, enjoying everything, injuring nothing.

The effects of this mode of treatment are of two kinds. It affects the candlemakers, and it affects the candles. The former it transforms into kindly, intelligent, trustworthy men, happy at home, peaceful abroad, efficient at work. They are rendered safe citizens, friends of order, promoters of whatever is good. The candles, moreover, on this system, are rendered, indisputably, the best in the market; the fingers which make them are more dexterous when guided by an intelligent mind; and *thoughtful* boys can be trusted with tasks which are usually assigned to men. In every way the system works well. So satisfied of this are the directors, that they have undertaken, unsolicited, the whole expense

of the school and the chapel, and have, (though in vain,) pressed Mr. Wilson to allow them to re-imburse all he has expended from the beginning of his enterprise. The Vauxhall factory schools are now the theme of general admiration in England. They will be imitated—they must be imitated: for no one can read Mr. Wilson's modest and graphic history of them without feelings of rapturous admiration—without desires, the most vehement, to "go and do likewise."—*Home Journal.*

A WORD FOR THE YOUNG.

I believe it is good for young men to make a point of devoting a small portion, at least, of every day, to read a little in the Bible, and endeavor after a little calm and quiet. Something may be presented to their minds, in these short seasons of inward calm, which may a little nourish and cherish the divine life in the soul, and make room for the love of God to prevail; and so as this love is cherished and found to grow, the love of the world, and earnest desires after it, will lessen, and the soul be prepared to take its chief delight in something spiritual and heavenly. WM. GROVES.

6th mo. 13, 1799.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 10, 1853.

The Life of George Fox, with Dissertations on his Views concerning the Doctrines, Testimonies and Discipline of the Christian Church. By SAMUEL M. JANNEY.

It gives us pleasure to announce that this volume is ready for the press, and, in a few days, a prospectus will be issued, when Friends will have an opportunity to subscribe for it.

The success which has attended "Janney's Life of Penn," is an earnest that the Life of "George Fox" will not disappoint public expectation.

The following extract is from the preface of the forthcoming work.

"Although the journal and other works of George Fox have furnished a large proportion of the matter contained in this volume, I have, by diligent research, been enabled to enrich my narrative with facts and anecdotes from many other writings of the early Friends, some of which are now exceedingly rare.

"My design has been to relate the most important and interesting incidents of his life; to interweave with my narrative the biography of his wife, Margaret Fox; to introduce sketches of his most prominent coadjutors; to give a succinct history of the Society of Friends during that period; to connect it with the general history of the times; and to furnish an instructive work that may gain the attention of readers generally. How far this design has been accomplished the public can best determine.

"In the dissertations at the close of the volume, great pains have been taken to give a clear and impartial statement of the views of George Fox, concerning the important subjects embraced in them, and, in relation to controverted points, copious selections from his works are introduced, to enable the reader to judge for himself."

In our last number were inserted some "Ancient Minutes," kindly furnished us by our New York correspondent.

These show the simplicity of other days, and the desire of our early Friends to throw a hedge about their members that would preserve them from the baneful influence of fashion, even in the cut, make and color of their garments. Although by many, this is considered of small importance, and as emanating from contracted views, we are disposed to believe that a degree of the same care might be useful in the present generation. Should not the emblems of our profession, *simplicity* and *moderation*, be still apparent as among the evidences that we regard the Apostolic injunction, "be ye not conformed to this world, but transformed by the renewing of your mind, that ye may prove what is that good and perfect will of God"? For in knowing and *doing* this will *our whole duty* consists—it was for this noble purpose that we were given a place in His creation, that we, through obedience to the divine law, might glorify our Father which is in heaven. In no other way can the spirit obtain the nutriment which is essential to its growth and enlargement in the knowledge of divine things, whereby it is elevated above the ephemeral pleasures of earth, and is found laying up that treasure which neither "moth nor rust" can effect. Whatever leads the mind from this exalted position, is to be regarded as pernicious and hurtful. We would therefore affectionately and seriously query with our young friends especially, whether an indulgence in the adornment of their persons has not this effect—whether in this is not found that "pride of life" which "is not of the Father, but is of the world"? Then while we would encourage attention to "the *weightier* matters of the law, Justice Mercy and Truth," we feel to respond to the Scripture language, "these ought ye to have done, an not to leave the other undone."

We would call the attention of Friends to the advertisement in our columns for a female teacher to go within the Southern Quarter, one having

been obtained; another is wanted for the same neighborhood. We hope some one qualified for the service, may at an early date be found willing to undertake the interesting charge.

LETTER FROM R. MASON.—NO. XI.

Well, precious one, here I am, about to hold a little converse with thee, through the nib of my pen, though I am only waiting a more settled state of the weather, &c., to make my appearance in the great city, where I anticipate pleasant social meetings and greetings, with many loved ones; but on other accounts, it is no small trial to me to leave the quietude of A—le, where the verdure of spring is already beginning to put forth, and change the russet lawn into a lively green. The birds, too, are warbling cheering notes, and soon will the spade be busy in the garden, where, for innocent pastime, I love to deposit the seed and watch its progress, cull the weeds, and when needful water the plants. In this, I often find, not only moral, but religious instruction. I have passed along through time, since we last saw each other, pretty much as in days previous; sometimes as to spirituals, destitute, poor and naked, with no ability to enter the field of labor, to gain a pittance for the sustenance of the soul. My plan of safety has been to patiently wait and quietly hope. But each day has brought with it abundant proof, that the Lord is good, worthy to be magnified in all his dispensations to me, and instead of desponding that I do not more frequently sit at his table, and enjoy the sunshine of his presence, I feel that it is of his mercies I sometimes share in the crumbs that fall from his table. The query often arises, how fares it with my beloved S. I was glad the Master sent thee and dear J. to look after the flock beyond the mountains. I doubt not that it was precious to many there to be thus cared for by Him, who putteth forth, and goeth before his own work.

I sometimes feel discouraged when I look at the unsettled state many are in, in both departments of Friends' Society; again I banish these thoughts, by a view that the Lord God omnipotent reigneth, and works his own cause, by ways and means hidden from mortal sight.

It is pleasant to meet with one accord in one place, not only bodily but mentally, and there to offer the tribute of grateful hearts, to the bountiful Bestower of all blessings; but our beautiful form of thus assembling, may, through unwatchfulness, worldly-mindedness, &c., become offensive in his sight, and as every false earth, and false heaven also, is to be broken up, He who sees from the beginning to the end, employs the most effectual means therefor, and though Israel may be sifted as wheat is sifted in a sieve, yet how consoling to the mind steadfast to its God, is the assurance that not one grain of wheat shall fall to the ground; all that bears his stamp, in whatever guise, garb or tabernacle found, will remain unhurt amid the fire and the storm.

I have not had a replenishing from the living Fountain to hand forth to thee at this time, but such as I have give I thee in sisterly affection. Thou wast brought before me as I took my seat in my little chamber, with that nearness of feeling which is precious to witness, and I thought, under its impress, I should be preserved from handing anything calculated to scatter heaven-born impressions. Hold on thy way, dear one. Summer and winter, day and night, seed time and harvest, must continue to alternate in the spiritual as in the external world, why then should we be cast down? Nothing new has been our experience.

Farewell, saith thy elder sister, R. M.

DEBORAH DARBY.

London, 6th mo. 3d, 1797.

My beloved friends, S. and H. F. :—

I am unwilling to miss the present opportunity of acknowleding the receipt of an acceptable letter from our dear S. and M. F.

My dear companion and myself have been from home about three weeks, two of which have been spent in this city, attending the Yearly Meeting, which has been large and solid, and in it we have been strengthened by the company of all our American brethren and sisters except Samuel Emlen and Sarah Talbot. The former did not get back from Dublin until too late to reach here, and the latter went from the Half Year Meeting back to Clonmell. Phebe Speakman has been with us, and exercised her precious gift largely at times, and proves herself to be well instructed in the mysteries of the Kingdom. Though feeble in body, she does not appear more so than in her own country. She talks of moving towards Scotland in the course of this summer.

David Sands, Wm. Savery and George Dillwyn all appear finely in health, and have given in a very instructive account, both to the men's and women's meetings, of their journey upon the continent. William talks of going to the islands of Guernsey and Jersey pretty soon. He is finely strengthened in the work whereunto he is called.

Our beloved Thomas Scattergood has spent much of his time in this city, where he is endeared to his friends. At present he seems enclosed as to future movements. Many of his friends in the country would be thankful to share his company and labors. Please inform his dear wife of his welfare, with our dear love to her and the family. Dear Sarah Harrison is finely—talks a little of returning with her son, but it seems doubtful. I hope she will be enabled to wait for a full release after having labored faithfully in this land. Our dear love attends her kind husband—also Sarah Savery and all the connections of those now with us, with any of

our dear friends to whom such a salutation may prove acceptable.

We suppose our friends J. W. and Martha Routh will be detained some time longer on your side the water. Should you see them after this reaches you, please to convey our sisterly remembrance, and tell them their relatives are generally well. J. W.'s wife is in town; came with some expectation of meeting him, but has borne the disappointment in an exemplary manner.

My beloved companion and myself are about moving toward Scotland, and from there, should the way be open for it, to Ireland. The present state of things there makes the prospect very formidable.

Please direct your next either to James Abel, Cork, or Joseph Williams, Dublin.

I am, with dear love to you and all your connexions, your sincere friend,

DEBORAH DARBY.

PROGRESS OF THE ELECTRIC TELGERAPH.

So rapid has been the extension of electro-telegraphic communication throughout the world, that we might almost fancy the subtile agent had something to do with its own propagation. Gunpowder took a century or two to make the tour of Europe and prove its superiority to bows and arrows; and steam-engines panted and puffed for many a year before the world thought it worth while to turn them to account. How different the progress of the electric telegraph! It was in 1837 that Wheatstone took out his first patent, and its first application in this country was made on the short railway from London to Blackwall.

Now, as appears by the Electric Telegraph Company's Report, we have nearly 6000 miles of telegraph, comprising more than 21,000 miles of wire—almost enough to stretch round the globe; and for the dispatch-service, there are 150 stations besides those in London. From the central office behind the Bank of England, communications are established with all parts of the kingdom, along the lines of railway, and messages may be sent at any hour of the day or night. The railway business alone keeps the telegraph clerks pretty actively employed; and when to this are added the messages from government and the general public, some idea may be formed of the amount of work to be done. During the elections of 1852, the state of the poll at every hour was transmitted to head-quarters. More than 10,000 such messages were sent in that short but eventful period. Sporting gentlemen all over the kingdom are now informed of the result of a race soon after the winning-horse has come to the post. The state of the wheather is flashed to London every day from numerous localities for publication in a morning paper; and whenever desirable, the information can be obtained from twenty of the furthest off stations in the country within half an hour. A fashionable dame at the West End having set her heart on a villa in the sunny environs of Florence, her lord hired it for her by a telegraphic message. On the top of the office in the Strand, a time-ball indicates one o'clock to the whole neighbourhood simultaneously with the ball on the observatory at Greenwich, and a clock erected on a pillar in the street opposite tells Greenwich time by the same apparatus. It is under considertion to establish a similar contrivance at different parts of the coast, so as to enable the masters of vessels to get the true time while on their way to port; and in foggy weather, the electric spark is to fire a cannon precisely at one o'clock, instead of dropping a ball. Soon we shall have to report, that the difference of longitude between the observatories of Greenwich and Paris has been determined by telegraph. The difference as at present known is nine minutes, twenty seconds and a half: should it be confirmed, it will say something for the accuracy of past observations.

The prospect of profit appears so good, that the United Kingdom Electric Telegraph Company are going to work in earnest. Their wires will be laid underground in pipes, following generally the turnpike-roads; and they propose to lease the exclusive use of a wire to any one desiring it. Seeing that one house alone, in London, pays £1000. a year for telegraphic messages, there is good reason to believe that a wire may be rented with benefit to both parties. The company have engaged the services of Mr. Wheatstone, and intend to send shilling messages, and have thus possessed themselves of two elements of success—ability and cheapness. Already an underground telegraph is laid on the old turnpike-road from London to Dover, and it is by this that those brief but important paragraphs of news from the continent which appear in the morning papers are transmitted. Not only are the railway stations of the metropolis connected with each other by underground wires, but the Post-office, Admiralty, and other government offices, the chief station of police, the Houses of Parliament, and some of the leading clubs, are also interwired. The authorities can now send orders, quick as thought, to detain a mail-packet, to despatch a frigate from any of the outports, or expedite equipments at the dockyards. Gentlemen sitting at dinner in the Reform Club in Pall Mall, have instantaneous notice every quarter of an hour of what is going on in 'the House,' so as to enable them to know whether they may take another glass of wine before 'going down,' or not.

Most of this progress has been accomplished since 1850, as also the laying down of the undersea communications. It was in August, 1850, that the possibility of sending a message through the Straits of Dover was demonstrated, as though to stimulate ingenuity, for the wire was broken

by an unfortunate accident, and the work delayed for many months. The experiment was repeated towards the close of 1851 with entire success, which has not been once interrupted. Future historians will perhaps be struck by the fact, that the first news sent by the wire was of the famous *coup d'etat* of the 2d December. If it was then remarked that England had lost her insular position, what shall be said now, when we have a second wire running to Middlekirk, near Ostend, and a third from Orfordness to Scheveningen on the Duch coast, 119 miles in length? The latter wire was worthily inaugurated on the 14th June last, by the flashing across of the king of Holland's opening speech to his Chambers. Then there are two wires across the Irish Channel; and a third is talked of, to run from the Mull of Cantyre to Fairhead. Ireland, too, is less insulated than before. By means of these undersea wires, we can now communicate with most parts of the continent. The Dutch line gives us the shortest route to Copenhagen; and now that wires are sunk across the Great and Little Belts, we can hold telegraphic talk with the Danish capital. Through the Belgian wire, we reach Prussia, thence to Cracow and Warsaw, and on to St. Petersburg; or we may diverge the course of the message to Vienna, and have it forwarded to Trieste, 325 miles further, where it will overtake the Indian Mail. The czar is stretching wires from St. Petersburg to Moscow, and to his ports on the Baltic and Black Seas; and before long, when he wants to quarrel with the sultan, he will be able to do so with less delay than at present. The Turk, on his part, is thinking he would like to have a telegraph; and should he realise his wishes, Muscovite and Moslem may intercommunicate with equal celerity. Perth on the Tay may now, if she will, hold a 'crack' with Pesth on the Danube; and Manchester ask Marseille for the earliest quotations of Egyptian cotton.

At first, most of the German wires were laid underground, but in many places those stretched on posts have been substituted, as more generally serviceable. They are no longer confined to the railways, but are carried by such routes as are most suitable; and soon the miles of telegraph will out number those of railways. Austria has about 4000 miles of telegraph, and the other parts of Germany about as many. The wires are penetrating the valleys of Switzerland, and creeping up the slopes of the Alps: Spain has found out their use, but to a very limited extent: Italy has a few score miles; and in Piedmont, Mons. Borelli, the engineer, has done wonders with them. While waiting the completion of the railway between Turin and Genoa, it was thought desirable to connect the two cities by telegraph; and to effect this, the wires are carried over precipitous steeps, stretched across valleys nearly a mile in width, and buried in some places, where no other mode was possible. The way in which the difficulties of the ground are overcome is said to excel anything similar in Europe.

The Italian wires are to be connected with Corsica and Sardinia by lines sunk in the dividing channels; and from the southernmost cape of Sardinia they will be carried to Africa, striking the mainland a few miles west of Tunis, from which point it will not be difficult to reach Algeria, Egypt, and ultimately India. One stage, from the Nile to the Red Sea, will ere long be complete; and in India itself preparations are being made for the construction of 3000 miles of telegraph.

The establishment of the electric telegraph in France has been slower than in other countries; but there are now lines which radiate from Paris to Bordeaux, Marseille, Lyn, Toulouse, Havre, Dieppe, Calais, and Strasbourg; and by the close of the present year, the chief towns of each department will be connected with the Ministry of the Interior; the government is master of all the lines; by way of Strasbourg they now reach Germany independently of Belgium; and in that city the French office and the Baden offices are side by side. Besides their own private dispatches, no secret messages are sent, except certain diplomatic matters, and the news brought by the Indian mail to Marseille. The latter is at once flashed onwards to London. Paris time is adopted on the lines all over France.

The vast extent of the United States has caused a greater extension of the telegraph than in any other country: it is now but little short of 30,000 miles, including Canada. There are two direct lines from Philadelphia to New Orleans. Projects are talked of, one of them sanctioned by Congress, for lines from Natchez, on the Mississippi, to San Francisco, a distance of 3000 miles; and from Vera Cruz to Acapulco, and from Missouri to Oregon, with a post of cavalry at every twenty miles to guard the wires, and ride with dispatches. Another is to annex Cuba by means of a wire sunk across the channel which separates that island from Florida: it will need to be strong to resist the action of the Gulf-sream, which there flows with great rapidity. In New York and Boston all the fire-stations are connected by telegraph, and alarms are made known with a promptitude that averts much mischief. Private telegraphs, too, are greatly used in the large trading towns.

Much has been said by projectors about an under-sea telegraph to America; but it is a question whether in such a distance the currents generated in the wire by natural causes would not prove fatal to the transmission of an impulse from one extremity to the other. Some physicists believe that the experiment would not succeed from Galway to Newfoundland, which is not more than half the breadth of the Atlantic; and they state the practicable route to be by crossing

Behring's Strait; or to run a wire from the Shetlands to the Faroes and Iceland, thence to Greenland, and on to Labrador and Nova Scotia. This task, however, remains for future enterprise, and will some day form an important chapter in the history of the electric telegraph.—*Chambers.*

BENJAMEN BATES, ON THE DEATH OF HIS WIFE.

Yes, thou art gone, those rapid years,
Renew their race no more,
And mingled joys, and softened cares,
And plighted love are o'er.

Farewell; but round this bleeding heart
Dear thoughts of thee shall twine,
And never from my breast shall part
The virtues that were thine.

These mingling with the streams of life,
Thy nameless merits blend,
My dear companion, tender wife,
Sweet comforter and friend.

And O, can love surpassing sense,
That soothed a life of pain,
Borne by a sainted spirit hence,
Revisit earth again?

Did'st thou? or was it but the flight
Of fancy's roving wild,
Come like an angel clothed in light,
'Twas Tacy, and she smiled.

Yes, in the silent hours of rest,
When care forgets to weep;
When wearied nature sinks oppressed
To short and troubled sleep,—

I've seen thee fair as evening star,
Sweet as an angel's love,
Restored to health, returned from far,
Or leaning from above.

But not alone to raptured thought
In visions thus divine,
Oft, in my waking hours unsought,
Thy spirit visits mine.

For though this earth has lost its charms,
Though sad is every scene,
And all, like these deserted arms,
Is void where thou hast been;

Still, still this heart with anguish torn,
Has found a lone retreat,
A place where parted friends return,
And kindred spirits meet.

The love that in thy bosom dwelt,
O'er death extends its reign,
The sweet communion we have felt
My spirit feels again.

And yet can I lament that thou
Art suffering here no more,
That songs immortal cheer thee now,
That all thy woes are o'er?

Would I replace the galling bonds
Of mortal care and pain?
Or call thee from the blest abodes
To toil on earth again?

No, be the sore privation mine,
Thy race on earth is run.
Few of its joys were ever thine
And of its glory, none.

One holy aim, one brighter prize,
Engaged thy fervent care,
To form thy spirit for the skies,
To lead thy children there.

To turn my cares to things above,
To teach me how to part;
To guard the pledges of thy love,
And with a mother's heart.

The paths of death with glory shine,
Where saints the call obey,
A light from Heaven, an arm divine,
Are round them on the way.

I saw, I felt celestial aid,
Attend the parting breath;
My soul was with thee through the shades
And at the gates of death.

Sweet was the close, though all around
In silent anguish hung,
Calm was thy spirit, love the sound
That trembled on thy tongue.

Rest, happy soul, thy rest has come,
'Tis for myself I mourn,
And for these precious babes, to whom
Thou never canst return.

Rest, and may we that bliss attain,
Where thou art gone before,
And heaven shall join our souls again
For death to part no more.

TWILIGHT.

I love thee, Twilight! as thy shadows roll,
The calm of evening steals upon my soul,
Sublimely tender, solemnly serene,
Still as the hour, enchanting as the scene.

I love thee, Twilight! for thy gleams impart
Their dear, their dying influence to my heart,
When o'er the harp of thought, thy passing wind
Awakens all the music of the mind.

And joy and sorrow, as the spirit burns,
And hope and memory sweep the chord by turns,
While contemplation on seraphic wings
Mounts with the flame of sacrifice and sings.

Twilight! I love thee! let thy glooms increase
Till every feeling, every pulse is peace,
Slow from the sky, the light of day declines
Clearer within the dawn of glory shines.
Revealing, in the hour of nature's rest,
A world of wonders in the Poet's breast.

Montgomery.

For Friends' Intelligencer.

A two dollar "*Relief*" note of the Middletown Bank, recently came into my possession in the way of business, bearing the following superscription, written in a very tremulous hand.

"*The last of* $5000—*all the money I possess. Avoid Rum—touch not, taste not.*"

Truly, turn where we may, a lesson may be learned; what a field for instructive contemplation does the above short sentence open for us.

J. M. E.

The best thoughts are ever swiftest winged, the duller lag behind.

From Household Words.

CHLOROFORM.

The recent occurrence of a case of sudden death after the administration of chloroform in a London hospital, reminds us that we are now fairly entitled by the lapse of time to pass a very distinct judgment on the value of this drug as an anæsthetic agent. The case to which we have just referred was the first fatal issue within the practice of the Hospital in which it occurred, although chloroform had been administered in the establishment to sixteen hundred patients.

Under an indiscriminate use of ether, several deaths followed: not many months had elapsed before there were nine cases on record of death from the effects of ether, so applied by the surgeon, without reckoning two or three accidents. A reaction began to set in; some gave up the use of the new agent; others attempted to discover other substances that should be as efficient and less dangerous. Many substances were found to be more or less available (all containing carbon), but none were capable of superseding ether until Dr. Simpson of Edinburgh, in November, 1847, published the merits of chloroform to the profession. Experiments had been made with that substance by M. Flourens, the French physiologist, upon animals, in the preceding March; but Professor Simpson stands alone as the establisher of chloroform in the position which it now occupies in the medical profession. It may be read rapidly, because Dr. Simpson taught that it should be applied upon a handkerchief without the use of any apparatus, and his invention was, therefore, spared the heavy clog which had been attached to the use of ether by the instrument-makers. Ether as little required machiniery of brass and glass as chloroform; but people fancied that it did. Chloroform was, therefore, at once highly recommended by the ease with which it was to be administered.

The death of Hannah Greener at Newcastle, who had been in great fear of chloroform, and died in two minutes after its use, first impressed people with the idea that even chloroform was not to be respired without great precaution. Accidents were however few, and instances of striking benefit almost innumerable: the use of chloroform spread therefore over Europe, and in the five and a half years that have elapsed since its introduction, the whole number of cases in which it has produced death does not amount to more than fifty, while the number of cases in which life has been saved, by sparing to the system of a sick person the shock often attendant upon a painful operation, are to be numbered certainly by thousands.

This we are now able to prove by tables furnished during the last five years from private and hospital experience. A few figures, however, will suffice. The deaths after great amputations of the ordinary kind (not painless), calculated for the half-century, were found in the tables collected by Mr. Phillips, relating to hospital and private practice, to be thirty-five per cent. In Dr. Simpson's estimate, calculated from hospitals alone, they were twenty-nine per cent. The per centage, computed from all cases in which an anæsthetic agent had been used, was found to be reduced to twenty-three. After amputations of the thigh, the deaths used to be in Paris, according to Malgaigne, sixty-nine in a hundred, the Edinburgh Infirmary, according to Peacock, forty-nine per cent.; in all practice, according to the general tables of Phillips, forty-four in a hundred; at Glasgow, according to Laurie, thirty-six; in all English and Scottish hospitals, according to Simpson, thirty-eight; while, by the use of painless operations, the per centage of mortality has been reduced to twenty-five.

A few deaths directly occasioned by the use of chloroform or ether are, therefore, no more to be adduced as arguments against the employment of those agents, than a few—or a great many—deaths by railway are arguments for the complete abolition of the railway system. Chloroform and railways are both blessings to humanity; but it is requisite that they should both be managed carefully. It is a fact very much to the credit of the medical profession that instances of accident by chloroform are so much rarer than railway accidents.

When we before discussed this subject, we mentioned those cases in which especially chloroform or ether should not be employed; but, we repeat—as it is a kind of information which it is advantageous for the chloroform-inhaling public to bear well in mind—that the use of such agents is rarely safe in the case of persons suffering under disease of the brain or spinal marrow; of the heart or lungs, having an intermittent pulse; or when they are in a weak and pallid bodily condition. Experience also shows that fatal results have often followed the administration of chloroform to persons who had exhibited a decisive and unaccountable dread of it. This is a curious fact which we may account for as we please, either by some theory of instinct, or by some superstition of the forecast shadow of approaching fate.

THE PIN AND THE NEEDLE—A FABLE.

Lemuel Smith, the acute and philosophical editor of the *Madison Record*, tells the following fable, which is as good as anything we have seen out of Æsop. A pin and a needle, says the American Fontaine, being neighbors in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do:

"I should like to know," said the pin, "what you are good for, and how you expect to get

through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?" "What is the use of an eye," said the pin, "if there is always something in it?" "I am more active and can go through more work than you can," said the needle. "Yes, but you will not live long." "Why not?" "Because you have always a stitch in your side," said the pin. "You are a poor, crooked creature, said the needle. "And you are so proud that you can't bend without breaking your back." "I'll pull your head off, if you insult me again." "I'll put your eye out if you touch me; remember your life hangs by a single thread," said the pin. While they were thus conversing, a little girl entered, and undertaking to sew, she soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle. "Well, here we are," said the needle. "We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses." "A pity we had not come to them sooner," said the needle. "How much we resemble human beings, who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."

SCHOOLS.

The Girls' department of Friends' Central School was opened on Fifth day 1st instant. Application for admission may be made to Lydia Gillingham, Principal of the School, or to the Visiting Committee.

No suitable teacher having offered, the Boys' department is discontinued for the present.

A school for small boys is taught in the same building by Beulah Carroll, to whom application for admission may be made.

The schools adjoining Cherry Street and Green Street meeting houses, for children of both sexes, under the care of Friends, are continued as heretofore.

Temper.—The government of our own temper among our children is essential; for, if we speak to a child in a fretful manner, we generally find that his answer partakes of the like character. Our own irritability often excites a similar disposition in the little ones around us.

GENERAL INTELLIGENCE.

FOREIGN.

By the steamship Europa at Halifax 29th ult., and the mail steamship Atlantic at New York Sept. 2d, intelligence to the 20th and 24th ult. respectively, has been received.

Parliament was prorogued on the 10th. The Queen's Speech was congratulatory. It makes no mention of the United States.

She says there is good reason to hope that an honorable arrangement of the Eastern question will be speedily accomplished.

Lord Palmerston stated in the House of Commons that he was confident the Czar would evacuate the Principalities without any unnecessary delay.

The Eastern question otherwise presents nothing new. It appears to be no further from nor any nearer to an adjustment.

A terrible accident occurred at the Crystal Palace erecting at Sydenham. A scaffolding upon which were a large number of workmen fell to the ground, killing 11 and wounding 20 others.

A number of houses had been destroyed by fire at Dover involving a loss of £50,000. The intense heat caused a portion of the cliff to fall during the fire, killing several firemen.

A rumor circulated in London on Friday evening, (19th,) that new complications had sprung up, and that Parliament would not be prorogued till they assumed a more favorable aspect. The story was, however destitute of foundation.

A despatch from Jassy of the 3d says: A divan was convoked, and solicited the Hospodars to remain, the Czar having given them permission either to proceed to Constantinople, or remain at home unmolested.

The correspondence between the Porte and the Hospodars, ordering the latter to retire, is published, but contains nothing additional to that already known.

The correspondence says that Reschid Pasha had informed Austria that any occupation of Servia by Austrian troops would be regarded as a declaration of war. Meantime the Turk undertakes to preserve order in the province, and has sent a Commissioner there.

The long promised debates on Turkish affairs had taken place in Parliament, and were generally regarded as satisfactory. The English funds opened next day with a further depression although they afterwards revived from other causes.

Lord John Russel stated in reply to Lord Dudley Stuart, that the negociations with the United States, regarding the Mosquito territory, were still pending, but he hoped they would be brought to a satisfactory termination before next session.

The Emperor and Empress have left Paris for Dieppe, where it is stated they will remain a fortnight.

Letters from Toulon state that 500,000 rations are preparing at the Arsenal of that place for the fleet in Besika Bay; the steam corvette Infernal, at Brest is being armed for war.

The Select Committee had published their report on the slave trade treaty. It is a very long and important document. Its substance is, that Britain possessed, in 1850, 24 treaties with civilized powers to suppress the trade; of these ten give Britain a right of search and mixed courts; twelve give the right of search and national tribunals; and two—the United States and France—refuse the right of search, but agree to maintain a squadron off the African coast. Britain has also 42 treaties with African chiefs and princes. Since the above date she had terminated two more with civilized governments, and 23 with Africans, making an aggregate of 89 treaties to suppress the trade. The Committee re-

port that the trade would soon be extinguished if the Cuban market was closed, and think the present time favorable for the joint efforts of Britain, France and the United States, to stop it on the Cuban coast. The report does not say what is to be done, but adds, from the abuse of the American flag trading to Havana, a more cordial co-operation on the part of the United States would materially assist the efforts to abolish the trade in that quarter.

Austria has addressed a memorandum to all the European Governments showing that the recent affair at Smyrna is America's first step towards the realization of the Monroe doctrine.

A telegraphic dispatch from Trieste of the 13th announces a considerable decline in the price of grain in that market.

DOMESTIC.

THE INDIANA SLAVE CASE.—The slave case at Indiannapolis, which has produced considerable excitement there, was concluded on Saturday, by an order from the U. S. Commissioner to release John Freeman from jail, where he had been confined since the 21st June last as a fugitive slave. The State Sentinel says: "The claimant, P. Ellington, of Missouri, after an examination of the testimony adduced by Freeman's counsel, was convinced that he claimed 'the wrong man,' and through his counsel J. A. Liston, withdrew the claim." A civil suit, damages $10,000, has been commenced against the claimant.

Freeman was arrested about two months ago and has been in prison ever since, bail being refused by his claimant. He has been a resident of Indianapolis, for several years, and is said to possess considerable property.

NEW ORLEANS, Sept. 4.—The number of interments reported for the twenty-four hours ending this morning, is 119, of which 96 were by fever. It is estimated that there are only about 7000 unacclimated persons remaining in the city.

AUGUST was more prolific of meteors than usual, three particularly remarkable being noticed on the night of the 13th, which, it will be remembered, was one of the nights on which, in several successive Augusts, some years since, occurred the wonderful meteoric display which excited such general attention. More water fell during that month than in any other since 1843—no August on our record was marked by so high a temperature as the last; and Mr. Meriam, the distingnished meteorologist of Brooklyn, has stated that a thermometrical record covering 50 years, shows no weather in August that will compare in intensity and long continuance with that experienced the last month. To finish out the pecularities of last month, a severe frost was experienced in Michigan on the 28th ult.

ICE AND FROST IN AUGUST.—This city and vicinity, (says the Detroit Advertiser of the 20th of August,) was visited yesterday morning with a severe frost, the first time that such an occurrence has happened in this vicinity during the month of August for a number of years. Pumpkins, squashes, cucumbers, melons, and sweet potatoes, are completely cut off, and look as black as if a fire had swept over them. In one instance, on the farm of Mr. Williams, we are told that ice was formed in a pail of water placed outside of the house after daylight yesterday morning.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks. The course of instruction will embrace the usual branches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

26—tf.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
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Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853-6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

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The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Summer term will commence the 16th of 5th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.

N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.

1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, NINTH MONTH 17, 1853. No. 26.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 386.]

In the forepart of the year 1841, she visited the Quarterly Meetings of Philadelphia, Burlington, Haddonfield and Salem, with most of the meetings belonging to the three latter, near the close of which she was attacked with inflammation of the lungs, and with great difficulty reached Philadelphia, where she was ill several weeks, before she was able to return home. In allusion to this visit, she makes this memorandum, "I have cause to adore the goodness of my heavenly Father, in preparing the way and enabling me to walk in it to my peace and satisfaction."

On the 25th of 8th month, 1841, a second daughter was added to their family. In the 11th month, 1842, she left home with the approbation of her friends to visit Bucks Quarter and the meetings belonging thereto, and some meetings within the limits of Philadelphia Quarter, of which service she has left the following brief notice.

11*th mo.* 16*th*, 1842.—Attended Cherry Street Monthly Meeting, which was long. I had to express considerable on the due exercise of love and charity.

17*th*.—Went to Green Street meeting, where the same exercise was felt. In both there was experienced a lively concern for the promotion of truth.

18*th*.—Had a satisfactory evening meeting at Frankford. Next morning, through unwatchfulness, I entered into argument in which we were evidently too tenacious of our peculiar views. The consequence was great poverty and discouragement.

20*th*.—At Byberry meeting in the morning, and at Bristol in the afternoon—both good meetings.

22*d*.—An appointed meeting at Fallsington, mostly those of our own society, to whom the call was extended to center to the principle, of which we are making profession.

24*th*.—Bucks Quarterly meeting, in which I felt bound to labor for the increase of love and harmony.

25*th*.—An appointed meeting at Middletown.

26*th*.—At Newtown. The meeting was large and the great Head of the church was felt to be near, favoring with strength to fulfil all that was required.

29*th*.—At Kingswood meeting, where there were but few friends, but a number of other people, who were very attentive.

30*th*.—At Buckingham meeting.

31*st*.—At Solebury meeting.

12*th mo.* 1*st*.—Attended Plumstead and Doylestown meetings. These were the last in Bucks Quarter.

4*th*.—Turned our faces homeward, with the acknowledgement that the Lord had dealt bountifully with me.

6*th*.—Reached my own dear home; found all comfortable and well.

Shortly after my return from Bucks county, in the winter of 1842 and '43, our family was visited with sickness. I was confined closely to the house for three months, with a heavy cold and inflammation on the lungs. Our little Mary was badly scalded, and my dear Thomas also suffering from a heavy cold, which threatened serious results. A short time previously we had bought a farm in Schuylkill township, Chester county, and the time being near for us to leave our comfortable home at Lampeter, (which we had sold,) it was truly a season of close exercise. My husband, though very poorly, was constantly engaged preparing for our move, which we accomplished in the 4th month of 1843. My feelings, both then and since, are not easily described; sore were the conflicts of my deeply distressed mind, for instead of my beloved Thomas improving in health, as we anticipated, he continued to decline, though we still had hopes of his recovery, until the 7th month, when I became entirely discouraged.

Having just moved and many things requiring attention, my T. was much disturbed at the necessary neglect in his business on the farm, but still entertained the prospect of recovery. In the 8th month he ruptured a blood vessel, which

greatly increased our distress and threatened his speedy dissolution. We both had to feel we lacked resignation.

In a season of deep distress, when sitting by him, I raised my feeble petition that his life might be lengthened out a little longer, for I felt that I could not give him up.

He seemed apprehensive that his time was short, and desired me to pour out to him all my feelings and wishes, and if I had any thing for him not to withhold it. I acknowledged my want of resignation to my present allotment, and the consequent poverty of spirit which disabled me from offering any comfort to him, but I endeavored to open the way for him to express any wish he might have concerning me and the children. He signified we were similarly situated, that he had not been able to give us up, but he believed he *must* shortly do so. He then expressed a desire that my home should continue to be in the country, *if possible*, and that I should never part with our dear children so long as I could keep them with me, but endeavor to bring them up in simplicity, and to business. After this, he revived so as to walk and ride a short distance. On one occasion, on my remarking that I was tried with continual remembrances of my many short-comings in my domestic movements and some instances of impatience toward him—after a pause, he said, no doubt he had also sometimes erred in that way, but it was only when the world gained the ascendancy; that when our minds were kept in humility and love to our heavenly Father, all then was peace and happiness in our union with each other. After the 9th month he rapidly declined, though still able to move about the house, and give directions respecting the work on the farm, until in the 11th month, when he said he was willing to give it all up; he *had* enjoyed the beauties of nature, but now he had lost his interest in every thing of that kind, but had not yet been able to resign me and the children, remembering how unable I was to struggle for a living. The exercise of his mind still increased; he said he felt so poor that he was not able to cry Abba, Father. At one time I remarked to him that I had faith in the goodness and mercy of our heavenly Father, and did not believe He had cast him off at such a time as that, when most of his life he had been desirous to serve him in the simplicity, but believed his present exercises must be for his further refinement and the trial of my faith. He remarked he felt no condemnation, only in not having faithfully upheld some testimonies that had been committed to his care, but that there was a continued withdrawal of that light, which was so precious, further saying, he knew he had a just God to deal with and must submit to his dispensations. About two weeks before his departure, he drew me to him with great emotion, and said he had been partaking of heavenly enjoyment, and love to all filled his heart. Tears of joy flowed freely, but he did not express much. In a few hours the blessed opening all closed, and he was left as before, in a state of apparent desertion. A few days after this, he desired I would read the last exercises of the blessed Master, saying the contemplation of it was all the consolation he had. When I read where it is said "he should drink no more of the wine, until he drank it new in his Father's kingdom," my Thomas remarked, "I believe we have no account that the blessed Jesus was at any time after that in the enjoyment of what might be compared to the *wine*, but that darkness covered the earth, and in his agony he cried, 'my God, my God, why hast thou forsaken me,' and why should *I*, who am so imperfect, expect to receive more than he who was perfect," and hoped he would be able to bear his allotted portion, saying he thought the season of heavenly enjoyment allowed him some days previous, might be compared to the partaking of the wine, and that he should not partake of it more in this world. I shared with my dear husband the trials of this dispensation, and often had to exclaim, "if the righteous scarcely can be saved, where shall the wicked appear?" About this time a wish was expressed, that I would have all that was necessary for his burial, prepared beforehand, of materials free from the stain of slavery. He had suffered many privations in bearing a testimony against this evil, but continued faithful, often expressing regret that any should treat the subject slightingly or with ridicule, as it was a serious one and merited serious attention. I have often thought it might be said of him, "he was an Israelite indeed, in whom there was no guile." He was a pattern worthy of imitation, in self-denial, simplicity and other virtues.

After several days of extreme debility and great oppression, he quietly departed this life on the 29th of 12th month, 1843, and entered into the enjoyment of those treasures, he had been concerned to lay up for himself, through obedience to his heavenly Father's will, while passing through this probationary state.

I now felt solitary and alone, though surrounded by kind friends, for my best beloved, my earthly comforter, was removed, and I refused for a season that consolation which my heavenly Father offered me; but after passing through a dispensation comparable to a furnace heated seven times hotter than it was wont to be, I bowed in submission, which offering was received, and my gracious Care-taker, who was near by and who has followed me closely all the days of my life, soon comforted me in my tried state. Time passed along slowly and sadly in my solitary home, with my two little daughters, until the 7th month of 1844, when, with my children, I attended Caln Quarterly Meeting, and made a visit to our relatives in Lancaster county, where we

had formerly lived, and where I had some business to transact. Our visit was a mournfully pleasant one. Returned home, with my children commencing with the scarlet fever. Had a serious nursing spell, but was favored to feel my heavenly Father near me.

In the 11th month, with the concurrence of my friends, I visited the families of Friends belonging to Uchland Monthly Meeting. It was a service in which was experienced much wearing exercise, both of body and mind.

1*st mo.* 1845.—I shut up my house and with my children spent a few weeks at my sister's in Philadelphia. I enjoyed this season of social and religious intercourse with my dear friends, though a sense of loneliness was often the clothing of my spirit. In the latter part of 3d month, in company with D. Parrish and wife, I attended the meetings at Germantown and Frankford; and had afresh to feel the necessity of entering into labor for ourselves; too many in the professing religious world are more ready to depend on the labors of others, forgetting the Scripture testimony, "he who does not work, shall not eat."

Returned to my solitary home for a few weeks previous to Yearly Meeting, which I attended. It was a solemn time. Some difference of sentiment expressed, but there evidently prevailed a spirit of conciliation, which will unite when it is permitted to rule. The latter part of the week I was much indisposed, and my spirits much depressed under the remembrance of the helpless condition of my poor fatherless children. During the past year my feelings had many times been turned southward, and now, in the 7th month, my peace consisted in opening for the consideration of my Monthly Meeting, a prospect of attending Baltimore Yearly Meeting, with some other religious service within its limits, as way might open. I had the sympathy and unity of my friends. Previous to starting on this journey I felt it right to visit those within the limits of our own meeting, who were prevented from attending meeting by old age or other infirmities, also those who were under affliction. In the performance of this service, I could often acknowledge the Father was with us, blessing the cup of cold water, which was handed in the name of a disciple.

On the 22d of 8th month, 1845, accompanied by J. D. and M. S., I commenced my journey south, with my mind much bowed under the weight of the concern, and in a state of poverty and strippedness. My physical powers also much prostrated, in part owing to the mental conflict, before I yielded to leave my fatherless children and go so far from them. But when there has been an entire surrender, I have always had to acknowledge, that I serve a good Master, who richly rewards his poor handmaid.

We arrived at Columbia on the 23d, and next day attended their meeting. Then went on our way, our road being on the beautiful banks of the Susquehanna. Before reaching Harrisburg, I was taken ill, with severe palpitation of the heart, was seriously indisposed all night, but able to pursue my journey next morning, though under much depression. On 7th day the 30th, had reached Half Moon Valley, put up at our friend, J. Way's, and attended the meeting of ministers and elders belonging to Centre Quarterly Meeting. Why is the trash of this world allowed to obstruct the free flowing of the stream of gospel light and love? At their First-day morning meeting silent suffering was my portion. In the afternoon, my mind was relieved through expression, which was graciously furnished me. After attending the Quarterly Meeting, we went to Bald Eagle Valley to their Monthly Meeting. We had much satisfaction in mingling with friends of this neighborhood. Made several visits to the aged. Crossed the Alleghany Mountain and arrived weary at J. Moore's, and after attending their First-day meeting, went on to Pouxulauna, where, in the evening, we had a comfortable religious opportunity with the two families of that place. We had also two meetings with the people generally, then returned to A. Moore's. Several times during this journey, when mingling socially with our friends, we have been graciously visited by the quieting influences of the Father's love, under which we have partaken together of heavenly bread. I desire ever to be found prepared to receive such visitations. Proceeded on our journey to my brother-in-law, J. Cooper's on Clearfield Creek, where we rested a few days. My health somewhat improved. On the 14th of 9th month had a meeting in this new county, in a school-house, which was closely filled. My mind was preserved in a quiet dependance on Him, who alone has power to feed the multitude, and he was not unmindful of us.

(To be continued.)

CHOICE CULLINGS FROM THE DIARY OF WILLIAM GROVES.

1st *mo.* 1812. It is a precious thing to have a belief and feeling produced in our minds, that we are under the divine gracious care and protection. Perhaps I have not sustained more loss, or religious disadvantage, any way, than I have for want of more diligently minding the *very* gentle intimations or calls to inward stillness. A feeling of a connection with the Fountain of Good, is above all things to be prized, and this feeling is utterly out of our control or command, and consequently to be accepted with reverence and cheerfulness, whenever vouchsafed. We can not prize it too much; it is a treasure in prosperity; it is a treasure in adversity; it will be emphatically a treasure, when the awful moments arrive for us to bid an eternal farewell to the things of time and sense.

4th *mo.* 1814. How easy to *involve the mind* in a continual *something*, that seems plausible, and so not keep it just in readiness to hear the call, to hearken to the voice, or yield to the gentle inclining influence of divine love; an influence often so soft and silent, as to be very, very easily put by, quashed, lost or forgotten.

11th. *mo.* 1815. Whilst we are conflicting with the various infirmities of our nature, it is a precious thing to grow in religious experience; not casting away the shield, either in the day or in the night season; but in humble trust and dependence on divine support, pressing forward, holding fast the profession of our faith, not easily blown about by floating opinions, but watching for the manifestation of that light and for that calming influence, which satisfies the soul, and gives ability to rejoice, even amid the jeopardies of an earthly pilgrimage.

1818. There is nothing substantial and satisfactory but the *Supreme Good;* in it, the deeper we go and the more largely we drink, the better and happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very enjoyment and possession palls.

5th *mo.* 1821. I am not sure whether it be possible, by *words*, to convince the gainsayers, that our meetings for discipline are divinely owned and crowned; but if those who know the truth and love it, would keep their ranks faithfully, with meekness and lowliness, yet in stability and gospel beauty it would perhaps go further than any thing else; and I believe these, rightly engaged, would be blessed in meetings, and meetings blessed in them

Sincere dedication and submission in a few individuals, would do much in a large meeting. Their example would strengthen and encourage others to come forward, who are halting between two opinions and while they hesitate, weakness besets and increases; whereas, if faithfulness were yielded to the manifestations of truth in the mind how would the divine arm support and sustain; how would strength be afforded to walk steadily forward, perhaps with feeble and diffident, but with safe and peaceful steps. Oh! the exceeding preciousness of early dedication, of *early* submitting the creaturely will to the discoveries of duty. Inasmuch as the Almighty is the fountain of happiness, the more we look to Him for direction and safe guidance, the more likely we are to arrive at this fountain; and I believe, in condescending loving kindness, He is dealing with those who early make Him their choice. I believe He gives them to experience his fatherly care over them; and every now and then gives them some *proof*, that it is well for them that they have trusted in Him.

Exceedingly precious, when vouchsafed, do I esteem the guidance of a gracious Providence, respecting outward things. But I think I have noticed that some of those whom I have loved, esteemed and honored, have been very cautious of *speaking* of this favor, as it respected themselves: properly considering it as something that is better *known* and *felt* than *talked about;* and scarcely enough given them as their own, to be made too free with,—being in order to keep the creature humble, low, fearful, dependent, and in self abasement, so gently and faintly, though intelligibly marked and defined to themselves, as may serve to preserve them walking by faith, and not by strong sight.

1824. Under a feeling of inward poverty and want, of late known and felt, I have thought it exceedingly desirable to labor after *inward quiet and attention*, that the strength may be rightly felt to be renewed, and our religious experience in the goodness and mercy of Israel's Shepherd to be enlarged. Hereby the ground work of true patience would be laid and the way prepared for that which is so much wanted among us; namely, for our becoming more a weighty, humble, watchful, self denying people, spiritually intelligent, and diligent in submitting to divine requirings, advancing from step to step on the ladder which reaches from earth to heaven.

STATIONERY.

The traffic in the various articles included under this head is peculiar in the fact that, however largely it may increase, and however widely it may extend, the business always remains *stationary.* But though stationery, it is not still; for year by year, as the world becomes more civilized and nations advance in the arts and sciences, the manufacture and sale of those important auxiliaries to the progress of mind, increase, and they have now become a great branch of trade. A writer upon this subject, in the August number of *Hunt's Merchant's Magazine*, estimates the value of the stationery imported from England, by six of the principal importers of New York, at $1,200,000 per annum, comprising, principally, laid and wove papers, envelops, parchments, drawing and Bristol boards, &c. The value of articles imported from France and Germany, is computed at $1,500,000, including, particularly, such articles as fancy note papers, envelops, papier mache articles, letter clips, inkstands paper weights, &c. Metallic pens, also, form quite a large item in this list.

In this country the manufacture of some articles of stationery, particularly paper and envelops, is very large.

Paper mills were first set up in the colonies in the year 1725, at which time this manufacture was commenced both in New England and Pennsylvania, much to the dissatisfaction of the mother country, which would have preferred to supply the colonies from her own factories. The ob-

noxious stamp act was the result of this mistaken jealousy, and far from checking, seemed rather to stimulate the American manufacture. In 1791, the domestic manufacture was sufficient to supply in a considerable degree the wants of the country. In 1810 the value of home-made paper amounted to about $2,000,000 per annum, and at this period a deficiency of raw material began to be experienced, so that the manufacturers were obliged to resort to Europe for supplies of rags. In 1810 proper machinery was, for the first time, introduced in Massachusetts and Connecticut, and soon came into general use, and from that time the advance in the paper manufacture more than kept pace with the increasing demand. The improvements extended to quality as well as to quantity, and in point of finish, American paper is now thought to be equal to any in the world.

Massachusetts and Connecticut supply much the largest portion of the domestic paper sold in New York, though of late years there has been a greater proportional increase of mills in the Middle and Western, than in the Eastern States. In 1840 there were 426 paper making establishments in the United States, employing a capital of $4,745,239 and 4726 men, and yielding an annual product of $6,153,192.

Massachusetts had 82 of the mills, and furnished $1,716,638 of the product. The value of rags imported into the United States in 1851 was $903,741, being about double that of 1852. The envelops of home make, sold in New York, are mostly of her own; one firm alone employing 50 hands and turning out sixty millions of envelops per annum.

In this country the stationery business is constantly and rapidly on the increase. The introduction of rail-ways, electric telegraphs, and the cheap postage system has accomplished wonders in creating a demand for articles of the trade, and as the world jogs onward with progressive strides, from one year's end to another, from one century to the next, the stationery business, now so large, will continue steadily to augment, in proportion always to the progress of the great American people, in intelligence and prosperity.

Boston Journal.

Sermon by Nicholas Waln, delivered at Market St. Friends Meeting, on the evening of 2d mo. 10, 1805.

I wish to spread a few observations by way of caution, to Friends in this assembly.

Make no engagements which you are not able to comply with.

Obtain no fictitious credit.

Be punctual in the payment of your debts.

And after you have done justice to all men, if there be any surplus, be charitable to the poor.

A CATHOLIC SPIRIT.

It is certain, so long as we know but in part, that all men will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of human understanding, that several men will be of several minds, in religion as well as in common life. So it has been from the beginning of the world, and so it will be till the restitution of all things. Every wise man will therefore allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love, this single question, Is thine heart right, as my heart is with thy heart? I dare not presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical. But my belief is no rule for any other. I ask not therefore of others, "Are you of my church? of my congregation? Do you receive the same form of church-government? Do you join in the same form of prayer, wherein I worship God?" I enquire not, do you receive the Supper of the Lord in the same manner and posture that I do? Nor, whether in the administration of baptism, you agree with me in the manner of administering it, or the age of those to whom it should be administered? Nay, I ask not of you whether you allow baptism and the Lord's Supper at all? Let all these things stand by. We will talk of them, if need be, at a more convenient season. My only question at present, is this, Is thine heart right, as my heart is with thy heart? If it be, give me thine hand. I do not mean, "be of my opinion." You need not. I do not expect or desire it. Neither do I mean, "I will embrace your opinion." I cannot. It does not depend on my choice. I can no more think, than I can see or hear as I will. Neither do I mean, "embrace my modes of worship, or, I will embrace yours." This also is a thing which does not depend on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. The man of a truly catholic spirit embraces with strong and cordial affection, neighbors and strangers, friends and enemies. This is a catholic or universal love. And he that hath this, is of a catholic spirit. For love alone gives the title to this character. Catholic love is a catholic spirit.—*John Wesley.*

BE PUNCTUAL.

I do not mean the merely being in time for lectures, dinners, etc., but I mean that *spirit* out of which punctuality grows—that love of accuracy, precision, and vigor which makes efficient men and women—the determination that what

you have to do *shall be done*, in spite of all petty obstacles, and finished off at once, and finally. I believe I have told you the story of Nelson and his coachmaker, but you must hear it once more. When he was on the eve of departure for one of his great expeditions, the coachmaker said to him, the carriage shall be at the door punctually at six o'clock." "A quarter before," said Nelson; I have always been a quarter of an hour ahead of my time and it has made a man of me."

The punctuality which I desire for you, involves and comprehends the exact arrangement of your time. It is a matter on which much depends. Fix how much time you will spend upon each object, and keep all but obstinately to your plan. "Method," says Cecil, "is like packing things in a box—a good packer will get in half as much again as a bad one." Ponder well what I have said, and call upon God to help you in arraying yourself in the qualities which I desire. If you mean to be effective, you must set about it earnestly, and at once. No one ever yet yawned it into being with a wish; you must make arrangements for it; you must watch it; you must notice when you fail, and you must keep some kind of journal of your failures."—*T. Fowell Buxton.*

LETTER FROM JOHN COMLY, TO A. A. T.

Eighth month, 16*th*, 1829.

My dear A.,—The evidence of pure undiminished *love*, though in brief testimonials, is precious to kindred minds. The exercise of tender sympathy is a happiness that proves its divine origin. To contemplate those qualities and feelings operating in the human mind to produce the fruits of goodness, is a profitable and delightful exercise of the powers and privileges with which we are blessed. Some traces and effects of the Divine image thus exhibited, may be observed in nearly every person among our fellow creatures: for what are acts of kindness, of mercy, of benevolence, of charity flowing from tender commiseration of feeling with the afflicted, but evidences of the principles of goodness from the heart? And every principle of goodness remaining in man is a part of the Divine image—a seed or plant of the heavenly Father's right-hand planting; and if all of an opposite character were rooted out by the operation of the cross, what an increase of happiness would be accumulating! To thee, my precious young friend, these views are no doubt familiar; and as I have found my happiness augmented by contemplating the bright side, or best qualities observable in the conduct and characters of my fellow creatures, I have often wished this happiness might increase and abound. Then would the mantle of charity not only be a veil or cover to a multitude of faults in others, but would constitute that ornament of a meek and quiet spirit in ourselves, which is of great price. May thou, dear Ann, continue to abide in this calm peaceful state, and may Heaven's enlivening dew rest on the branches of this heavenly vine in thy breast, is the wish of thy friend now addressing thee.

JOHN COMLY.

WEATHER PROPHECIES.

Indications of Weather, as shown by Animals, Insects, and plants. By Wm. H. B. THOMAS, of Cincinnati.

The possibility of foretelling weather has occupied the attention of observers of natural facts, from the earliest period of our record; the certainty with which anything is arrived at on this subject, like all other parts of natural science, depends upon the knowledge acquired of those things with which nature has most intimately connected it.

Without indulging in any comment, I will state a few particulars in regard to the different indicators with which nature has supplied us.

When a pair of migratory birds have arrive in the Spring, they immediately prepare to build their nest, making a careful reconnaisance of the place, and observing the character of the season that is coming. If it be a windy one, they thatch the straw and leaves on the inside of the nest, between the twigs and the lining; and if it be very windy they get pliant twigs and bind the nest firmly to the limbs, securing all the small twigs with their saliva. If they fear the approach of a rainy season, they built their nests so as to be sheltered from the weather. But if a pleasant one, they built in the fair open place, without taking any of those extra precautions. In recording these facts, we have kept only registered the name of the birds—the time of arrival in Spring—the commencement of nesting—the materials of the nest, and its position—the commencement of incubation—appearance of young—departure in Autumn.

But it is our insects and smaller animals which furnish us with the best means of determining the weather.

We will now take the snails and show the various phenomena they present. These animals do not drink, but imbibe moisture in their bodies during a rain. At regular periods after the rain they exude this moisture from their bodies. We will take, for example, the *Helix Alternata*—The first fluid exuded is the pure liquid. When this is exhausted it then changes to a light red, then deep red, then yellow, and last to a dark brown. The Helix is very careful not to exude more of its moisture than is necessary. It might exude it all at once, but this is not in conformity to its general character, as this would prove too great an exertion. The Helix Alternate is never seen abroad, except before a rain, when we find it ascending the bark of trees and getting on the leaves.

The Helix Arborea, Indentata, Ruderati, and Minuta, are also seen ascending the stems of plants two days before a rain. The Helices Clausa, Ligera, Pennsylvanica. and Elevata, generally begin to crawl about two days before the rain will decend. They are seen ascending the stems of plants. If it be a long and hard rain, on the sheltered side of the leaf, but if a short one they get on the outside. The Luccinea have also the same habits, differing only in color of animals, as before the rain it is of a yellow color, while after it is a blue.

The Helices Solitaria, Zaleta, Albolabris and Thyroideus, not only show by means of exuding fluids, but by means of pores and protuberances. Before a rain, the bodies of Zaleta and H. Thyroideus have large tubercles rising from them.

These tubercles commence showing themselves ten days previous to the fall of rain they indicate; at the end of each of these tubercles is a pore. At the time of the fall of the rain, these tubercles with their pores opened are stretched to their utmost to receive the water.

Also, for a few days before a rain, a large and deep indentation appears in the H. Thyroideus, beginning on the head between the horns, and ending with the jointure at the shell. The Helices Solitaria and Zaleta, a few days before a rain, crawl to the most exposed hillside, where, if they arrive before the rain descends, they seek some crevice in the rocks, and then close the aperture of the shell with glutinous substance, which when the rain approaches they dissolve, and are then seen crawling about.

In the Helix Albolabris the tubercles begin to arise after a rain, while before they grow smaller, and at the time of the rain the body of the snail is filled with cavities to receive the moisture.

The H. Zaleta, Thyroideus and Albolabris, move along at the rate of a mile in forty four hours. They inhabit the most dense forests, and we regard it as a sure indication of rain to see them moving towards an exposed situation.

The Helices Appressa, Tridentata, Falla and Paliata indicate the weather not only by exuding fluids, but by the color of the animal. After a rain the animal has a very dark appearance, but it grows of a brighter color as the water is expended, while just before the rain it is of a yellowish white color. Also, just before a rain, striæ are observed to appear from the point of the head to the jointure of the shell. The superior tentacula are striated, and the sides are covered with tubercles. These Helices move at the rate of a mile in 14 days and 16 hours. If they are observed ascending the cliff it is a sure indication of a rain. They live in the cavities in the side of cliffs.

The Helix Hirsuta is of a black color after a rain, but before it is of a brown, tinged with blue around the edges of the animal. The tentacula are marked by a cross striæ, and there is also to be seen, a few days before the rain, an indentation, which grows deeper as the rain approaches. This Helix also exudes fluids, but not with the changes of color of those before mentioned.

We can also foretell a change of weather by the wasps and other insects.

The leaves of trees are even good barometers; most of them for a short, light rain, will turn up so as to receive their fill of water; but for a long rain, they are so doubled as to conduct the water away.

The Rana, Bufo and Hyla, are also sure indications of rain, for as they do not drink water, but absorb it into their bodies, they are sure to be found out the time they expect rain.

The Locusta and Gryllus are also good indications of a storm. A few hours before the rain they are to be found under the leaves of trees and in the hollow trunks. We have many times found them thus, but we have never known the instinct of these little fellows to lead them to unnecessary caution.

HOW TO SPEAK TO CHILDREN.

It is usual to commence the management of children either by corporal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effect, or the parent may use language in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since at rest in Heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is not any array of mere words. There is no charm to the untaught one, in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskilfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No: it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly, does but give to his conduct the sensation of her own example. She pours oil on the already raging flame. In the pressure of duty we are liable to utter ourselves hastily to children. Perhaps a threat is expressed in a loud and irritable tone; instead of allaying the passions of the child, it serves directly to increase

them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.—*Christian Register.*

'Tis covetousness that contracts the large spirit of man, and makes it shrivel up and wrinkle, for want of that which alone can fill it, those unspeakable treasures of Heaven that no tongue can number nor figures express. How deformed is that mind whose riches are nothing but bills and bonds, mouldy money, moth-eaten household stuff, and such trash; rusty locks and keys, iron chests, and strong hollow vaults behung with cobwebs! This is the covetous man's soul, if we could see within him; nothing near so beautiful as the foulest pond or puddle, where, if you cast your eye, you may happily meet with the reflection of the stars, or the bright circle of the sun, or the white clouds, or the blue colored sky. —*Henry More.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 17, 1853.

The readers of the Intelligencer probably remember the "Statistics of the Society of Friends," with accompanying remarks, republished from the London Friend in the 6th mo. of last year.

That article has been hailed by many as a pleasing evidence that, among the English Friends, there are some who are no longer willing to ignore the existence of a large body of Friends in this country, whose correspondence and fellowship the London Yearly Meeting voluntarily renounced without an effort towards a reconciliation.

The statistics alluded to, show that the whole number of Friends in Great Brittain and Ireland, is 18,180, being, we suppose, considerably less than the number of members belonging to *our* Philadelphia Yearly Meeting, without taking into view the five other Yearly Meetings with which we correspond.

Although the experience of a quarter of a century has demonstrated, that a connexion with Friends in England is not essential to our existence as a religious body, while we retain our connexion with the great Head of the Church through the eternal bond of the spirit; nevertheless we feel a lively interest in the welfare of those Friends, and desire their advancement in the blessed truth.

The following communication, which appeared in the London Friend of the 7th month last, affords another evidence that some gleams of light are breaking through the thick clouds of prejudice which have long separated those whom intervening oceans could not divide.

"To the Editor of the Friend.

"In the report of the proceedings of the Yearly meeting in the last number, it is stated in what fell from John Pease in reference to the 'Hicksite' division, that 'it was computed that 30,000 members *left* our society.' I believe these were not the exact words that were employed; and they convey an impression to those who are quite uninformed on the subject not in accordance with the simple facts of the case. I believe the number involved is much greater than that above stated—amounting to nearly 17,000 in Philadelphia Yearly Meeting alone. But the actual number is of little consequence, although, thus estimated, about double that of the whole society in this country, whom we entirely ignore, while claiming to be Friends in every respect, and acknowledging no other title.

At the time of the separation in New York, a small portion went out of meeting and set up another meeting, in a different part, with which smaller meeting we have contrived to correspond; leaving all the old meeting-houses, five I believe in that city, with the rights of membership, in the hands of those with whom we have ceased to correspond. In Baltimore, the clerk, both the assistants, if my memory serves me right, and all the representatives excepting two, quietly kept their seats; while a very small section, not more in proportion than if, in the time of the "Beaconite controversy," Isaac Crewdson with about sixty or seventy other Friends had left the meetings at Devonshire house, and set up a new meeting the other side of the way, calling themselves the Society of Friends. Who then were the separatists? It is the latter body we acknowledge and correspond with, in those two Yearly Meetings: having separated ourselves from all cognizance and communication with the former ever since. I do not wish to indicate in any way who were wrong and who were right—there was probably a great deal of error and misrepresentation on both sides—but simply to state the facts.

I am very respectfully,

Truth in Earnest."

Married, In the city of Baltimore, on the 5th day the 8th inst., according to the order of the religious Society of Friends, William Chandler, of Sadsbury, Chester County, to Susanna Graham, of the former place.

Believing some account of the recent Yearly Meeting of Ohio would be interesting to our readers, we furnish the following extracts from letters received from our friend S. H., who is absent on a religious visit to Friends in Ohio and Indiana:

Eighth month 25th, 1853.

I can truly say, we are thankful for our safe arrival in Wheeling. After passing over the railway that brought us here, few, I think, would suppose it possible to project an enterprise which *Americans* would not carry into effect, giving them time and means.

We ascended steep acclivities, passed over ravines *three hundred feet* in depth, on open iron bridges, apparently slender. The eye could penetrate the gulf below, almost terrific—yes, *quite*, to those who have not the assurance that a sudden transition from this state of being would place them beyond conflict, and in possession of a rest enduring.

Many would do well to change the monotony of a visit to Cape May, Long Branch, or Saratoga, for a trip to the *far West*. Their conceptions of the beautiful in nature might be more than realized; and when their eyes beheld, they might feel, that "the half had not been told them." Mingled with this extremely rugged scenery, is a variety of wild flowers sprinkled through the woods, combining the beautiful with the majestic; first inspiring admiration, then elevating the mind of the beholder in adoration, with the query, "What is man that Thou art mindful of him, or the son of man, that thou visitest him." After all this, the poor cottager presents to view, with hardy features and bronze complexion; then the sharer of his pittance is seen gazing at the passer by, as if to invoke compassion, with numerous ragged children peeping out at doors and windows. Ah! how great the contrast between such a life and one of luxury and ease! But after all, not so great on the score of happiness as might be imagined. With the poor may be contentment and peace, while the *covetous* possessor of many goods may feel the gnawing of the worm that never dies. To be rich in faith, and heir of a heavenly kingdom, should be the sum total of our desires.

To-morrow we go to Mount Pleasant. I will try to apprise my friends of what may follow.

—

Mount Pleasant, 9th mo. 2d.

I forward a few lines descriptive of our faring during the Yearly Meeting. We have, indeed, been greatly blessed with help from our Good Master, though there was nothing in which the creature could glory.

The meetings on First-day were satisfactory. The young people were especially invited to take heed to the divine gift in all its admonitions and revealings, as the means appointed by God to lead safely through this life, and to insure happiness in that which is to come.

On Second-day we convened for business, and transacted that which usually claims the attention of our (women's) meeting. A sweet solemnity prevailed throughout the sitting.

Third-day.—The state of Society passed in review, exhibiting deficiencies producing a sense of a low condition, even as of a people scattered and peeled. But we were reminded of the everlasting kindness of a merciful Creator, and invited to turn unto Him the alone helper, leaving the things that are behind, pressing on to those which are before, depending upon that arm which led forth His people like sheep, and guided them in the wilderness like a flock. The incense of gratitude was felt to arise, under a sense of the goodness of our holy Head to the afflicted and poor who trust in Him.

Fourth-day.—A feeling of harmony prevailed, and much excellent counsel was imparted.

Fifth-day.—A public meeting, in which the anointing oil flowed freely, gathering the assembly into a holy solemnity. The Father's love, reaching the *internal witness*, became an overspreading canopy, under which, it is believed, many of the flock and family rested.

Meeting for business met at 3 o'clock in the afternoon. Epistles prepared for other Yearly Meetings were read, with the Minutes designed for the subordinate meetings, when prayer and thanksgiving were offered unto Him who only has power to bless. The minute of adjournment was then read, and Friends separated under the melting power of heavenly good.

Sincerely thine, S. H.

LETTER FROM R. MASON.—NO. XII.

Ninth month, 1847.

My dear S.,—If the *will* to write conferred the requisite qualification, then long since would a response to thy memento of affectionate remembrance have come before thee in visible form; but thou art not a stranger to the suspension of liberty to indulge in converse of this kind, even with those to whom in spirit we feel closely allied. Just so it has been with me. I have repeatedly seated myself with pen, ink, and paper at hand, but nothing presented in any way satisfactory to myself; and believing thou wouldst not judge according to appearances, but depend rather upon the internal evidence that I still cherished the preciousness of that love, which, independent of casualty, through heights and through depths, remains unshaken, I have not been anxious or uneasy, lest thou should feel slighted.

The summer is over and gone, and no print of thy footstep has been made upon the soil of Avondale. Its verdure has not greeted thine eye, neither has embodied mind regaled upon its varied

beauties. No chance hast thou given us to show off our hospitalities, and to make pleasant the passing hours of a stranger. I thought when I left P., that several who are dear to me would have been here ere this; but to be

"Patient when favors are denied,
And pleased with favors given,"

is a state I desire to possess. This is another among many rainy meeting days, in which I am alone in my chamber. My health is very fragile. I had a hope I should have been fit for a visit to my friends in the South this fall; but the prospect has nearly closed: I cannot bear much riding without great weariness. I must endeavor to be satisfied to be a useless thing in creation, or, at most, move in a very circumscribed way. When we are not able to do any great thing for the cause dignified with honor, and crowned with immortality and eternal life, we may, according to our advancement in this high and holy way, speak a word of encouragement to those who, though wearied and heavy laden, feel bound for the land of promise. There are many of this class I believe, in the present day, whose hands hang down, and whose knees smite together. I have craved that our beloved S. H. may be a messenger of consolation to such as these within our little meeting; and, however trying, that she may not keep back any thing of caution from the strong in their own strength. She has my sympathy and near unity in this act of dedication to the will of Him whom, from early life, she has loved and endeavored closely to follow; and as *He* was her morning song, no doubt but He will be her evening's rejoicing; for I can bear my testimony that He is not a hard master. The time has not come to say any thing about being with you again in P. I see not into the future. I get up, eat, sew, read or knit, and go to bed again. I try not to offend in word or example: my voice is weak; I do not talk much; I prefer listening. My spiritual substance is often low; but if, in peaceful poverty, I can glide on to the end of my pilgrimage without any acute bodily suffering, it is all I can ask. The prayer of Hagar is sometimes mine,—"Lord, thou seest me." He knows what best suits my condition.

How fares it with thee, my precious sister? Thou art frequently brought near to me, and whatever may be the turnings and overturnings of an Almighty hand, thy steadfastness is craved by thy affectionately attached friend,

R. Mason.

REBECCA YOUNG.

Strathmore, County Down, Ireland,
10*th mo.* 21*st*, 1797.

My dear friends, S. and H. F.:—

Though I have not written much or frequently to either of you, yet in truth I must say, you are frequently very near in my remembrance, and, according to my measure, do I crave your preservation with my own; for surely we all stand in slippery places. Trials and temptations await us in every land, and no longer are we safe than while on the watch, and simply obedient to the inward Monitor; for in this state we are favored with a High Priest, "touched with a feeling of our infirmities," who can preserve and support even in the midst of the burning fiery furnace. This I desire may be your and my experience, through every permitted dispensation, that, knowing "the name of the Lord" to be a strong tower, we may be enabled to praise it under every trial, even, if applicable, to say with Job, "the Lord gave, and the Lord hath taken away: blessed be his name."

Our dear friend S. F.'s letter was handed to us last evening at this place, and confirmed some reports which had reached our ears, of your city being again visited by that awful fever which so recently carried off thousands. Our minds are deeply affected with the tidings, and feel much for the inhabitants, many of whom, it is probable, cannot flee, and, it is to be feared, many of these unprepared for the solemn call; yet if happily humbled in the prospect of the pale-faced messenger approaching their dwellings, may availingly intercede with the Most High again to pity and to spare. We also feel tender sympathy with our beloved friends, many of whom would be deeply concerned to know and to do the Divine will on this deeply trying occasion, among which number I doubt not but you are, and sincerely wish all of this class may be strengthened so to move and to act as to insure the answer of peace. We shall feel anxious for fresh intelligence of your situation, and hope some of our dear friends will have written before this gets to hand.

Dear Samuel Emlen it is probable has arrived, ere this time, on his native shore; and if strengthened to move about, have no doubt but he will be made use of "to comfort those that mourn." Our dear love awaits his acceptance; also that of dear Samuel Smith and wife, our beloved mother Rebecca Jones, and many other friends whom you know we esteem, and to whom you can freely communicate it. You will find we are still pilgrims and sojourners, now in Ireland, after having traversed Scotland for about eight weeks among the Highlands, and a people much strangers to our principles and practices, to whom we were as signs and wonders. Through that engagement, strength was mercifully afforded to persevere, and *now* we have need to keep close to the same eternal Fountain, to be furnisehd for the present embassy with wisdom and strength, either to do or suffer the Divine will; which I earnestly wish we may be enabled to do, that so the precious cause may not suffer.

Farewell, dear friends! May Israel's Shepherd continually be your and our Rock; then shall we fare well.—I am yours,

Rebecca Young.

For Friends' Intelligencer.

Review of Weather, &c., for Eighth Month.

	1853.	1852.
Rain during some portion of the 24 hours,	12 days,	12
Rain all, or nearly all day,	0	2
Cloudy, without storms,	6	9
Total, Cloudy,	18	23
Clear,	13	8

Average State of Thermometer.

	9 o'clock,	12 o'cl'k,	3 o'cl'k.
1853,	73.03	79.16	81.32
1852,	70.42	76.13	78.13

General mean of do. at same hours for 1853, 77.83°
" " " " 1852, 74.89

Being an excess of this year over last, at the same hours, of about 3 degrees.

Deaths.

For the Eighth month, 1852, (4 weeks,)		918
Do. do. 1853,	(do.)	1027
In New York, for do. do.	(do.)	2639

Since the above was prepared for the "*Intelligencer,*" the following article was published in the "*Pennsylvania Inquirer*" of the 5th inst., and is herewith forwarded, as containing various items of considerable interest.

"*The Weather and the Mortality in August.*—The month of August which has just gone by, was unusually warm. For the first eighteen days, the morning temperature ranged between 71 and 78 degrees, and the midday heat was but three times below 80 degrees. On six days, also within the same period, the mercury ranged from 90 to 94 degrees at 2 P. M. The mean average temperature of the month, for Philadelphia, was 73 degrees, while the average this year was 76 1-100 degrees. This temperature was but twice exceeded in the last sixty years; viz., in 1798, and in 1838, when the mean rose a fraction higher, or to 77 degrees. The mean temperature of the three summer months, was 76 77-100, or 4 degrees above the ordinary average. This temperature has been exceeded but five times in 64 years, viz., in 1793, 1798, 1822, 1828, and 1838. The warmest day of the past summer was the 22d of June, when the mercury rose to 97 degrees at 2 P. M., and the average heat of the whole day was 87½ degrees. The whole number of deaths for the four weeks of the past month, was 1027. Last year for the same period, 913. In 1851 for the same period, 839. The increase, therefore, was only in proportion to the increase of our population. The entire mortality for the three last summers may be thus stated:—In 1851, 2765. In 1852, 2492. In 1853, 2831. The increase, it will be seen, was quite slight, especially when we remember the intense heat. The reader will perceive from the foregoing facts, that the health of Philadelphia this season has been remarkably good. Although the summer has been unusually warm and oppressive, the increase of mortality has scarcely been in proportion to the increase of our population. We have many reasons to be grateful." J. M. E.

Phil'a, 9th mo. 8th, 1853.

SOMETHING TO CAUSE SORROW.

The New Orleans Delta, of the 14th says—

We greeted an old acquaintance yesterday, on Nayades street, whom we had not seen for a fortnight before. He had a care-worn and troubled countenance; his eyes were sunken and his cheeks were hollow, and care had left his foot-prints on his brow; he looked at least ten years older than when we last saw him. We asked if he had been sick, and, if not, to explain the cause of this great change? "Alas!" he replied," a few days ago, and I was happy in the possession of a father, a mother, and three loved sisters; but I am alone now—I buried the last one yesterday." We were answered; it was, indeed, enough to turn the darkest hairs to snowy whiteness. And yet it is but one instance out of many which daily occur in our city.

On Triton walk, yesterday, we noticed a boy about 11 years of age, carrying on his head a coffin, which, on inquiry, we learned contained the body of his little sister, who died of yellow fever. He was accompanied by his elder sister, a girl of some 13 years of age. They were slowly and sadly making their way to the Cemetery.

An asylum for orphan children has been opened at No. 136 Philliappa street, during the prevalence of this epidemic, for all orphan children, poor children, and children whose parents are sick and unable to attend to them, where they are received and cared for free of expense.

The deaths by yellow fever for the month of July, as reported in the August number of the Medical Journal, amounted to 1,387; which, added to 2,038, officially reported as above, swell the number of yellow fever interments in the city from the 1st of July to the 30th, to 3,525. Presuming the interments at St. Patrick's Cemetery yesterday, (not reported,) to be equal to the previous day, (26); presuming, also, that of the 106, disease not known, at least three-fourths were of yellow fever, we will have a total of yellow fever for this month to 6 A. M. yesterday, of 2,144, and from the 1st July to yesterday morning, *three thousand five hundred and thirty-one.*

The interments on the opposite side of the river (Algiers) are not reported. There were 43 interments there last week, seven-eights of which, it is presumed, were yellow fever cases.

In the school of Christ, the first lesson of all is *self-denial and humility;* yea, it is written above the door, as the rule of entry and admission, "Learn of me, for I am meek and lowly of heart."—ANON.

'LITTLE CHILDREN, LOVE ONE ANOTHER.'

A little girl, with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more;
For it said,—and she looked at her smiling mother,—
It said, "Little children, love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words could say,
"The Holy Bible I must obey;
So, mamma, I'll be kind to my darling brother,
For little children must love each other."

I'm sorry he's naughty, and will not play;
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shewn, if I let him see
I strive to do what I think is right;
And thus, when I kneel in prayer to-night,
I will clasp my hands around my brother,
And say, "Little children, love one another."

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was so full he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on that happy mother,
Whose little children loved each other.

Treasures of Song and Story.

"Though he slay me yet will I trust in him."—Job.

Though in affliction's gloomy paths I stray
Where clouds and shadows darken all the way,
Though o'er my head the rising billows roll,
And floods of sorrow overwhelm my soul;
Yet will I bow to Heaven's almighty will
And though he slay me, trust his goodness still.

Though stern unpitying death, with fearful frown,
Cuts all my rising expectations down,
Though *thrice* my fond maternal heart has bled
To see my offspring numbered with the dead,
Yet still I bow to my Creator's will,
And though he slay me trust his goodness still.

Yes, still I know that there's a righteous God,
Humbly adore, and meekly kiss the rod;
His power revere, his providences trust,
And, even in anguish, own him good and just;
Calmly submit to his unerring will
And though he slay me trust his goodness still.

Yes, though the "vine its fruits no longer yield,"
No bounteous harvests bless the cultured field,
My steadfast heart shall triumph in the Lord,
And rest secure on his almighty word,
Without repining meet his sovereign will,
And though he slay me trust his goodness still.

'T is his divine prerogative to sway,
His to prescribe—ours meekly to obey;
And though he blast my comfort in the grave,
Blessed be his name, He takes but what he gave;
My soul no more shall murmur at his will,
And though he slay me trust his goodness still.

CAROLINE M. THAYER.

NIGHT BLOOMING FLOWERS.

Children of night! unfolding meekly, slowly,
To the sweet breathings of the shadowy hours,
When dark-blue heavens look softest and most holy,
And glow-worm light is in the forest bowers;
To solemn things and deep,
To spirit-haunted sleep,
To thoughts all purified
From earth, yet seem allied:
O dedicated flowers!

Ye from the gaze of crowds your beauty veiling
Keep in dim vestal urns the sweetness shrined,
Till the mild moon, on high serenely sailing,
Looks on you tenderly and sadly kind.
So doth love's dreaming heart,
Dwell from the throng apart,
And but to shades disclose
The inmost thought which glows
With its pure life entwined.

Shut from the sounds wherein the day rejoices,
To no triumphant song your petals thrill,
But send forth odors with the faint soft voices
Rising from hidden streams when all is still.
So doth lone prayer arise,
Mingling with secret sighs,
When grief unfolds, like you,
Her breast, for heavenly dew
In silent hours to fill.

F. HEMANS

SINGULAR DOCTOR'S FEE.

A captain of a Philadelphia vessel, a while before the American Revolutionary War, being in London, was taken very ill. Dr. Fothergill hearing of the case, voluntarily and gratuitously attended him until his health was established. The Captain deeply felt the kindness thus showed to him, a stranger in a strange land; and being desirous of testifying his gratitude in something more substantial than words, he requested the Doctor to point out some way in which he might render him a service. The Doctor told him, that if, as he was dropping down the Delaware on his next voyage to England, he would send his men on shore, and from the natural hollows in wild and woody places shovel up the surface soil, and bring him a hogshead or two of it, he would feel himself amply paid for all that he had done. The astonished Captain deemed the Doctor hardly sane to make the request, yet he could not refuse to fulfil it. He left England, returned to America, and when fitting out for his next voyage, did not forget his benefactor, nor his strange request. Although ashamed to employ his sailors in the work, yet prompted by gratitude, he acted in accordance with his instructions, and delivered the earth collected to the Doctor's order in London. Some time after, being again in England, he called to see his old friend at his country seat. The Doctor took him into his hot houses and gardens, and showed him his various plants. Amongst them he pointed out to his visitor, a collection of American wild flowers, which were growing vigorously under his judicious care.

These, he said, were all the proceeds of the hogsheads of surface earth, from the banks of the Delaware. "When he had received the bill of lading, he had a bed nicely prepared in his garden over which he carefully spread the American soil, the seeds therein quickly took root, and many of the plants from them reached perfection. Thus the Doctor attained what he desired, the wild flowers of the country. He knew if he asked the Captain, who was no botanist, to bring him roots, seeds, or flowers from America, he would be likely to receive exotic plants, deemed valuable for their rarity; in short, just such as he had abundance of in England, and did not want.—*Armistead.*

A PIOUS AFRICAN.

Among the slaves who were brought into the New England States at the time slavery was prevalent there, was a woman, who immediately on being told the history of the love of Jesus Christ, exclaimed, "He is the one; this is what I wanted.

This language causing surprise, her history was inquired into. It was briefly this. While living in her simple hut in Africa, the kidnappers one day rushed upon her family, and carried her husband and children off to the slave-ship, she escaping into the woods. On returning to her desolate home, she mourned with the bitterness of "Rachel weeping for her children." For many days her heart was oppressed with a heavy feeling of sorrow, and, refusing all sustenance, she wandered up and down the desolate forest. At last she says a strong impulse came over her to kneel down and pour out her sorrows into the ear of some unknown Being, whom she fancied to be above her in the sky. She did so; and to her surprise found an inexpressible sensation of relief. After this it was her custom daily, to go out to this same spot and supplicate this unknown friend. Subsequently she was herself taken, and brought to America; and when the story of Jesus and his love was related to her, she immediately felt in her soul that this Jesus was the very friend who had spoken comfort to her yearning spirit in the distant forest in Africa.

Compare, now, these experiences with the earnest and beautiful language of Paul, "He hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us."

Is not this truly "feeling after God and finding Him," and may we not hope that the yearning, troubled, helpless heart of man, pressed by the grievous anguish of this short life, or wearied by its utter vanity, never extends its ignorant, pleading hand to God in vain? Is not the veil which divides us from an Almighty and most merciful Father much thinner than we, in the pride of our philosophy, are apt to imagine? And is it not a worthy conception of Him to suppose that the more utterly helpless and ignorant the human being is that seeks his aid, the more tender and the more condescending will be his communication with that soul?

If a mother has among her children one whom sickness has made blind, or deaf or dumb, incapable of acquiring knowledge through the usual channels of communication, does she not seek to reach its darkened mind by modes of communication tenderer and more intimate than those which she uses with the stronger and more favored ones? But can the love of any mother be compared with the infinite love of Jesus? Has he not described himself as that good Shepherd who leaves the whole flock of secure and well instructed ones, to follow over the mountains of sin and ignorance the one lost sheep; and when He hath found it, rejoicing more over that one than over the ninety and nine that went not astray? Has he not told us that each of these little ones has a guardian angel that doth always behold the face of his Father which is in heaven? And is it not comforting to us to think that His love and care will be in proportion to the ignorance and wants of His chosen ones?—*Facts for the people.*

NIGHT.

Night! The pulse of the great city lies still. The echo of hurrying feet has long since died away. The maiden dreams of her lover; the wife of her absent husband, the sick, of health, the captive of freedom. Softly falls the moonlight on those quiet dwellings; yet under these roofs are hearts that are throbbing and breakiug with misery too hopeless for tears; forms bent before their time with crushing sorrow; lips that never smile, save when some mocking dream comes to render the morrow's waking tenfold more bitter. There, on a mother's faithful breast, calm and beautiful, lies the holy brow of infancy. Oh! could it but pass away *thus*, ere the bow of promise had ceased to span its future—ere that serenest sky be darkened with towering clouds—ere that loving heart shall feel the death pang of despair.

There, too, sits remorse, clothed in purple and fine linen, "the worm that never dieth" hid in its shining folds. There, the weary watcher, by the couch of pain, the dull ticking of the clock stricking to the heart a nameless terror. With strained eye its hours are counted, with nervous hand the draught that brings no healing is held to the pallid lip.

The measured tread of the watchman, as he passes his round, the distant rumble of the

coach, perchance the disjointed fragments of a song from bacchanalian lips, alone breaks the solemn stillness. At such an hour, serious thoughts, like unbidden guests, rush in. Life appears like the dream it is — eternity the waking; and involuntarily, the most careless eye looks up appealingly to Him by whom the hairs of our heads are all numbered.

Blessed night! Wrap thy dark mantle round these weary earth pilgrims. Over them all the "Eye that never slumbereth" keepeth its tireless watch. Never a fluttering sigh escapes a human breast by that pitying ear. Never an unspoken prayer for help that finds not its pitying response in the bosom of Infinite mercy. —*Fany Fern.*

THE CHINESE.

Dr. Newman, a distinguished German scholar, sends a communication to the London Times in reference to some highly interesting Chinese works he has recently received, religious political, and statistical tracts of the new Chinese dynasty, which he says will be translated as soon as possible. There can be no more any doubt, he says, about the new religion springing up in China. It is certainly Protestant Christianity. mixed yet, as it could not be otherwise in the beginning, with some heathenish customs and prejudices.

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in her keeping.

GENERAL INTELLIGENCE.

FOREIGN.

New York, Sept. 8.—The steamship Asia arrived here this evening, with Liverpool dates to the 27th ult.

There is nothing new from the East. The difficulty appears to be generally regarded as settled.

Hon. Mr. Soule, the American Minister to the Court of Spain, has arrived in Paris, where he would stay a few days, previous to proceeding to his post.

The screw steamer Taurus sailed from Liverpool on Wednesday the 24th, for New York, via Boston.

The Paris Siecle has an article on the Austrian protest in the Kosta affair, in which it says:

The principles set forth in this memorandum are true, but who is it that has violated them? Evidently Austria, who, in a neutral port, caused to be arrested, in a most offensive manner, a man placed under the protection of the flag of the United States. If the Austrian Consul had any doubt as to the legality of Kosta's naturalization, he was bound to apply to the officer in command of the American station, and to ask him to oppose the escape of the refugee, until the point of law had been properly cleared up. Austria, disdaining the use of legal proceedings, attempted to obtain justice for herself by force. And now she complains of having met with a legitimate opposition to her acts of violence. In the hope of gaining over to her side France, who has always sustained the cause of neutrals, the cabinet of Vienna has indulged in the lucubrations which it has lately published, and which of itself condemns the Austrian Consul; for, once more, if the right of neutrals has been violated, it was by that functionary, who seized Kosta without applying to the American Commodore, and without deigning to take the opinion of the authorities of Smyrna.

The London Times speaking of Mr. Soule's mission, says:

We are really curious to learn whether Mr. Soule will present his credentials to the Queen of Spain in the same language in which he took leave of the Cuban liberators and the citizens of New York; for if this is to be the tone of the accredited envoys of the United States, instead of being regarded as the ministers of a friendly nation, they will be shunned and dreaded as incendiaries and aggressors. Indeed, we are surprised that, after what was previously known of Mr. Soule and his valedictory address, the court of Spain should submit to receive a declared enemy in the garb of a foreign minister; and if the cabinet of Madrid were not sunk to the very dregs of political life, such an outrage could not be committed. This state of things is aggravated by the disposition of the people of the United States to applaud and support acts of violence or intimidation committed by American agents abroad; and if the American government is to adopt the extravagant views of its adherents, it will soon find itself on very different terms with a great part of Europe. These are not the conditions of forbearance and non-intervention by which peace has hitherto been preserved between the new world and the old; and if the United States are to take an active part in the political disputes of Europe, they should make a better choice of their agents, and bear in mind the responsibility under which they not only act, but speak.

Private European letters received by the Asia, represent the condition of affairs at Canton as being very critical. Outbreaks were daily expected. Shanghai was quiet, and business very dull.

DOMESTIC.

From California.—The steamship Star of the West, from San Juan, arrived at New York on the 9th, and the Illinois, from Aspinwall, on the 11th inst., bringing dates to the 10th and 16th ult. respectively.

The health of the Isthmus is good.

The state printing of California for the past year amounts to upwards of $218,000 dollars.

A valuable copper mine has been discovered between Los Angelos and Santa Barbara.

Gold dust in large quantities has been discovered within the limits of the city of Sacramento.

New Orleans, Sept. 8th.—The report of interments for the twenty-four hours ending this morning, shows a total of 59, of which 48 were from fever.

Sept. 8th.—The steamer Bay State, from Boston for New York, exploded her boiler in the Sound, scalding four children and the wife of Mr. De Wolfe, of Chicago, Mr. Warren, of Dartmouth, Mass., and several others. No one was killed, but a dozen of persons, or more, including those above mentioned, were scalded, some very badly. The cap of the cylinder flew off, and the steam rushed into the ladies' saloon.—Mrs. De Wolfe and three of her children have since died.

The Price of a Passage to California, which a

few years ago was $500 in the U. S. Mail line of steamships, now costs as follows:—Through tickets, first class cabin, $100; second do., $75; steerage, with bed and board, $50.

A Suggestive Incident.—Our Government, in response to a strong public sentiment, despatched a naval force to the Fishing Grounds, to restrain the arrogant treatment of our fishermen by English cruisers. The first service performed by any of our naval vessels sent on this duty, is the saving of the crew and passengers of a *British ship!*

The New York Medical Gazette has an article intended to disabuse the public of the impression that the recent large mortality in that city, was the result of the hot weather alone; arguing that the true cause of death was a paralysis of the stomach, rather than "congestion of the brain," induced by the use of stimulating liquors. The editor says: "We record it as a witness, and not as a disputant, that we have seen no case of serious or dangerous character, in which the patient had not been indulging in intoxicating drinks, while heated in an atmosphere ranging above 90 degrees in the shade."

Where do They come from?—Of the twelve hundred prisoners on Blackwell's Island, only three hundred and nineteen are Americans.

Boston, they say is the richest city in the world in proportion to its population. If its taxable property were equally divided, every Bostonian would have fourteen hundred and forty dollars.

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

ERCILDON UBOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks. The course of instruction will embrace the usual branches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.
Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh. Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

26—tf.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction. will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

BRICKS.—The Subscribers are prepared to furnish superior Pressed and other Bricks, at reasonable prices to Builders and others, at their yard to the south of the brick house below South street, between Schuylkill Second and Third sts.

House, Locust Street above Schuylkill Seventh.

N.B. particular attention paid to the assorting of the Pressed Bricks. WM. WEBSTER & SON.

1st mo. 8—1y.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, NINTH MONTH 24, 1853. No. 27.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 403.]

9th mo. 17th, 1845.—Attended Dunning's Creek meeting. After some trying labor truth rose into dominion. Had an appointed meeting at Bedford in the Court House. A Friends' meeting in this place, being an unusual circumstance, my mind was exercised with desires for preservation, that the truth should not suffer through me. On the 20th we crossed the Potomac river, and passed into Virginia. In view of what was before me, I craved preservation on the ground of faithfulness, let it cost what it would. The language returned to my spiritual ear was on this wise, Have I not followed thee all thy life and strengthened thee in the hour of temptation and trial? Wherefore now dost thou doubt? May my confidence be unshaken in the all-sufficiency of the Divine arm. Another public meeting from among friends, at Martinsburg, Virginia. It was large, and a relieving opportunity.

As we passed along, my feelings were arrested and brought under religious concern for the people, so that it appeared needful to have meetings at Hopewell, the Ridge, and Winchester. When we have to feel that many of the professing world are resting in an outside religion, the mind is bowed under painful exercise, but there has been witnessed the extendings of the helping hand, through which I have been enabled to lay down my burden at all the different meetings we have attended.

On the 25th, we had a large afternoon meeting at Goose Creek—a settlement of Friends. It was a time of freedom. From here we went on to Waterford, where, on several occasions, I was favored with strength to bear testimony to the truth. Had a large morning meeting. Attended a funeral and two family opportunities. My peace flowed abundantly, and with feelings of thankfulness we proceeded to Alexandria. Much bowed under painful exercise, here and at Washington. Were at meeting at both places, and had a secret sustaining evidence that my heavenly Father was not unmindful of his dependant child.

On the 30th my companions left me to make a short visit to their families at home; while I went to see my sister Mary, at Richmond, Va. In all my visits to this place, notwithstanding my social enjoyment in the society of my beloved sister, my spirit has been in bonds. Great is the iniquity of the oppression which reigns here. On 1st day the 11th of 10th mo., attended the morning meeting of Friends and one in the afternoon by appointment. The latter was a comfortable opportunity, in which my exercised mind obtained some relief. All praise belongeth to my heavenly Father. On the 4th day following, had a meeting with the colored people in their own meeting house. There were supposed to be present over 1,000 persons, who appeared truly thankful for the opportunity. It was an overflowing time. The Father's love was freely poured out; for this favor, the return offering, justly his due, of thanksgiving and praise, was made. On the 17th I took leave of my dear sister and family and returned to Baltimore, where my companions joined me. On 1st day attended Lombard street meeting in the morning, and a colored meeting in the evening. A low time. My spirit was sad and the cause much hid from mine eye. Next morning we left Baltimore to attend several small meetings in the neighborhood. The pure spring of life is low and much clogged with rubbish. This makes hard work for the poor servant, in which there is no room to glory. Had one satisfactory meeting from among Friends at Laurel Factory. It was an open time. On the 24th, returned to Baltimore, to attend their Yearly Meeting, which commenced next day. It was a time of close exercise, but I was enabled to find relief through the plain expression of my feelings. Near the close of the week I had another meeting by appointment for the colored people, which was large and satisfactory. 2d of 11th mo., we were at Gunpowder meeting. In mingling with my friends in the social circle, we were favored on two occasions with a precious religious opportunity, which ministered encouragement. The attendance of a few small scattered meetings, left us at liberty to

turn our faces homewards. Reached Philadelphia on the 6th of 11th mo., where I was permitted to embrace my precious little daughters, after a separation of 10 weeks After a few days tarriance in the city, I took my children and went to my solitary home in the country. Up to this time, I had felt it right to remain where I was when my husband died, but now a prospect opened for a change, by which my children would have the advantage of being near a good school, and I could engage in some way of business. Accordingly, in the 2d mo. 1846, I left the country and went to Philadelphia to learn the bonnet making business. This move occasioned sore trial, for there was much to endear me to the spot I was leaving, and I much preferred the country to the city. On the 25th of 3d mo., having learned my trade, I moved to Wilmington, Delaware, my native place. My health being very delicate, the prospect of making a living at my needle looked dull, but I was favored with more cheerfulness than I could have expected, and succeeded pretty well in my undertaking. In the following 6th mo., my mind was brought under exercise in the prospect which had gradually opened of making a religious visit to New York and Westbury Quarter, but when all outward concerns were turned from, and my mind centered where the voice of the true Shepherd can be known from that of the stranger, my duty was clear and plain before me, and with the full concurrence of my friends, having S. Ferris as companion, I accomplished the service greatly to my peace, though the poor body was much worn and my general health much impaired. In the 9th mo. it appeared probable there would soon be an end of all my trials and tribulations here, as my health failed rapidly, but I was mercifully sustained above the fear of death, even when it seemed near, as at my very door; but before getting better, I had to see that my work was not done. When recovering, I gained my strength rapidly, and again engaged in my usual home duties. My mind had many deep baptisms to pass through during the next winter, and weakness and spiritual poverty were often my portion. In the 2d mo., with the approbation of my friends, I again left home, accompanied by my friends, Wm. B. and P. H., with neither purse nor scrip, to visit Friends and others within the compass of the Southern Quarter. For several days after starting I seemed to have no sight as to the future. It was a trying, humiliating season, in which the poor creature was brought to feel its entire dependance on the only sure Helper. As we journeyed, the prospect brightened, and we had a meeting to good satisfaction in the Legislative Hall at Dover. Here my imprisoned spirit was liberated, and the truths of the gospel declared unto the people with plainness of speech. After meeting I was taken ill with an affection of the heart, which continued the rest of the journey. We had a few comfortable meetings, but our friend P. H. being also quite unwell, we thought it right to return home for a season. Mind and body both being in a low condition, there was but little to rejoice in, but the suffering of the body was easily borne in comparison with the distress of mind which I suffered. I was allured into the wilderness and tempted on every hand, ready to believe my heavenly Father had withdrawn his protecting care and left me a prey to my own weakness. But His arm of mercy was underneath, and in his own time he was pleased to say, "it is enough," and to break the bonds which were indeed hard to bear. Soon after the prison doors were thrown open, another field of labor was presented to my view, besides the completion of my Southern one. Mountains of difficulty arose before me, but I had to remember my covenant in the night season, that if my heavenly Father would be pleased once more to reveal his presence to me and liberate me from my bondage, I would serve Him in whatever way he would choose.

4th mo. 25th.—To-day we have felt the cementing bond of the Father's love to be around us in our collective capacity. After meeting I accompanied our Friend A. P. J., to visit two aged Friends had satisfaction in the visit. Accompanied by W. Bailey and M. Hilles, left home on the 18th of 5th mo. 1847, to accomplish my prospect of religious service in Delaware and Maryland, among Friends and others. Stopped at Cantwell's Bridge, where we had a very small meeting in the afternoon. There was but little vocal testimony, but it was a comfortable season, and my strength was renewed. The next evening had a large and solemn meeting at the Cross Roads, in which I was made to rejoice that the power of the Lord was sufficient to chain down the spirit of opposition that was to be felt in that neighborhood. On the 20th were at a small meeting appointed at Millington. It was held in an old house belonging to Friends, though there are now no Friends in the neighborhood. At New Market our meeting was held in E. Thomas' parlor. It was an exercising time, and plain truths had to be spoken in relation to our testimonies against war and slavery; relief was obtained. Went on to Still Pond, and had a meeting in the Methodist meeting house. The people were quiet and attentive, and, I trust, received and treasured up some good. 7th day, attended Cecil Monthly Meeting to good satisfaction. Our friends shew us much kindness, yet my spirit is often in bonds and oppressed with the feeling of a want of serious and religious reflection. And now it has been allured as into a desert place, where no man seeth, but Thou, oh Lord seeth; Thou knowest my distress and the depth of my sufferings, and Thou hast thy purpose in this allotment. Therefore, unto Thee alone can I look for help and strength, that so I

slip not in thought, word or deed. The labor at Chester Neck meeting was, that the camp might be searched and the hidden thing discovered. In Chester Town, we had a large and satisfactory meeting in the Methodist meeting house, after which, though feeble in body, the mind enjoyed a peaceful calm, in which we could humbly acknowledge that hitherto the Lord hath helped us. On the 24th we turned toward Easton, to attend the Quarterly Meeting. In it we were favored with the Master's presence and help. The meeting very small.

A religious opportunity in the family of W. B. was a favored season. 6th day, again had the use of a Methodist meeting house; the meeting a satisfactory one. Went on to North West Fork; had a meeting there and in other neighborhoods where but few Friends reside, but our heavenly Father was with us and proved sufficient for his own work. At Georgetown, the landlord of the public house where we staid was willing to get a meeting for us. It was held in the court-house, was large, and a season long to be remembered. My spirit rejoiced in the strength of the Lord, who was pleased to be with me, enabling me to deliver His message to the people. The quietness of those assembled was remarkable. 2d day morning, after having received abundant kindness from our landlord and his wife, who were strangers to us, we went on our way as strangers in a strange land, and again had cause to magnify the name of our gracious Care-taker, for we were received at Milford by another landlord as though we had been old friends; he also obtained a meeting place for us, and we had a comfortable season. 3d day, went to Camden, put up at J. Jenkins's, had an evening meeting, in which I was strengthened to discharge the trust committed to me, in great plainness. After taking my seat, felt the consoling language, "return unto thy rest, oh my soul, for the Lord hath dealt bountifully with thee." After this we had meetings at Reymond's Neck, Smyrna and New Castle,—exercising seasons, in some of which I was strengthened to bear a faithful testimony against slavery and war, and to show the ground of our testimony to a free gospel ministry, and I also was concerned to spread before the people the nature of true spiritual worship. We now returned home, with the secret reward of peace, and thankful hearts in that the Shepherd of Israel was pleased to be with us throughout this journey, and preserved our families in health during our absence.

(To be continued.)

They think it enough, not to defraud a man of his pay, or betray his friend; but never consider that the law forbids the one at his peril, and that virtue is seldom the reason of the other.

Wm. Penn.

Extract of a letter from RICHARD SHACKLETON *to* JOHN THORP.

"By this time you have felt the loss of your honoured mother, beloved sister and faithful friend, Sarah Taylor. Such a loss is not immediately known to its full extent. But I think these dispensations are peculiarly useful. They tend to make the surviving, rightly-concerned, gifted individuals, still more sensible of their weakness and insufficiency, being thus stripped of, as it were, collateral strength; they cause such, under this sense, more importunately to crave Divine help, trembling for the ark of the testimony, lest in *their* time, and whilst committed to *their* care, it should fall into the hands of the enemy. So dwelling here, a growth and increase are, in due time witnessed; the little ones are made as Davids, and the Davids as the angel of the Divine presence, ministering joy and gladness, and kindling those sacrifices which the Lord never did nor ever will despise. Of what great importance then is it, my beloved friend, that you who have received gifts should not only go down deep, but *dwell* deep; and, seeing the works and wonders of the Lord therein, bring up your stones of memorial from thence. A sound and living ministry is of unspeakable benefit to the church. The Almighty *can* do all things by his own immediate power; but it is his pleasure to make use of the instrumentality of men and women, in gathering and preserving the Christian church. Even the Head of it desired his immediate followers to pray the Lord of the harvest, that he would send forth laborers into his harvest.

"I fear some too lightly estimate their own qualifications for religious services, and so fall back in their ranks, and weaken the general cause; and I fear that sometimes some of our Elders, through an excess of caution, lest they should lift up too much, have been deficient in cherishing as they ought, and encouraging the 'babes and sucklings' out of whose mouth is to be perfected praise. Therefore, there is a necessity to wait, to be endued with that wisdom which is profitable to direct, that so the understanding of the inward man may be properly illuminated; and to have the spriritual senses of the inward man quickened and exercised, that so the understanding may rightly judge of spiritual things."—*Memoirs and letters of R. and E. Shackleton.*

"THERE IS A SILVER LINING TO EVERY CLOUD."

"On all of us at some moment of our lives there has rested, and there will rest it may be again, a heavy cloud, but gazing on it with the eyes of faith and trust, we shall see through its darkness only the silver lining. Trials are but blessings in disguise; each cloud which shadows our life comes charged with some good; if we would only look at it without shrinking, calmly

and steadily, we should pierce its darkness, and see the light behind; we should recognise some warning or acknowledge some chastening, which makes us more the children of our Father, and speaks to us of His love. It may be that in a gay and prosperous life here we are forgetting another; so dazzled are our eyes by this world's brightness, we need the shadowing of the cloud, to speak to us of the other; it is the cloud that is leading us through the wilderness of life to the Land of Promise; how then can we fail to acknowledge its use, or be so blind we cannot see its light. Pursuing our journey with patience, running cheerfully the race that is set before us, we shall find that out of seeming evil cometh good, and that the eye of Faith can see through all clouds their silver lining."

From the Boston Recorder.

THE LOST SISTER.

The following extracts are from Rev. John Todd's narrative of "The Lost Sister of Wyoming." The "Lost Sister"—the heroine of the narrative—was the daughter of Mr. Jonathan Slocum, a respectable farmer, of Wyoming, who removed to the valley, from Rhode Island, in 1777. In the following year, a party of Delaware Indians came suddenly into the place, and, among other children, carried off *Francis*, the youngest child of Mr. Slocum, then five years old. No trace of her could be found till sixty years afterwards, when it was providentially discovered that she was living with a tribe of Indians in Indiana. Her two brothers and sister, who were still living, went in search of her, on being informed of the fact. The extracts we have made describe their interview with their sister, and give her own account of herself. The family have repeated their visits two or three times since the discovery; and upon the removal of the tribe to which she belonged beyond the Missouri, they succeeded in reserving for her a section of land, on which she still lives.

THE MEETING AFTER SIXTY YEARS.

Sixty years after the capture of little Francis Slocum, on a bright September morning, a party consisting of two brothers, a sister, and an interpreter, half Indian and half French by birth, were on their horses, wandering along on the north bank of the Wabash river, in Indiana, to meet the lost sister. They had passsd through the weary Miama Reserve,—had completed a long journey through the wilderness, and were now fording the river near the village of Peru. Impatiently they passed along till they reached the Mississineway village. Here is the remnant of the Miami tribe, living in scattered villages, among the long blue grass, which, without cultivation, covers that luxuriant soil, and the rich corn-fields, which need but little care and attention.

After passing the first village, our party called at the residence of Godfrey, the second chief of the nation; for although very impatient, they well knew that politeness would not allow them to pass him. He was a war chief. His Home consisted of some five or six two-story houses, much after the manner of the whites, within a square enclosure of about half an acre. A gateway admitted them to the enclosed buildings, which were quite respectable in appearance. On entering the house, the interpreter introduced them with much gravity to the chief, and informed him of their errand. He received them with great courtesy and real politeness, proffering any assistance in his power. He was a noble-looking man, apparently over fifty years of age, majestic, and solemn in countenance, and very portly—weighing over 320 pounds! He was dressed in a blue calico shirt, which came down to the knee, and was profusely covered with ruffles. The Indian leggin covered the leg, and from the shirt downwards. He was over six feet high: and when he arose, with his long hair gracefully tied in a queue down his back, he would have made no contemptible model for a sculptor. Nature has done much for this man; and if he should be faithful to himself, to his nation, and to his Maker, he may yet be a great blessing to his people. He has wealth and influence, besides a shrewd head upon his own shoulders. Long may he wear it for the good of others.

Our party then left the chief, and hastened on to what was called the Deaf Man's village—so named from a chief who was now dead. As they drew near the village, they became silent. There was an expectation—the fulfilment of hopes which had been cherished for sixty years. Would she have any family likeness, by which they might know her? would she have any recollections by which she might be identified? Would she be glad to see them; and if proved to be their sister, would she return to the home of her birth—and die where she was born? Would she be overcome at seeing them?

"I shall know her if she is my sister," said the sister, "by having lost the right thumb-nail: you, brother, remember how you pounded it off in the shop, about a year before we lost her!"

"I do well remember it,"—and this was all they said, as they went forward on their journey.

At length they reached a large log-house, or rather two houses, joined together by a kind of shed. They enter, and find an Indian woman, with two daughters, the one about twenty-three years old, and the other about ten years older, and three or four pretty grandchildren.

Before being introduced by the interpreter, they found themselves agitated, and giving away to tears. "Oh God!" cried one of the brothers, "is *that* my sister!" In a moment he seized

her hand, and drew her to the light. It was there!—the mark—the thumb-nail was gone.

On being told who they were, she received them with great reserve, coolness and indifference. While they were walking the room in tears, not a feature of her countenance moved. She shed not a tear, she evinced no emotion. They asked her of her early home: she could recollect nothing, except what she had told Colonel Ewing. They asked what her name was when a child? She could not recollect.

"What do you remember?"

"My father, my mother, the long river, the staircase under which I hid when they came."

"How came you to lose your thumb-nail?"

"My brother hammered it off, a long, long time ago, when I was a very little girl at my father's house."

"Do you know how many brothers and sisters you had?"

She then mentioned them, and in the order of their ages.

"Would you know your name if you should hear it repeated?"

"It is a long time since, and perhaps I should not."

"Was it FRANCES?"

At once a smile played upon her features, and for a moment there seemed to pass over the face what might be called the shadow of an emotion, and she answered, "Yes!"

On pursuing the investigations, there remained no doubt on the minds of any of the party, that she was the lost sister—the Frances Slocum of sixty years ago! But what a change, from the fair-haired, pale-faced little girl, to the old, jealous, ignorant, suspicious savage. The contrast was so great, that the brothers and sister were almost overwhelmed. To add to their embarrassment, she was coy, reserved, and seemed to fear that they were contriving some way to cheat her out of her property. Her youngest daughter was a widow, and the eldest was the wife of a half-breed French Indian, by the name of Brouriette—a man of polished manners, and elegant appearance.

It took a long time to overcome her suspicions, and convince the family they were her relatives. At length she consented to accompany them back to their lodgings, nine miles distant, and spend the night. At once the Indian sister caught her pony, and throwing a blanket over him, she mounted *a la Turk*, and the whole family returned with them and spent the night. But instead of using a bed, as we should, each one threw a blanket around her, and lying down on the floor or ground, was shortly in a sound sleep. Before they fully gave their confidence, it was necessary to give and receive a formal pledge of friendship. On being all assembled, the eldest daughter brought in a beautiful white cloth, carefully rolled up, and laid it on the stand, and then, through the interpreter, arose and solemnly presented it as a pledge of their confidence and friendship. It contained the hind quarter of a deer, which they had probably just hunted and killed for this very purpose. But still, they were not satisfied till the civilized sister had gone, and formally taken possession of the cloth and its contents. Then they seemed at ease, and from that moment, gave their new friends their entire confidence.

The brothers and sister did not sleep that night. Their emotions had been varied during the day, but they had been deep. Their hopes had been realized, but their dissapointment had been great.

"Was she so very ignorant?"—said I to the brother who gave me the narration.

"*Sir, she did not know when Sunday came*" What a consummation of ignorance for one actually born in New England! She was rich, and much respected and beloved; but she was a poor darkened savage!

HER OWN HISTORY.

It was not till the family had, with great efforts, obtained the confidence of the lost sister, that she could be prevailed upon to relate, through the interpreter, so much of her history as she could remember. She was especially cautious when she saw them produce writing materials, in order to note it down. The following is the substance of her account of herself.

I can well remember the day when the Delaware Indians came suddenly to our house. I remember that they killed and scalped a man near the door, taking the scalp with them. They then pushed the boy through the door—he came to me—and we both went and stood under the staircase. They went up stairs, and rifled the house, though I cannot remember what they took, except some loaf sugar, and some bundles. I remember that they took me and the boy on their backs through the bushes. I believe the rest of the family had fled, except my mother.

They carried us a long way, as it seemed to me, to a cave, where they had left their blankets and travelling things. It was over the mountain, and a long way down on the other side. Here they stopped while it was yet light, and there we stayed all night. I can remember nothing about that night, except that I was very tired, and lay down on the ground, and cried till I was asleep. The next morning we set out, and travelled many days in the woods before we came to a village of Indians. When we stopped at night, the Indians would cut down a few boughs of hemlock on which to sleep, and then make up a great fire of logs at their feet, which lasted all night. When they cooked any thing, they stuck a stick in it, and held it to the fire as long as they chose. They drank at the brooks and

springs, and for me they made a little cup of white birch bark, out of which I drank. I can only remember that they stayed several days at this first village; but where it was, I have no recollection.

After they had been here some days, very early one morning, two of the same Indians took a horse and placed the boy and me upon it, and again set out on their journey. One went before, on foot, and the other went behind, driving the horse. In this way we travelled a long way, till we came to a village where these Indians belonged. I now found that one of them was a Delaware chief, by the name of Tuck Horse. This is a great Delaware name, but I do not know its meaning. We were kept here some days, when they came and took away the boy, and I never saw him again, and do not know what became of him.

Early one morning the Tuck Horse came and took me, and dressed my hair in the Indian way, and then painted my face and skin. He then dressed me in beautiful wampum beads, and made me look, as I thought, very fine. I was much pleased with the beautiful wampum. We then lived on a hill, and I remember he took me by the hand and led me down to the river-side, to a house where lived an old man and woman. They once had several children, but now they were all gone—either killed in battle, or having died when very young. When the Indians thus lose all their children, they often adopt some new child as their own, and treat it in all respects like their own. This is the reason why they so often carry away the children of white people. I was brought to these old people, to have them adopt me if they would. They seemed unwilling at first; but after Tuck Horse had talked with them awhile they agreed to it, and this was my home. They gave me the name of *We-let-a-wash*, which was the name of their youngest child, whom they had lately buried. It had now got to be the fall of the year, for chesnuts had come. The Indians were very numerous here, and here we remained all the following winter. The Indians were in the service of the British, and were furnished by them with provisions. They seemed to be gathered remnants of several nations of Indians. I remember that there was a fort here. In the spring I went with the parents who had adopted me, to Sandusky, where we spent the next summer; but in the fall we returned again to the fort, the place where I was made an Indian child, and here we spent the second winter. In the next spring we went down to a large river, which is Detroit river, where we stopped, and built a great number of bark canoes. I might have said before, that there was a war between the British and the Americans, and that the American army had driven the Indians around the fort where I was adopted. In their fights, I remember the Indians used to take and bring home scalps; but I do not know how many. When our canoes were all done, we went up Detroit river, where we remained about three years. I think peace had now been made between the British and the Americans; and so we lived by hunting, fishing, and raising corn. The reason why we staid here so long was, that we heard that the Americans had destroyed all our villages and cornfields, probably by occupying them and making them their own. After three years, my family and another Delaware family removed to Fort Wayne. I do not know where the other Indians went. This was now our home, and I suppose we lived here as many as twenty-six or thirty years. I was there long after I was full grown, and I was there at the time of Harmer's defeat. At the time when this battle with Harmer was fought, the women and children were all made to run north. I cannot remember whether the Indians took any prisoners, or brought home any scalps at this time. After the battle they all scattered to their various homes, as was their custom, till gathering again for some particular object. I then returned to Fort Wayne again. The Indians who returned from this battle were Delawares, Potawattamies, Shawnese, and Miamis. I was always treated well and kindly; and while I lived with them, I was married to a Delaware. He afterwards left me and the country, and went west of the Mississippi. The Delawares and the Miamis were then all living together.

I was afterwards married to a Miami chief, and a deaf man. His name was Chepor-on-wah. After being married to him I had four children—two boys and two girls. My boys both died while young. The girls are still living, and are here in this room at the present time. I cannot recollect much about the Indian wars with the whites, which were so common and so bloody. I well remember a battle, and a defeat of the Americans, at Fort Washington, which is now Cincinnati. I remember how Wayne, or "Mad Anthony," drove the Indians away, and built the fort. The Indians then scattered all over the country, and lived upon game, which was very abundant. After this, they encamped all along on Eel river. After peace was made, we all returned to Fort Wayne, and received provisions from the Americans, and there I lived a long time. I had removed with my family to the Missisineway river, some time before the battle of Tippecanoe. The Indians who fought in that battle were Kickapoos, Potawattamies, and Shawnese. The Miamis were not there. I heard of the battle on the Mississineway, but my husband was a deaf man, and never went to the wars; and I did not know much about it."

"Was you ever tired of living with the Indians?"

"No; I had always enough to live on, and to live well. They always used me very kindly."

"Did you ever know that you had white relations, who were seeking you so many years?"

"No; no one ever told me, and I never heard it. I never thought any thing about my white relatives, unless it was a little while after I was taken."

"But we live where our father and mother used to live, on the banks of the beautiful Susquehannah, and we want you to return with us. We will give you of our property, and you shall be one of us, and share all that we have. You shall have a good house, and everything you desire. O, do go back with us."

"No, I cannot. I have always lived with the Indians. I am used to them. The Great Spirit has always allowed me to live with them, and I wish to live and die with them. Your *Wah-puh-mone* (looking-glass) may be larger than mine, but this is my home. I do not wish to live any better, or anywhere else; and I think the Great Spirit has permitted me to live so long, because I have always lived with the Indians. I should have died sooner if I had left them. My husband and my boys are buried here, and I cannot leave them. On his dying day my husband charged me not to leave the Indians. I have a house and large lands; two daughters, a son-in-law, three grandchildren, and everything to make me comfortable. Why should I go, and be like a fish out of water?"

"And I," said Brouriette, her son-in-law, "know all about it. I was born at Fort Harrison, about two miles from Terre Haute. When I was ten years old, I went to Detroit. I was married to this woman about thirteen years ago. The people about here, and at Logansport and Miamisport, have known me ever since the country has been settled by the whites. They know me to be industrious, to manage well, and to maintain my family respectably. My mother-in-law's sons are dead, and I stand in their place to her. I mean to maintain her well as long as she lives; for the truth of which you may depend on the word of Capt. Brouriette."

"What Capt. Brouriette says," added the old lady, "is true. He has always treated me kindly, and I am satisfied with him, perfectly satisfied; and I hope my connexions will not feel any uneasiness about me. The Indians are my people. I do no work. I sit in the house with these my two daughters, who do the work, and I sit with them."

"But you will at least go and make a visit to our early home, and when you have seen us, return to your children?"

"I cannot—I cannot. I am an old tree. I cannot move about. I was a sappling when they took me away. It is all gone past. I am afraid I should die, and never come back. I am happy here. I shall die here, and lie in that grave-yard; and they will raise the pole at my grave, with the white flag on it, and the Great Spirit will know where to find me. I should not be happy with my white relatives. I am glad enough to see them, but I cannot go. I have done."

"When the whites take a squaw," said Brouriette, with much animation, as if delighted with the decision of the old lady, "they make her work like a slave. It was never so with this woman. If I had been a drunken worthless fellow, this woman could not have lived to this age. But I have always treated her well. The village is called Deaf Man's Village, after her husband. I have done."

The eldest daughter, whose name is *Kickhe-sequa*, or "*cut-finger*," assented to all that had been said, and added, that "deer cannot live out of the forest."

The youngest daughter, *O-show-sequah*, or, "*yellow leaves*," confirmed all, and thought that her mother should not go, even on a visit; "because," said she, "the fish dies quickly out of the water."

TRUE LOVE.

He that suffers his difference with his neighbour about the other world, to carry him beyond the line of moderation in this, is the *worse for his opinion*, even *though it be true*. It is too little considered by Christians, that men may *hold the Truth in unrighteousness;* they may be orthodox and not know what spirit they are of. So were the apostles of our Lord; they believed in him, yet let a false zeal do violence to their judgment, and their unwarrantable heat contradict the great end of their Saviour's coming—love.

Men may be angry for God's sake, and kill people too. Christ said it, and too many have practised it. But what sort of Christians must they be, I pray, that can *hate* in his *name*, who bids us love; and kill for his sake that forbids killing; and commands *love*, even to enemies? Let not men or parties think to shift it off from themselves. It is not this principle or that form, to which so great a defection is owing, but a degeneracy of mind from God. Christianity is not at heart—no fear of God in the inward parts; no awe of his divine omnipresence. Self prevails and breaks more or less through all forms; but too plainly, pride, wrath, lust, avarice; so that though people say to God, thy will be done, they do their own; which shows them to be true heathens, under a mask of Christianity that believe without works, and repent without forsaking; busy for forms and the temporal benefits of them, while true religion, which is to visit the fatherless and the widow, and to keep ourselves unspotted from the world, goes barefoot, and like Lazarus is despised. It was said by him who could not say amiss, because iniquity abounds, the love of many waxeth cold. Whatsoever divides man's heart from God, separates it from his neighbour; and he that loves self more than

God, can never love his neighbour as himself. For if we do not love him whom we have seen, how can we love God whom we have not seen? O that we could see some men as eager to turn people to God, as they are to blow them up, and *set them one against another!* But indeed those only can have the pure and pious zeal, who are themselves turned to God, and have tasted the sweetness of that conversion, which is to power, not form; to godliness, not gain. Such as these do bend their thoughts and pains to *appease*, not increase *heats and animosities;* to exhort people to look at home, sweep their own houses, and weed their own gardens. And in no age or time was there more need, to set men *at work in their own hearts*, than this we live in, when so busy, wandering, licentious a spirit prevails. For whatever some men may think, the disease of this kingdom is sin, impiety against God, and want of charity to men.—*Penn.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 24, 1853.

"GATHER THE CHILDREN."—This scriptural injunction has seriously impressed us, when looking over our midweek meetings, and observing in attendance so few of our youthful members whose parents are concerned for their best welfare, and also concerned for "the prosperity of Zion, and and the enlargement of her borders."

But where are the children? Are they engaged in mercantile business as apprentices, without having the *liberty* of attending meetings for worship and discipline, held in the middle of the week? Or are they receiving school education at other Seminaries than those under the regulations of our Society; and consequently not encouraged to assemble with us on those occasions? We believe *both causes* operate to produce the result so much to be regretted.

Were parents, in placing their children in stores, to make it an article of agreement that they should leave business for the space allotted to such religious duty, and were *Friends* who are engaged in mercantile or other business, careful to make way for those under their care to perform this reasonable service, it would be *a means* of gathering the children, upon which, we believe, the divine blessing would rest.

We feel this subject to be of vital importance and would call the attention of parents and guardians to it. Our excellent discipline enjoins the observance of Christian care, and applies the query, are Friends careful to attend all our religious meetings, bringing their families with them?

May the performance of this duty never degenerate into a lifeless form, but may we be incited to renewed diligence in the discharge of all our religious obligations.

We would if possible stir up the pure mind in parents by way of remembrance of their responsibilities, that the children may be gathered and presented in our religious assemblies, where their spirits may happily be influenced by the over shadowings of the Father's love. Thus the work will go on whereby they may be prepared to offer living sacrifices, and become supporters of the ark of the testimonies of truth.

Then may we look forward with hope, that when those, upon whose shoulders these testimonies now rest, shall pass away, the children will succeed them in faithfulness and devotion to the "God of their fathers."

MARRIED, on fifth day, 8th of 9th month, 1853, at the house of John Way, in the order of the Society of Friends, FRANCIS H. ALLEN, of Milford, Clermont county, Ohio, to MALINDA, daughter of John and Mary Way, of Half Moon township, Centre county, Pa.

An Ajourned Meeting of the Committee of Management of the Library Association of Friends will be held in the Library Room on *Sixth Day* evening the 30th instant, at 8'oclock.

J. M. ELLIS, Clerk.

Philadelphia, 9mo. 24th 1853.

LETTER FROM R. MASON.—NO. XIII.

7th month, 1847.

My dear S.—While I have, with sympathetic feeling shared thy burdens, I have also been made glad, that the Master's preparing hand, has been laid upon thee, in order to purify the vessel from all the dregs of selfish nature, and make it ready to receive the wine of the kingdom. *Doubt not, my dear, but believe even in a glimmering light;* that light, of which, if not rejected, *more* will be given. Wait the Father's time. He works by whom he will work, and it is not for us to judge the means, whereby he accomplishes his designs. *It is well* to feel our littleness, our nothingness. There is no cause for discouragement in this. I would that *all*, who go forth professedly as his messengers, were thus reduced, then would no uncertain sound be heard among us, but the gathering influences of a pure gospel ministry would rejoice the spirits of those who are looking toward Zion, with their faces turned thitherward. I believe there are many of this class, who are pressing along unobserved and unknown, who are hungering for soul-sustaining

bread, and whose aspirations are for a clearer discovery of where the shephered of Israel feedeth his flock. How helpful to those, are the few words fitly spoken. Keep, my dear young friend thy eye single to the pointings of the Divine finger, and thou wilt assuredly be qualified with strength equal to the labor required of thee. Thou wilt indeed be furnished with mouth and wisdom, tongue and utterance, in the needful time. Then rejoice that thou art counted worthy to suffer. Thou hast proved thy heavenly Father to be abundant in blessing, and He will continue to bless his humble dedicated children.

I received a satisfactory letter from our dear H. a few days ago, by which I find she has a work assigned her in a neighboring vineyard. I doubt not all that is needful will be provided; and as she stands entirely resigned to the whole counsel of Him who putteth forth and goeth before his own, she will be favored to return bringing her sheaves with her, even that peace which is a treasure outweighing all worldly acquisitions.

When liberty of mind is given thee to communicate further, it would be pleasant to me to know where, and in what way, thy spirit is bound. If it will be any encouragement to thee, I can tell thee, my younger sister, that no cloud has intercepted my vision; that the Master has come and is calling for thee to go forth in his might. Remember little David's sling and smooth stone. Fear not, shrink not, but stand firm; then wilt thou be favored from time to time to set up thine Ebenezer. I should love to be with thee a few hours: I could say many things not told on these pages. It is verging close to twilight; so with a salutation of sisterly affection, I conclude.

Thy friend, R. M.

We have been permitted by the publisher of the life of George Fox to take a few extracts from the forthcoming volume. We give one to our readers this week, which will not only be interesting, but will show the character of the work.

The practice of George Fox, and others among the primitive Friends, of speaking occasionally in houses of worship erected for the established Church, having been censured by some modern writers, appears to demand an attentive consideration. It is sometimes spoken of as though it had been a practice peculiar to Friends, and by some has been adduced as an evidence of fanaticism. This, however, is a misapprehension, arising from the application of modern standards in attempting to judge of the actions of a former generation, who were placed in circumstances widely different from ours.

The steeple-houses, as they were then very frequently called, were the property of the nation: they had been generally built with the common funds, and the whole population had a right, and were indeed required by law to attend them. Prior to the downfall of the Anglican church, her clergy alone had a legal warrant to officiate in them as ministers. But "the solemn league and covenant," adopted by Parliament in 1643, subverted the Episcopal hierarchy, and in the following year the Directory, or Presbyterian form of church government, was established by law, but not generally executed. Indeed it appears to have been carried into practice in only two or three counties,* and thus in the greater part of the kingdom the people were left free to choose their own religious teachers and form of worship.

It was a period of intense public excitement. For many years, the most momentous questions of religion and government were earnestly discussed, not only in Parliament and in the Westminster Assembly, but throughout the nation:—in the pulpit, and at the bar; in the martial camp, and at the domestic hearth. The pulpits were no longer reserved for the priesthood; laymen, claiming a divine call, were admitted into them, and the officers of the Parliament army, after exhorting their soldiers in the camp, entered the "steeple-house" and assumed the functions of the ministry.

After the execution of the king, in the year 1649, the Independents gained the ascendency by means of the army and through the abilities of Cromwell. One of the tenets of this sect was that "*any gifted brother*, if he find himself qualified thereto, may instruct, exhort and preach in the church." The same year that George Fox was imprisoned at Derby, Cromwell, at the head of a victorious army, asserted this doctrine in Scotland. The Presbyterian ministers at Edenburg, having objected to his "opening the pulpit doors to all intruders," he gave this decisive and memorable reply:

"We look on ministers as helpers of, not lords over, the faith of God's people: I appeal to the consciences, whether any denying of their doctrines, or dissenting from them, will not incur the censure of a sectary; and what is this but to deny christians their liberty, and assume the infallible chair? Where do you find in scripture that preaching is included [restricted] within your function? Though an approbation from men has order in it, and may be well, yet he that hath not a better than that, hath none at all.

"I hope he that ascended up on high may give his gifts to whom he pleases; and if those gifts be the seal of mission, are not you envious, though Eldad and Medad prophesy? You know who has bid us covet earnestly the best gifts, but chiefly that we may prophesy; which the apostle explains to be a speaking to instruction, edification and comfort, which the instructed,

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*Neal, II. 26.

edified and comforted can best tell the energy and effect of.

"Now if this be evidence, take heed that you envy not for your own sakes, lest you be guilty of a greater fault than Moses reproved in Joshua when he envied for his sake. Indeed you err through mistake of the scriptures. Approbation is an act of convenience in respect of order, not of necessity, to give faculty to preach the gospel.

Your pretended fear lest error should step in, is like the man that would keep all the wine out of the country, lest men should be drunk. It will be found an unjust and an unwise jealousy to deny a man the liberty he hath by nature upon a supposition that he may abuse it. When he doth abuse it then judge."*

"In 1653 the Parliament actually took into consideration the abolition of the clerical functions, as savoring of popery, and the taking away of tithes, which many of the members called a relic of Judaism.

"The Presbyterians were decidedly opposed to these views, but so strong was the feeling against the application of tithes for the clergy, that in a house of 111 members, 43 voted against such appropriation although Cromwell in this instance threw the weight of his influence on the Presbyterian side."†

Soon after this, it appears that Independent and Presbyterian ministers, and even some Baptist preachers, "had got into the steeple houses," and claimed the benefices attached to them.‡

During this unsettled period, it was not unusual for persons to propound theological questions to the minister during the time of divine service or after the sermon, and this practice led to religious disputes. Such was the case in the meeting at Leicester in 1648. In that instance the assembly met in the parish house of worship, and was composed of four different sects, met for the purpose of religious disputation.

It is stated in a memoir of John Audland who was convinced of Friends' principles in 1652, that before his convincement, while yet a preacher among the Independents, he sometimes went to the chapels and parish houses of worship, where there were idle or dissolute priests, and, though a dissenter, publicly preached to the auditory, which was often very large.

From these facts it is manifest that the primitive Friends, who occasionally spoke in the national places of worship, did no more than other dissenters were accustomed to do, and we may reasonably conclude that all religious persuasions might have claimed the right of common property in the steeple houses, after the subversion of the Anglican Church, until it was re-established at the accession of Charles II.*

* Neal, II. 116. Whitelock, p. 458.
† Bowden's Hist. Friends in America.
‡ George Fox's Journal, year 1665.

"Five years abstract of Transactions of the Pennsylvania Society for promoting the abolition of Slavery, the relief of free negroes unlawfully held in bondage, and for improving the condition of the African race."

This is an interesting pamphlet of 15 pages, designed for the use of members of the Society and others. The first part of the abstract exhibits the operation of the institution in a Society Capacity.

The second part furnishes a statement of the labors of the Acting Committee, with the cases which have come under their care. It is the special duty of the Committee to protect the interests of the colored people, and to relieve free negroes unlawfully held in bondage.

The third part comprises the doings of the Board of Education.

An agent has been employed during a portion of the past year, to visit the schools and families of colored people, part of the above report to the Society has been published in the Intelligencer.

It appears "there are now six Public, fifteen Charity, and seventeen Private schools, devoted to the colored people. Of the Charity schools, two belong to the class called Ragged Schools, three are connected with the House of Refuge and the Orphan's Shelter, and three are Night Schools for adults, kept only in winter. The Day Schools had enrolled, on the 1st of March last, 2,239, scholars. Of these, 932 were in the Public Schools, 982 in the Charity Schools, and 325 in the Private Schools. The average attendance for January and February shows an increase of 234 over the corresponding period last year."

The disbursement of the funds for the past five years is as follows:—

By the Society	$1276.42
By Acting Committee	1386.02
By the Board of Education .	$2715.68
	$5378.12

The Abstract informs us that:—

The Pennsylvania Society for promoting the abolition of slavery, for the relief of free negroes unlawfully held in bondage, and for improving the condition of the African race, was incorporated by our Legislature in 1789.

* There were numerous other religious meetings held in those times, but into none of these did Friends intrude themselves: Bowden's Hist. I. 80.

Dr. Benjamin Franklin, with about three hundred coadjutors, entered upon the objects embraced in its title, and since that period it has numbered among its members some of the best and purest philanthropists. Other institutions are engaged in promoting the abolition of slavery; but so far as our knowledge extends, there is no society whose special duty it is to protect the interests of free negroes unlawfully held in bondage. In this department a few individuals have been constantly engaged; but those best acquainted with kidnapping and the heavy grievances to which our free colored population are subjected, continue to feel the necessity of an agency far more reliable than that of individual effort. A reference to the minutes of the Acting Committee would reveal the efforts which have been made by them, and the gratuitous service which has been rendered by the able legal advisers selected by the Society. Much labor has been performed by them individually which has not been recorded, but it may be confidently asserted that the timely assistance rendered in the hour of peril, has been the means of rescuing hundreds from the prison house of bondage.

Within a few years past the hand of death has removed many of our valuable members. We believe there are those who would cheerfully cooperate with us in carrying forward the benevolent objects of our Society, and would inform such that application for membership may be made to either of the officers. Annual contributions $1. Stated meetings of the Society on the last 5th day of 3d, 6th, 9th, and 12th months."

LOOK ON THIS PICTURE AND ON THAT.

"Father is coming!" and little round faces grow long, and merry voices are hushed, and toys are hustled into the closet, and mamma glances nervously at the door, and baby is bribed with a lump of sugar to keep the peace; and father's business-face relaxes not a muscle; and the little group huddle, like timid sheep, in a corner, and tea is despatched as silently as if speaking was prohibited by the statute-book, and the children creep, like little culprits, to bed, marvelling that the baby dare crow so loud, now that *Father has come.*

"Father is coming!" and bright eyes sparkle for joy, and tiny feet dance with glee, and eager faces press against the window-pane, and a bevy of rosy lips claim kisses at the door, and picture-books lie unrebuked on the table, and tops and balls and kites are discussed, and little Susy lays her soft cheek against the paternal whiskers with the most fearless *abandon*, and Charley gets a love pat for his medal, and mamma's face grows radiant, and the evening paper is read, (not silently, but aloud,) and tea and toast and time vanish with equal celerity, for jubilee has arrived, and *Father has come!—Fanny Fern.*

FRIENDS' LIBRARY.

CHERRY BELOW FIFTH STREET.

List of Books recently introduced.

(Continued from page 380.)

Commerce of the Prairies.
Martin's China.
Two volumes of Edgeworth's works.
Young Husband.
Telemachus. (2 vols.)
Parley's Rome.
First lessons in Botany.
Outlines of Astronomy.
Individual Reform.
George's Adventure.
The Whisperer.
Retiring from Business.
Principles of Botany.
Layard's Second Expedition.
Year Book of Facts.—1853.
Smith's Classical Dictionary.
Peter the Great (2 vols.)
Boy's Book of Games and Sports.
Select Memoirs of Port Royal.
John Comly's Journal. (2 copies.)
Penn's Rise and Progress, with a key.
Pennington's Letters.
Early Impressions.
Emblem of Nature.
Poetry of the Vegetable World.
Course of Creation.
Life of the Humboldts.
Three Great Temptations.
Milton's Prose Works.
Giddings's Speeches.
D'Aubigne (vol. 5th.)
Electro Physiology.
Thomas' Travels.
Natural History of Enthusiasm.

Extract from the Minutes.

J. M. ELLIS, Clerk Com. Man.

ESSENTIAL CHRISTIANITY.

It is not Christianity merely to give our assent to a creed, or a set of dogmas; for this is often done while the character remains unchanged. The devils believe and tremble. It is not Christianity merely to be baptized, to partake of the eucharist, to submit to the rites and ordinances of the church: for this is not necessarily attended with a change of character. But plainly it is Christianity to be imbued with the spirit of Christ, and to live as he lived. This is the great idea—Christianity is a life. Not a mere outward life, but an inward spiritual life, leading to a corresponding outward life. The inward life is the power and principle; the outward life the exponent—the development—the fruit. Creeds and dogmas are a logical construction—a theological science. Rites and ceremonies are symbolical institutions. The life is the reality. The most diverse forms of character—the good and the bad may unite in the former. Only one form of character, only the good, unite in the Christian life. The unity of the life, therefore, is the highest unity; nay, the only real and essential unity.

N. York Evangelist.

The following beautiful lines, from the pen of a well known and highly gifted young Friend, lately deceased, were composed during a violent thunder storm wherein two young men, not far from the writer, were deprived of life by a stroke of lightning :—

Oh Lord of heaven, and earth, and all
That is, or was, or yet shall be!
Upon thy holy name we call,
With faltering tongue and bended knee.

Great God of light, of life, of power,
To whom in faith the soul can flee,
Sustain us in this dreadful hour,
And fix our hearts alone on thee.

Lord, on the storm thou 'rt passing by,
In might and majesty profound;
Thy lightnings rend the clouds on high,
Thy thunders burst with awful sound.

Father of spirits! calm our fear
'Midst thy red lightning's vivid flame:
Teach us to feel that thou art near,
In calm and tempest still the same.

And as in reverence we bow
Before thy throne, Almighty God!
Frail, erring creatures, Oh! do thou,
In mercy make us kiss thy rod.

If thy pure Witness in the soul
Doth testify that guilt is there,
Do thou the raging storm control,
Be merciful, Oh Lord, and spare.

For thou who fling'st the lightning down,
From thy dread armory above,
And mak'st the clouds reflect thy power,
Art still, O God, a God of love.

And though thou terrible appear,
When thunderbolts, thy heralds, speak,
Grant us to live in holy fear,
That we in hope thy face may seek.

One stroke from thy almighty hand
Could rend the universe away;
Kings, nobles, all, before thee stand
But weak and fragile worms of clay.

Directed to our hope on high,
On thee alone, O God, we call;
Equal in thine Almighty eye
Save good and evil, are we all.

'T is of thy mercy well we know
That by thy word alone we live;
To whom but *thee*, Lord, can we go?
Who else the bread of life can give?

The clouds now part, the storm is past,
The evening sun beams on the earth;
And he that blew the tempest's blast,
Has put his bow of promise forth.

Then let us covenant with thee,
Father of mercies, God of love!
If thou through life our God will be,
Obedient sons we'll strive to prove.

Let not this time of deep-felt awe
Pass with yon parting clouds away:
Rebels in heart, like those who saw
Thy wonders in an ancient day.

When Canaan's sons before thee fled,
And Moses' face in glory shone;
When Sinai bent his hoary head
Beneath the lightnings from thy throne.

Thy elements have ceased their strife,
The rain-drop on the flower shines clear;
Peace, whisper peace, O God of life,
Through all the storms that wait us here.

From the Friend.

DESCRIPTIVE OF A CHRISTIAN'S STRUGGLE.

If heaven preserve not, all our care is vain,
If heaven revive not, death will o'er us reign,
If heaven direct not, wandering is our fate,
If heaven protect not, dreadful is our state.
We've wandered, wrestled, strove, and toiled for life;
We've suffer'd, died, and risen in the strife;
We've stumbled, blundered, fell, and missed our way,
We've prayed, rebell'd, resolv'd, from day to day.
We've known the Lord; we've loved Him more than gold,
We've bought the truth, and, strange, the truth we've sold;
Yet still we prize it, hold it dear as life,
Lord God Almighty save and end the strife.

JOB SCOTT.

THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance,
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly helps us to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
And throbs of wounded pride to still,
And make our own, our Father's will!

O! thou, who mournest on thy way,
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers, "Be resigned!"
Bear up, bear on, the end shall tell,
The good Lord ordereth all things well!

A CONFESSION OF THE CHRISTIAN FAITH,

Which was made at Constantinople in the year 1585, by one who being complained of as a great heretic gave this answer and reason of his faith to some Latin and Greek Christians, as also to several Jews and Turks that were present.

We believe that there is one, first of all things, which comprehends them all, which cannot be comprehended of any. That there is one cause, and one essence of all things that have a being, one supreme good which we call God, whom we

know in this mind and honour in speech, shewing by goodness and well-doing that we are the children of our father, the Supreme Good.

We believe in one Jesus Christ who is the perfect example and pattern of the children of God, whom we are to follow in patient suffering of the creature, and in love to our neighbours, and so become temples of his spirit, where the only divine worship which is acceptable to God the highest good is well-doing.

We believe also in the Holy Ghost. When we feel the operative power of this highest good in ourselves, we are all in the communion of Christ, and they who enjoy this communion are born again into this power and thereby deified, being raised above nature to a state of incorruption and immortality, and by this means become instruments of the endless glory of God.

Without holding these things none can have a true or right faith.

Quest. Why were you born?

Ans. For God's good will.

Quest. For what end were you born?

Ans. For the glory of God.

Q. What is your religion?

A. Well doing.

Q. What is your Profession?

A. Our own nothingness.

Q. What is your Comfort?

A. God's almightiness.

Q. What is your Prayer?

A. To be resigned and will-less.

Q. What is your life?

A. God's goodness.

Q. What is your Death?

A. A translation into the glory of God.

Q. What do you hold amongst so many religions as there are in the world?

A. We believe in a God of goodness, we think of our neighbour in love, and meanly of ourselves.

Q. Are you baptized?

A. Yes, and are yet willing to be baptized.

Q. Wherewithal?

A. With water, which the moving of the spirit of God drives from our hearts through our eyes, and incorporates us in his love, at times when it seems good unto him.

Q. Do you celebrate the Lord's supper?

A. Yes, many times and oft.

Q. In what church or communion?

A. In the church or communion of God.

Q. What do you hold of Christ's body? what is his flesh and blood?

A. Christ's flesh is a constant enduring patience, and his blood is a divine, operative, living love where this flesh is possessed in patience, and where his blood lives in love, there is the true communion of the true body of Jesus Christ. This suffering flesh and this loving blood of Christ makes us children of God, and by means thereof we have communion with the Son of God; the substance and good nature of God comes into us, and that cannot be without a transubstantiation or a change and distinction of our evil nature.

Q. Have you no other sacraments or ceremonies than these?

A. The fore mentioned we will very willingly observe and celebrate with you if so it seem good unto you; and what other may be besides these, we will wholly leave to yourselves for to avoid disputes, and so I take my leave of you.

The following Account was transmitted from Ireland, to a Friend in the West of England.

Some time ago, David Sands, from North America, in passing through a place after attending a Quarterly Meeting of Friends, felt his mind impressed to have a public meeting there; but being rather late in the evening, Friends that were with him made some objections, and proposed its being held next morning. David Sands said, that would not do; and he believed if only half a dozen came together, then he should be clear. Notice was accordingly given, and a barn procured for the purpose.

Soon after the meeting assembled, David Sands stood up and said, he believed that meeting was appointed for one person only: that from his sense of feeling, and the impression on his mind he was sure that some one in that assembly was on the point of committing suicide, and had weapons about his person with that intent. He therefore earnestly intreated him to consider better of it, return home, and destroy his weapons.

Next morning a man of a very licentious character waited on David Sands, and informed him he was the person to whom he alluded the night before; that for some time past he had premeditated a design to destroy himself, and for that end had purchased a brace of pistols, but had not courage to load them till that evening, which he then did, and put them in his bosom, and mounted his horse, intending to go into a field at some distance, and there put an end to his existence; but as he rode along, observing people going into a barn, curiosity led him to dismount, to see for what purpose they were assembled, to which providential circumstance he owed the preservation of his life.

ONLY JUST INSIDE THE FENCE.

"Oh!" cried the little children. "Oh, such beautiful flowers! and only just inside the fence!" And stealthy glances were cast at the window, the gate pressed softly, the beautiful flowers were snatched with trembling hand, and the little children fled away with beating hearts. Were they now happier, because their guilty feet had wandered into a forbidden path? Only a little, very little way had they gone, and lo! they had fallen into sin.

The freshness, the fragrance, the beauty of the flowers was not sufficient to still the remorseful whisper of conscience. It was only inside the fence they had been, yet an ugly mark had sin set upon their fair brows!

Poor little children are we all. Forbidden pleasure smiles and beckons to us only just inside the fence. Our longing glances linger there; our feet stray thitherward; it is a little way, no one sees us, and we put forth our hands to pluck the flowers whose fatal beauty is a snare to the soul.

Only just inside the fence! But that fence is set between us and sin. One side of it we may walk safely in the "King's Highway," the other side leads us to temptation, to folly, to crime. Once when we have set our feet in the forbidden paths, we go again more boldly, till the time comes when that fence, set for our safety, is broken down and destroyed by our reckless indulgence in evil desires. There is no longer a barrier between us and sin. We do not pause or look round stealthily, or tremble as we grasp the coveted pleasure; our looks are grown insolent and defiant; the guilty blood mantles not on our cheeks at the detected fraud, the selfish indulgence, the debasing irreverence. The fence is broken down, and we wander unrestrained, farther and farther in those inviting paths, whose fatal termination is the snare, the pitfall, the abyss of darkness and eternal despair.

"Such beautiful flowers!" Turn from them, touch them not; they are forbidden.

"Only just inside the fence!" Within that fence is sin; without it is safety.—*Chris. Obser.*

GOOD TEMPER IS GOLD.

If people generally knew what an advantage to them it was to be cheerful, there would be fewer sour faces in the world, and infinitely less ill-temper. A man never gains anything by exhibiting his annoyance in his face, much less by bursting into a passion. As it is neither manly nor wise to yield, like a child, pettishly to every cross, so it is alike foolish and absurd to allow feelings of anger to deprive us of self-control. There never was a man in any controversy, who lost his temper, that did not come near losing his cause in consequence. If ever a person plays the game of his enemies, it is when he is in a passion. Acquaintances shun men of proverbially ill temper; friends drop away from them; even wives and children gradually learn to fear them more than to love. Thousands of men owe their want of success in life to neglecting the control of their temper. Nor have they the excuse that it is an infirmity which cannot be restrained; for Washington, though naturally of a most passionate disposition, disciplined himself until he passed for a person utterly impassive. No man who neglects his temper can be happy, any more than he can make those happy around him. Good temper is gold, is health, is every thing. Bad temper is a curse to the possessor, and to society.

Public Ledger.

VARIETIES.

Encounter with a Whale.—A boat containing five men, prosecuting the whale fishery at St. Mary's Bay, after a long pursuit, harpooned a calf whale on the morning of Monday, the 11th instant. The monster, directly upon being wounded, rushed in every direction with the utmost velocity, giving the men a warning to be cautious and prompt: at one time the fish darted furiously onward, when suddenly changing its direction, it returned as furiously towards the boat. These exciting and hazardous manœuvres continued a considerable time, when the dam of the young whale, an immense animal, suddenly rose to the surface close to the boat, in an infuriated state, and elevating its tail to a considerable height, it struck the boat amidships and cleft her in two. The men luckily escaped destruction, but were precipitated in all directions into the sea, where they succeeded in keeping themselves afloat by holding on by the oars and broken boat. For a considerable time they were thus exposed in a perilous position, until some persons came in a small boat to their assistance. Directly after they got into the small boat, nothing daunted by their hair-breadth escape, they renewed their chase, and finally succeeded in capturing their prize. Who will say they were not brave, manly fellows?—*St. John's [N.B.] Courier.*

In the State of New Hampshire, with a population of 315,000, there are but seventy-six persons between the ages of fourteen and twenty-one who are unable to read or write.

To stop a runaway horse.—A correspondent of the Boston Transcript, who has seen the mode adopted in Moscow and St. Petersburg, gives the following:

"Around the horse's neck, near the neck-strap, is placed a cord in a running knot. To this slip-noose is attached a pair of reins—on gentlemen's horses generally of silk cord, about the size of a pipe-stem—which always lie thrown over the dash-board, ready to be seized at once. When a horse starts and becomes unruly, the gentleman takes up this cord and tightens the horse's throat so that he cannot breathe. The most furious horse stops almost instantly, but will not fall or kick. I have seen many such reins upon high spirited horses even in common city dhroskies.

An Active Young Lady.—The present editress of the magazine conducted by the factory girls at Lowell, writes to a friend:—"I am the proprietor of the New England *Offering*. I do all the publishing, editing, canvassing, and as it is bound at my office, I can, in a hurry, help fold, cut covers, stitch, etc. I have a little girl to assist me in the folding, stitching, etc.; the rest, after it comes from the printer's hand, is all my own work. I employ no agents, and depend upon no one for assistance. My edition is four thousand."

A Locomotive was run on a Railroad, on the 6th of June last, for the first time in the land of Egypt. The Bedouins undertook a race on their fleet horses, and kept up for some time, but finally yielded the contest to the iron horse.

THE MAINE LAW IN ENGLAND.—The Temperance men in England are about to petition their Parliament for a Prohibitory Liquor Law. There are 2,527 licensed brewers in the British Islands, 88,400 persons licensed to sell spirits and wine, and 38,658 licensed to sell beer. In 1851 there were 31,000,000 gallons of spirits consumed in Great Britain in one year, with nearly 6,500,000 gallons of foreign wine. The whole amount thence accruing to the public revenue, is over fifteen millions sterling. It will be seen from this statement, that the Temperance men have a formidable opposition to encounter.

THE CELTIC EXODUS.—A late number of the Galway (Ireland) *Packet*, states that the emigration mania is daily gathering strength in the whole of the western counties, and adds that "it is melancholy to see the bone and sinew of the land thus flying away at a time when it might be supposed sufficient employment could be obtained at home. But not even the certainty of constant employment, and the high wages which agricultural laborers must receive in the gathering in of the approaching harvest, can induce the Irishman to remain at home."

THE CHOLERA.—Some cases of decided Asiatic cholera occurred in London, during the last week in August. We also hear that the cholera has now reached Berlin.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in London County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhoad and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

SAMUEL M. JANNEY,
28 North Fourth St.

9th mo. 24th.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods of every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.

Every variety of CAP STUFFS, always fresh. Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

26—tf.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. JENKINS,
P. H. JENKINS.

Camden, Del., 7th mo. 2d, 1853.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks. The course of instruction will embrace the usual branches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.
Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——BENJAMIN B. LIPPINCOTT, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853-6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

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The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal*.

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

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H. W. RIDGWAY.

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9th mo. 4th BENJAMIN SWAYNE.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TENTH MONTH 1, 1853. No. 28.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 420.]

6th mo. 1847.—I was not permitted to remain long at home, for a prospect (which some time previous had been presented to view) of religious service in Ohio and Indiana now revived and could not be turned from. After passing through deep baptism, I yielded to the requirements of my heavenly Father; and when there was a disposition to shrink from the mountainous undertaking and from parting with my dear children, I was reminded of a solemn covenant made in my late illness. In the 6th mo. my friends released me for the service, and gave me a minute expressive of unity and sympathy. This was endorsed by the Quarterly Meeting in 7th mo.

On the 4th of 8th mo. 1847, accompanied by J. P. and T. P., I left home. Our parting with many dear friends was a solemn opportunity.—On 5th day afternoon had a meeting in the neighborhood of my former home. The spring of life was low and hard to reach, but there was a feeling, as I stepped from stone to stone, that it was at the Master's bidding.—8th mo. 7th, was a day of deep proving—my mind disrobed of every thing but a feeling of distressing poverty, which caused deep searching of heart, but the Divine Presence was again manifested, and I could see a blessing in this allotment and returned thanks therefor to Him, who, while he leads his children in paths they have not known, is graciously near to preserve and sustain them.

9th.—Among the mountains, as to outward travel, but the mind peaceful and trustful.

10th.—Another day of depression, unknown to any but my heavenly Father—in which state I was afresh concerned to commit myself to Divine protection—may I be preserved in watchfulness from day to day.

14th.—Reached the first settlement of Friends at Brighton. Attended their meeting on first day, also their monthly meeting on third day, and our minglings in social and religious intercourse, were as brooks by the way—my spirit was refreshed and my faith renewed in the sufficiency of Divine power.

18th.—Had a large and interesting meeting at Carmel.

20th.—At Columbiana. Attended Monthly Meeting here, where the principal labor was, to bring the minds of the people to a state of stillness, out of a state comparable to the waves of the sea, driven to and fro and greatly tossed. Had peace in the labor. Our way was somewhat closed by the abundance of talk in the social circles, in reference to the state of things among them. There is need of more care, when strangers are thus visiting a neighborhood, on the part of those visited, to avoid speaking of the state of meetings or of individuals. The Lord's messengers must be as though blind and deaf. In the evening a satisfactory meeting at New Lisbon.

20th.—Came to Marlborough, and retired to my chamber depressed under a sense of the greatness of the work before me and my littleness. In this situation I was instructed through a vision of the night.—I thought I was about to cross the ocean, and my captain took me to see the vessel in which I was to go. It was small, and so sunken beneath the waves that but little more than the deck could be seen. I felt appalled, and told him I could not go in so small a vessel; but he informed me that if the ballast (which was now right) was preserved so, and I was careful not to spread too much sail, and willing to keep below deck, all would be well, even though the waves should often sweep over the bark. Having confidence in the captain, I thought I returned to my friends and told them I should go safely. The impression, though made through a dream, conveyed instruction and encouragement to me, and it was again and again revived.

21st.—Attended Marlborough meeting. Close, laborious service was my portion, and I was renewedly engaged in my own vineyard, seeking that state of quietude in which the Master's will is ascertained. We were also at Deer Creek,

West Meeting, Salem, and Berlin. All seasons of deep exercise—discouragements on account of my poor health, pressed heavily, but I was favored to feel the arm of Divine support, and upon this I rested my cares.

On 7th day, the 28th of 8th mo., the Yearly Meeting commenced with a meeting of ministers and elders. I felt it my place to bear testimony to the excellency and beauty of order, and that without it, there would be weakness and confusion. First day I experienced a degree of spiritual poverty, that was almost insupportable, under the prospects of a meeting which had been appointed for the evening; but there was no feeling of condemnation. The meeting was large, and favored with the Master's presence, for which favor, thanksgiving and praise were offered as an evening sacrifice. During several sittings of the Yearly meeting, my mind was brought under much suffering, because of the evident want of unity, and I was made to tremble for the safety of the body. The closing opportunity was satisfactory.

Parted with many dear friends at Salem, and went on to Massalon, Owl Creek, and Whetstone. At the latter place a renewed baptism was my portion, preparatory to entering into the service which there awaited me. We visited several families, had two appointed meetings from among Friends, and on first day, the 12th of 9th mo., attended Friends' meeting. Notice having been previously spread among their neighbors, there was a large mixed multitude present—much exercise was felt, but when willing to stand open to truth's discoveries, I was enabled to minister to some of the many states present—and the meeting ended to good satisfaction. My spirit is at times ready to faint under the weight that presses almost continually upon it. On 6th day, the 15th, attended Green Plain Monthly Meeting. With me, the prevailing desire was that the mind might be stayed on the only sure foundation. During our stay in this neighborhood, we found it right to have a meeting with those who have been but are not now members of our Society. It was a proving season, but after a time of close inward exercise, I was enabled to relieve my mind by leaving with them my concern. Oh! were we willing, individually, to bring our cases to the great Physician, we would prove Him to be the healer of breaches and the restorer of paths to walk in. A meeting held in A. Janney's house, at Oakland, was a season of refreshment; my spirit was made to rejoice, and I said surely the bitterness of death is past. 19th.—At Waynesville meeting, a solemn opportunity. On the 20th, at Grove meeting, where the labor was for the ingathering of the mind to the teaching of the Minister of ministers. Under the pressure of much bodily suffering, I desire resignation to my allotment; my health has declined so much since I commenced this journey, that it looks not improbable that ere its completion my life may terminate. 5th day 24th, was at Springborough meeting, wherein I had to remember the days of my youth, when in that place on a visit, and at that meeting, in a state of rebellion against light and knowledge—surely goodness and mercy have followed me all the days of my life. On the 25th went to Richmond, to attend Yearly Meeting. This was a season wherein my strength was renewed; during the several sittings there was much good feeling apparent, and a concern for the promotion of truth; some weakness also manifest. The meeting closed on 6th day, leaving me very much worn, but on 7th day, the 3d of 10th mo., we went to Fairfield, where a meeting had been appointed, it was satisfactory; also one in the evening, in the village of Washington. First day morning, at Milton, and in the afternoon at Dublin, where I had renewed cause to thank my heavenly Father for his continued goodness toward me, a poor worm of the dust. 2d day, at Duck Creek, had an afternoon meeting, also a comfortable opportunity in the chamber of a sick friend; from thence to Fall Creek meeting, and in the evening another precious religious opportunity in the family of a friend. These seasons are as brooks by the way, and I believe, were we simple and quiet enough in our minds, they would more frequently be dispensed. On the 13th of 10th mo. we were permitted to turn our faces homeward, having visited Indianapolis, Blue River settlement, and Salem. Our meetings at these places were seasons of favor; ability being received to discharge required duty; verily there is encouragement for the weary traveller to be faithful, with an eye single to the light. We still have much before us in our homeward journey, but He who has helped hitherto, will not now leave us, if we continue steadfast. Took the boat at Jeffersonville for Cincinnati on the 14th. On account of a freshet in the river, there was much floating timber, which rendered our passage somewhat perilous, but my mind was stayed in perfect peace, in which there was no fear. On taking a retrospective view of my visit through Indiana, I am strengthened and encouraged, and I feel the return of thanksgiving to my heavenly Father for his manifold favors, yea He stayed my mind in the hour of close proving and trial. I was favored throughout with a clear evidence that his wisdom and power were offered me freely, and were sufficient to bring me safely through every conflict. I feel it right to take some note of a deep exercise I had to pass through almost immediately after entering the boat at Jeffersonville: My mind was impressed with the belief that I must have a meeting in the evening with as many of the passengers and crew as were willing to give me their company. The conflict which I passed through for several

hours, was very great, knowing there was a rough company on board; but under the conviction that it was a duty called for at my hands, and a full belief that He who laid it upon me, could qualify for its performance, I was able to mention it to the captain, and he promised to attend to it, but in the course of the afternoon, he informed us he feared the people, as he had so rough a set on board, and declined opening the way; so the meeting was given up. I felt easy to leave the burden where it belonged, but believe the requisition had its origin in the flowing of the Father's love to some poor prodigal on board, and that no harm would have befallen us. On the 15th, arrived at Cincinnati, had a meeting there and at Newport. On the 18th, had a large meeting with the colored people, it was quiet and solemn, never before or since have I felt the stream of gospel love rise higher. Thanks are due to my heavenly Leader, who has thus remembered me. While in this neighborhood I visited some Friends who were suffering under a severe family affliction. I was commissioned to offer them a word of consolation. Attended meetings at Milford, Salt Run, Hopewell, Newberry, Clear Creek, and Chilicothe. On leaving the latter place, on the 25th, we felt like nearing home, and a double watch was needful lest we get impatient. On the 27th, at Zanesville, a low time, but I desire to be content. 1st day, 31st, at Plainfield, then on to St. Clairsville, Concord, Mount Pleasant, Wheeling, and Westland. Various have been our exercises in these different meetings. In some was to be felt a disposition to eat their own bread and wear their own apparel, but desiring to be looked upon as members of Christ's flock. This state causes suffering to the exercised traveller. In other places, my spirit mourned over the waste and desolate places, but seeking to keep to the openings of truth, I was enabled to relieve my mind of its painful exercise. If there be a willingness to go down into suffering, we may be made instruments of good to those in suffering and of releasement to those in bonds. I greatly desire to be preserved on the alone sure rock—even the life and power of Christ. My health continues very poor, often scarcely able to be out of bed; when we start to ride many miles and a meeting in prospect before the day closes, I marvel sometimes that I can get through it.

11th mo. 7th, were at Brownsville, thence to Pike River and Westland. Reached Cumberland on the 11th, after a pleasant ride among the mountains. 12th, crossing the mountains, my mind much at home, and engaged in desire that all my steps may be ordered aright after reaching there. 16th, on reaching Columbia I found there was considerable service in that neighborhood for me, before I could peacefully proceed farther. The labor was hard, and it was the more trying to my natural feelings, it being my old neighborhood, and many of my dear friends residing there. On the 22d of 11th mo. after an absence of nearly four months, I was permitted again to embrace my dear children, and to find them well. All past exercise seemed now as nothing—my peace flowed as a river, and I returned thanks to my holy Leader, who had been with me in heights and through depths.

(To be continued.)

From Benezet's Preface to the Plain Path to Christian Perfection.

Amongst the many instances tending to prove the universal operation of divine grace on the human heart, a particular one appeared some years ago among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make *slaves*, or, as as they expressed it, *negroes* of them, rendering this reason for it, that when God made men, he did not intend they should hurt or kill one another. Upon being further conversed with respecting their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave, in substance, the following account:—That being, by a particular providence, brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world; when, seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begotten in his heart for a further knowledge of his Creator. He was then made sensible that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, what would become of his soul? In this situation he cried unto that powerful Being who, he was sensible, had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart. He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, were taken away; it was now become soft and good; he found so much love to prevail in it to all men, that he thought

he could bear with their revilings and abuses without resentment; appearing sensible, that as the hearts of all men were bad and hard till God made them good, the ill usage he received from them proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker to take away the badness and hardness of his heart, and make it soft and good, was what he called religion; and what, upon feeling the power of God to his comfort, he was concerned to exhort his brethren to seek the experience of in themselves. And further said, that under this dispensation he was made sensible the spirit of religion was a spirit of love, which led those who obeyed it, into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance into their hearts; that it was from hence all those disorders arose which so much prevailed amongst men. He was also sensible there was still an evil spirit laboring to get the mastery in his heart, in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love he was pleased to favor them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire, which the scriptures, and the experience of the faithful in all ages, testify every true disciple of Christ must undergo; whereby, through mortification and death to self, the root of sin is destroyed. This he described by the prospect he had of something like as an outward fire would be to the natural body, which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which he might go round the fire, and the painful trial be avoided. This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it.

Thus this Indian, untaught by books, and unlearned in what is called divinity, through the inshining of the light of Christ, on his understanding, explains the mystery of godliness in a plain and sensible manner, showing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition and a submissive resignation to the will of God. This has ever been found to be the effect of its operation on all those who, by devoting themselves to God, become the true followers and disciples of Jesus Christ.

Haste makes work, which caution prevents.

For Friends' Intelligencer.

Convincement in Tortola, with a Sketch of Thomas Chalkley, John Cadwallader, and John Estaugh.

About the year 1740, an account was received in London, of a covincement in the Island of Tortola, which appears to have been more the effect of internal conviction, than of instrumental or ministerial labor. The circumstance was thus narrated in the Epistle of London Yearly Meeting of that year:

"It hath pleased the Lord, by the inshinings of the Divine Light, to visit the inhabitants of some islands, where no settled meetings of Friends have formerly been, to the bowing and tendering of some of their hearts, as in the first breaking forth and morning of our day; and to incline them to assemble together, and silently wait in spirit and in truth upon the Lord their Redeemer, the unerring teacher, who teacheth his people to profit, and leadeth them by the way they should go."

Among those who were convinced of the inward principle of light and grace, was John Pickering, Governor of the Island of Tortola, who joined the communion of the people called Quakers, and continued a faithful member until his death.

The report of this convincement soon reached America, and in the year 1741, Thomas Chalkley, of Philadelphia, visited the island in the love of the Gospel; and in the following year, John Cadwallader, of Abington, Penn'a, and John Estaugh, from Haddonfield, N. Jersey, visited the island upon the same errand.

These Friends were received with affectionate kindness by the inhabitants, and their ministerial labors were very consolotary and strengthening; but shortly after their arrival, they all laid down their lives in peace. Their remains were interred in the burial ground which belonged to the Society, and their graves were visited by some Friends who visited the island within a few years.

Thomas Chalkley was born in England, of parents belonging to the Society of Friends, and from his youth was serious and exemplary. Before he attained the age of twenty-one years, he appeared as a minister with acceptance to his friends, and travelled extensively in its service, both in his own country, and America. About the year 1700 he removed, with his family, to America, where he met with some reverses in his outward affairs, and from 1727 to 1735, he followed the sea, first as a factor or agent, and afterward as master of a vessel. He held religious meetings with the passengers and crew on these voyages, and continued lively in the exercise of his gift. In the year 1741, he embarked for Tortola on a religious visit, was kindly entertained by John Pickering, the governor, and after a ministry of seventeen days, his valuable life was terminated, in the 66th year of his age.

John Cadwallader was convinced of the truth as professed by Friends when a young man, became a minister, and travelled extensively both in Europe and America. His last visit was to the island of Tortola. He was taken ill on the passage, but after landing proceeded in the service on which he went, much to the satisfaction of Friends there. But his illness increasing, he departed in peace, on the 26th of 9th month, 1742, aged about 66 years.

John Estaugh was born in Great Britain, and becoming dissatisfied with the religious profession in which he had been educated, became connected with the Society about the seventeenth year of his age. He appeared in the ministry when about eighteen years old, and in the year 1700 came on a religious visit to America. After he had performed it, he settled at Haddonfield, and married Elizabeth Haddon. In the year 1742, under a conviction of religious duty, he left his home on a visit to the Island of Tortola, in company with John Cadwallader. His labors of love were very acceptable to Friends of that island. He continued in the prosecution of his concern till the death of his companion; but going to his funeral, he contracted a fever from being exposed to a shower of rain. He bore his illness with much patience and resignation, and on the 6th of 10th month, 1742, he closed his life, with praises and thanksgiving on his lips, in the 67th year of his age.

THE CHRISTIAN'S PRINCIPLE EXEMPLIFIED.

Paul, an apostle of Jesus Christ, writing to Titus, had this saying, "The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

As God made man in the beginning, humble, lowly, meek, merciful, pure, peaceable, just, and faithful, so he would have all men to be. But forasmuch as nothing less than the good spirit of God, in the inward parts of man, can reduce any of us to such a qualification or state, God hath given to every man a measure thereof, to enlighten his understanding, and to guide him in the path of life and salvation; and this measure, being the free gift of God, is, by the apostle in the text, and in many other places of scripture, called Grace.

In our present age, light within, a law within, Spirit within, Christ within, is the scoffing of some, and little regarded by many; but truly such scoff at and slight the chiefest treasure that ever the soul of any man was possessed of; they slight that which, according to the testimony of some of the wisest and best men that ever lived, is the only means of our rising from our fall, and coming to live under the government of the eternal Spirit.

Count Oxenstiern, Chancellor of Sweden, was a person of the first quality, station, and ability in his own country, and whose share and success not only in the chief ministry of affairs in that kindom, but in the greatest negotiations of Europe during his time, made him no less considered abroad. After all his knowledge and honour, being visited in his retreat from public business by Whitlock, ambassador from England to Queen Christiana, in the conclusion of their discourse he said to the ambassador, "I have seen much, and enjoyed much of this world, but I never knew how to live until now. I thank my good God that has given me time to know him, and to know myself. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is feeling the good spirit of God in my heart, and reading in this good book, (holding up the Bible,) that came from it." And further addressed himself thus to the ambassador; "You are now in the prime of your age and vigor, and in great favor and business; but this will all leave you, and you will one day better understand and relish what I say to you; and then you will find that there is more wisdom, truth, comfort, and pleasure in retiring and turning your heart from the world to the good spirit of God, and in reading the Bible, than in all the courts and favors of princes."—Very interesting sentiments, when we consider from whom they came, one of the greatest and wisest men of his age, while his understanding was as sound and vigorous as his experience and knowledge were great.

Bulstrode Whitlock was a scholar, a lawyer, and a statesman; in short, he was one of the most accomplished men of the age. In his retirement, he was visited by a friend, to whom, after making many serious observations, he expressed himself in the following manner:—"I ever have thought (said he) there has been but one true religion in the world, and that this is the work of the Spirit of God in the hearts and souls of men. There has, indeed, been divers forms and shapes of things, through the many dispensations of God to men, answerable to his own wise ends, in reference to the low an uncertain state of man in the world; but the old world had the Spirit of God, for it strove with them; and the new world has had the Spirit of God, both Jew and Gentile; and it strives with all; and they that have been led by it have been the good people in every dispensation of God to the world. And I myself must say, I have felt it from a child, to convince me of my evil and vanity, and it has often given me a true measure of this poor world, and some taste of divine things; and it is my grief I did not more early apply my soul to it. For I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it; and that it is both ready and able

to instruct and lead, and preserve those that will humbly and sincerely hearken to it. So that my religion is the good Spirit of God in my heart; I mean, what that has wrought in me and for me." And after a religious meeting at his house, he was so deeply affected with the testimony of the light, spirit, and grace of Christ in man, as the Gospel dispensation, that after the meeting closed in prayer, he rose up and pulled off his hat, and said, "This is the everlasting Gospel I have heard this day; and I humbly bless the name of God that he has let me live to see this day, in which the ancient Gospel is again preached to them that dwell upon the earth."

For Friends' Intelligencer.

JUSTICE.

"Advised that none launch into trading, and worldly business beyond what they can manage honorably and with reputation, so that they may keep their words with all men, that their yea may prove yea indeed, and their nay, nay; for whatever is otherwise cometh of evil; and that they use few words in their dealings, lest they bring dishonor to the truth of God though their forwardness, and the holy profession of his name and truth; such are for judgment, and the judgment of truth ought to be set on them, that those who abide and walk in the truth, may be clear of their iniquities."—*London Epistle*, 1688.

John Gough, the historian, in speaking of the Society at this early period of its history, remarks:

"Their ideas of justice in commerce were not confined to the regular payment of their just debts; but extended to prevent all deceit or dishonesty in every shape; that the fabric of their manufactures should be made good and substantial in their respective kinds; of just and lawful measure, and to answer the expectations of the purchaser.

They looked upon it as inconsistent with strict justice to launch into business beyond their own capital, or risque any man's property but their own, on the uncertain probability of future contingencies. The same religious care in their words and actions, circumscribed them in their commercial engagements, as in every other part of life. They found themselves restrained from the too common practice of dealers, in using a multiplicity of words in their dealings, in which there wanteth not sin, nor any other deceit. They trusted to their goods (by the care and honesty employed in fabricating them) to recommend themselves by their service, and were very sparing in their verbal recommendations. They were at a word in buying and selling. Seeking no unfair advantage, in buying they at once offered what they thought the value; in selling, at the first word told the lowest price they would accept, nor would the habitual method of bargaining in those they had to deal with tempt them to vary from their settled rule."

It would be well for Friends of the present day to examine themselves and see whether they are sustaining the reputation to uprightness and fair dealing which our worthy predecessors so richly deserved, and which was awarded to them, even by their enemies.

An unpublished Scrap from the pen of JESSE KERSEY, *on Spiritual Silence.*

Great are the mysteries that are witnessed by those souls, who feel for and with the seed of God. Sometimes, when they are in the presence of others, the Lord alone becomes their light, and as they are separated from the outward man, inhabiting the spiritual region, the inward eye is opened, and they see all things as they really are. But that state of retirement, unhappily for the soul immortal, is often interrupted—it is so liable to be drawn out, into a familiarity in the outward court, where it is always in danger of being mixed with the wisdom and will of the creature, that few arrive at such a state of inward knowledge, as they might experience imparted to the soul itself. It is also certain that whensoever the soul turns outward and connects itself with the outward man, it is tempted, tossed, and afflicted, and cannot readily again separate itself, and go to its spiritual home without having some wounds to heal, or some spots to wipe off. Great, therefore, and important, is true inward retirement, and a frequent, and total separation from our outward man to the preservation and health of the soul.

Nor is it possible clearly to understand the movings of the Divine Spirit upon, or His will concerning it, until it becomes separated from every other thing. It must cease from all its own desires, it must leave all its own thoughts, it must be in the light and spirit of God! knowing nothing but Him, and having nothing but Him. It is done with time—it is done with change—it is done with action—it is done with all confidence even in its own virtues—and in this true silence, God is all in all to it, and there is an end of all forms, images, figures, and ideas! nothing remains but the sweet, internal, solemn, silent favor of the Divine Spirit. Here all language is ended, and the soul has no need of that medium either to make itself known to God, or to be known of Him. In this state there is no cause why it should use confessions, either of sorrow or of joy—of love, or the want of it—all is perpetually clear without image, or without idea. Oh! the depth of the vision of God to the souls of those who enter this blessed silence, and are gone from their outward man.

Selected for the Friends' Intelligencer.

"Take this child away and nurse it for me, and I will give thee thy wages." Exodus ii. 9.

It is noon upon the Nile. A Hebrew woman wanders there and weeps. She gathers of the bulrushes that wave upon its brink, and wets her burden with her tears. It is Jochabed, Amram's wife, the mother of Miriam, and of Aaron, and as yet one dearer than both, the secret child of silence and of sorrow. Pharaoh has charged his people, that every son born of a Hebrew mother shall be drowned. The goodly infant has been hid three months; the next day inquisition will be made in every Hebrew house; and even a mother's love will not suffice to save him. Alas, alas, Jochabed!

It is midnight on the Nile. A mourning mother weeps upon her babe. She has arrayed him in his choicest robe. She has lavished upon him the rarest of her store. She has lulled him for the last time to his serene repose. She has imprinted her last kiss upon his brow. She has lent it the consecration of her tears. And with a mother's trust, that so much innocence and so much loveliness cannot be quite forsaken of her God, she lays the frail and buoyant ark which her own hands have framed, with blessings upon every joint, in the tall flags beside the river's brink. Alas, alas, Jochabed!

It is morning on the Nile. Upon the river's side a royal maiden loiters with her virgin train. They lave their shrinking feet in the cool stream. They launch the sacred Lotus on its way. In frolicsome mirth they toss its silver spray. The thoughtful princess as she wanders by herself descries the floating ark. She sends for it. She opens it. She sees the child. It weeps. She has a woman's heart, and it is melted at the infant's tears She has a woman's heart, and it takes in at once the whole sad tale of Hebrew slavery and suffergin. Alas, alas, Jochabed!

But when was faith forsaken? When were the sacred tears with which a mother bathed her child unnoticed of the Lord? When were a mother's prayers not heard? A sister's heart had yearned upon the babe. She saw the ark where it was laid. She stood aside to watch its fate, and when the royal maid had found and rescued it, she was at hand with love's instinctive promptitude to seek and find a nurse. "Then said his sister to Pharaoh's daughter, shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, go. And the maid went and called the child's mother." Was ever poet's dream to equal this? Was ever mother's grief so turned to joy? Was ever woman's heart so filled and overflowed with gladness? "And Pharaoh's daughter said unto her, take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child." It is the child himself that makes the record with a simplicity which only nature's self could be contented with, and art would overdo and spoil. "The woman took the child and nursed it." Joy, joy to Jochabed!

What a lesson of the vicissitudes of life. Amram and Jochabed were of the priestly line of Levi. Their lot was cast in the secure and guarded precincts of the house of God, where, if on earth, contentment should be found. Blessings have multiplied upon their love. The thoughtful Aaron and the joyous Miriam, even as olive branches at their side, and soon another was to smile upon their joy. But Israel is too prosperous for Egypt.

The blessings which God sends upon his children move the envy of their masters. They make their lives bitter with hard bondage, and when they prosper still the more for their afflictions, the decree is passed that every man-child shall be slain. Then with what new anxiety is nature's trial-hour expected? Then with what dread, that quickens every pulse into a nerve, the issue apprehended? Then, what a pang to crush the heart of father and of mother, the tidings that should, else, be full of joy!

And what a record that of slavery and shame, "when she saw him, that he was a goodly child, she hid him three months." So little is man's estimate of life to be relied on. So do its choicest blessings become fountains, to the heart, of care, solicitude and sorrow.

What a lesson of the providence of God!

Behold that fragile ark, turned by a woman's hand, of bulrushes, and daubed with slime and pitch.

See it deposited among the flags, upon the river's brink. Think of the swellings of the Nile. Think of the prowling wolves and ravening hyenas. Think of the treacherous crocodile. Consider that the tenant of that frail receptacle, exposed to such variety of deaths, is an infant of but three months old. How speedy, how inevitable the destruction! But no; it may not be. That sleeping child is God's deliverer for captive Israel. And Noah was not safer when his ark of gopher wood was made the refuge of a race, than Moses in his ark of bulrushes. And by what wondrous means! The footsteps of a royal princess and her train are turned toward the guarded spot. The daughter of their oppressor becomes the Saviour of the captive nation. Jochabed's son falls into hands which rescue him from death. Her daughter is at hand to shape the wonderful result. And the poor trembler, who had laid him in what seemed to be his coffin, is the same who, trembling even more for love and joy, now takes him from his hiding place, to nurse him for the daughter of a king. How can we ever doubt, with cases such as this before us, that everything is possible with God! What too small for his considerate mercy, or too great for his Almighty power! He calleth the

stars by their names, and yet remembereth every hair of every head!—*Women of the Bible.*

"WHEN THOU PRAYEST ENTER INTO THY CLOSET."

"Secret prayer is a luxury of the soul." The sweetest communion with Heaven, is that which is in secret. The dearest converse of earthly friends is that which is most private. And so it is with the Christian, when in the secret retirement of the closet, or the deep recesses of his own heart, with no earthly eye upon him, he can pour out his soul to his heavenly Father. Of all the means of spiritual growth, there is none more efficient than secret prayer. It preserves in temptation, sustains under affliction, strengthens to perform duties, and enables the believer to persevere in the pathway opened before him, trusting in Him who hears, and will answer, the sincere prayer of his children, even their most feeble aspirations, silently and secretly, or openly expressed. M.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 1, 1853.

In perusing the "Life of S. Grubb," our attention was arrested with the similarity of her exercises for the rebuilding of the waste places in Zion, to those which are now felt by some who are laboring in the same cause; and we mentally acknowledged that "Truth speaks the same language" in every age, and the teachings of the Spirit are both "ancient and new." In the course of her pilgrimage she had much to feel because of "the wilderness state of the Church," although *that* is a period to which not a few in "our time," are disposed to look, as the "former days" which "were better than these;" how wisely it is well to consider! From the records of the past we may see that in the Society, even as early as during the life of its founder, deficiencies were discovered and deplored; and that they have continued to exist and perhaps to increase, as the number of its members have increased, need be no marvel, when we consider the pure and holy standard raised through the instrumentality of our forefathers, which can be kept erect only by "clean hands and pure hearts." And that we, in common with the rest of mankind, are liable to fall into temptation when off the watch-tower, is, also, so evident, that if we would learn from the things we suffer, we should be individually found more vigilant, whereby we might be spared the withering and blighting influences of our grand adversary, the spirit of the world.

Therefore let us watch and pray, and for this good end, that we "enter not into temptation;" that the vessel may be preserved in sanctification and honor, and that the immortal birth may have its habitation in a purified temple. "Then may the new heavens, the new earth, and the holy mountain, in times of refreshing, break forth into singing because the Lord comforts his people, and hath mercy upon his afflicted."

"*Scarborough* 9 *mo.* 1782. When an unavailing anxiety has possessed my mind about the situation of things amongst us, and the wilderness state of the church, I have been led to conclude that it is not consistent with the divine will, that we should be ever inquiring, 'What wilt thou do for thy great name?' but that we should rather center deep in our own minds, and resignedly and faithfully co-operate with his work in the earth; feeling our minds so reduced as only to pray for that which is the mind of the spirit, even if it required the petition 'feed thy people with thy rod!'

"It is an unspeakable favor, through all, to believe that if we dwell in the pure life and oneness of the truth, many waters without or floods of temptation within, will never be able to quench our love, though for a time when they rise high they may veil it. The prayer of my spirit is, that my dwelling may be with this hidden life, that I may prefer its substantial operations to either spiritual or temporal enojyments, and that by it my body and mind may be preserved from running to and fro in the earth, with any blast from the wilderness. But oh the need of 'standing still in the watch,' the infirmities of our nature are so many and great!

"We meet with but few in this state of probation, who are dipped in sympathy with us. There are many, who, were we clad in royal apparel, and had the king's signet always inscribed upon us, would no doubt acknowledge us in the gate; and in the victory of the heavenly cause, cry, Hosanna! with us in triumph.

"But what was the path of the Master? Was it not the path for his servants, that they might be encouraged and have a steadfast example therein? He trod it before them, and endured the several gradations and dispensations of the spiritual warfare; he fasted in the wilderness till he was an hungered. Let us not then think it strange that the servant is not greater than his master. Our safety depends upon our watchful attention, that when we are tempted we yield not; but Oh! how near does the impatience of our dispositions border upon that language—"Command these stones that they may be made bread;" forgetting that it is not by bread alone that our

hidden life is preserved, but by every word that proceedeth out of the mouth of God, and by every turning of his divine hand upon us; whereby in his wisdom we grow from stature to stature, which by taking thought for ourselves we cannot do.

"If we are found worthy to stand as pillars in the Lord's house, in this day when there are many heavy burdens to bear, we must be first upon a sure foundation; our dispositions, like those of the disciples that discovered the love of their master's glory on the mount, must be subservient to divine control; and we must not only learn to descend from the vision of light, but to keep the charge, and tell it to no man until the life of power arise. How hewing and forming are these things! and what instructive traces do they leave of the Master's work, because they reduce self, and convince that no confidence must be placed therein.

"It is an excellent thing simply to mind our own business, to attend to the path cut out for us individually; and, let it be what it may, to be content therewith; because it is only by the members of the body thus keeping their places, that they can be made truly useful to one another, and prosperous in the cause wherein they are engaged.

"Oh the need there is, when we feel a secret divine approbation for some little faithful services as the answer of well-done, carefully to center this treasure, and leave it in the hands of our great Benefactor! For how unfit are our earthly hearts to be intrusted with riches so weighty, and so different in their nature.

"They are indeed found to be as bags with holes, which lose the precious gift amongst the rubbish of the house."

"1784. We have great need, in *this day*, for clean-handed, single-eyed instruments in the work of reformation, such as demonstrate in the particular parts and general tenor of their conduct that they truly fear God and hate covetousness; for of such only is the pure spiritual building composed; the church against which Satan and his agents can never prevail; whereunto the nations may gather, behold its purity, and be invited to become living members thereof. But oh how defiled is our camp! how temporising are the spirits of those who ought to stand as valiant soldiers against spiritual wickedness in high places. The world, with its gilded baits, has allured their attention and attracted their sight from the example of our holy pattern. It is therefore no wonder if the work they undertake is superficially done, and that which has been their snare passes unobserved for want of purification. From a view of these things, I have been led to prefer, and even to request, tribulation, mortification and what might be called evil things in this life, to an unsubjected mind, being an unsound member in the church, and seeking to be heir of two kingdoms. Whether I am thus preserved or not, I believe now as formerly, the lame, the blind and the dwarfs, will not be accepted to minster of the most holy things, and carry forward the cause of righteousness in the earth, till their application is uprightly and humbly made to Him, who is the healer of all diseases, and the restorer of ancient paths to walk in."

DIED, — On 1st day morning the 18th inst., DEBORAH MARSH, wife of Dr. Rolph C. Marsh, in the 72d year of her age, a member of Concord Monthly Meeting.

——, At her residence on Deer Creek, Harford County, Maryland, on the 13th inst., of erysipelas, SUSANNA JEWETT, for many years a highly valued and eminent minister in the Society of Friends. The summons, though unexpected, we doubt not found her with oil in her lamp, and prepared to meet the bridegroom.

The disease that terminated her life was quick in performing its work, and her suffering was great until a short time before the close, when she appeared easy, quiet and calm, and her husband remarked to a friend that she passed away like an angel. In contemplating such a close, surely the ejaculation will arise, "Let me die the death of the righteous."

The deceased has long been one of the most useful and influential members of Baltimore Yearly Meeting. She was a favored instrument of the Most High, not only in the exercise of her gift in the gospel ministry, but likewise in the administration of church discipline for which she was eminently qualified.

Cheerful and affectionate in her manners, exemplary and dignified in her deportment, she exercised an influence for good that endeared her to Friends, and will cause her name to be long held in affectionate remembrance.

(COMMUNICATION.)

While musing on the loss our Society has sustained in consequence of the decease of our beloved friend, Susanna Jewett, I remembered the following remark made in a very feeling manner by the late Jesse Kersey, in Baltimore, many years ago. "We have among Friends, eyes enough to see, ears enough to hear and mouths enough to speak, what we *want* is *hearts to feel*." It afforded me instruction and consolation—instruction, as being probably as applicable to our state now as it was then; and consolation as being attended with a hope that there will still be continued in the church, both hearts to feel and mouths to speak of the continued loving kindness of the Lord.

LETTER FROM R. MASON.—NO. XIV.

4th month 16, 1848.

My dear S.—Though our loved H. has a prior claim upon my pen, and my dear D. one of the same date as thine, yet the drawing of the mind is to thee at the present, not from any expectation of being able to offer thee much of a solacing character, but as it is now about the period I expected to be with you, it appears needful I should give the reason why and wherefore I am at least for a season deprived of the enjoyment I had anticipated in mingling with loved ones in your city. More than a week since I took some cold,

it gradually increased till it amounted to a distressing stricture on my breast; this is now somewhat relieved, but my strength is much prostrated and my appetite gone, but when the fever leaves me I expect to improve. Now I think I have said enough about the poor old fabric. To-day commences the Yearly Meeting, in which most of thy family claim a lot and portion. *Externally* it is lovely and bright—gladly would I hear that *spiritually* it was the same. Tidings of good cheer me, come from what quarter they may. I can hardly define my feelings on looking toward our own. I had anticipated being a silent burden-bearer in at least one sitting in a day; this does not now appear likely to be the case, though I have not relinquished the prospect of being with you awhile this Spring, but this I must leave 'till I see how I improve. *I too*, my precious, am poor, very poor. I often crave the aid of minds alive and active in the truth. These feel near to me, though outwardly far separated, and though I do not partake in the measure I desire, of refreshing draughts from the Divine fountain, yet whilst an evidence is furnished from season to season, that our Creator is gracious, full of mercy and long forbearing with the creatures of His forming hand, who prize a place under the canopy of his wing, in preference to any earthly good, it is enough, and should check all despondence.

I have not looked at thy mission as accomplished at N. G. A poor, little, dry, discouraged flock. They need a hand to help them into the washing pool, and though other messengers have been going up and down within our borders, they have only done their own work. See to it then, my dear, should a draught to the Monthly Meeting open in the clearness. Remember the last one before the Quarter is always held at New Garden, and the inmates of A. are ever ready to give a cordial welcome to thee.

I must now send a message to dear Harriet. Tell her it was truly comforting to me to hear she had been sent to the lonely few, far scattered from the body of Friends; that she had seen them in their lonely dwellings, and had been qualified to speak words of encouragement to them, and had received the reward of peace for this act of dedication. All confirming that the Lord is good; worthy to be honored, worshipped, and obeyed. My love to dear D. I see many of you as frequently bowed in spirit. It is not a day when pleasant bread is freely administered, neither is the wormwood excluded from the cup. Let us, my dear, endeavor to have clean hands and pure hearts. I feel that I have neither lot nor part in those things which are marring the beauty and harmony of our Israel; but there must be champions for the truth. May all who enlist in the warfare be rightly harnessed. Tell my dear kind friend T. T. that I have felt such a craving to have her sitting by me, since I have been so poorly, that nothing but the impracticability of such a thing at this busy season, quieted me into submission.

I believe I have written as much as I am able. Rest assured, my dear, my spirit often hovers around thine in much nearness of feeling, but I am a poor thing and this letter is worth but little, further than it will shew thee the place, which through various vicissitudes, thou hast in the affections of thy elder sister, R.

UNPUBLISHED LETTERS FROM ANN WILLSON.

NO. I.

Fourth Day.

Dear J.—Thy note which bespoke desolation and strippedness, I was prepared to understand, and assimilate with, because of a like abiding where no leaf of joy or blade of verdure seems to appear; but what saith the good book, (or what our own hopes,) that in "due time ye shall reap if ye faint not." Most cordially do I unite in an invitation to our borders—though *winter be not past nor the time of song come*, yet surely in this destitute state we can feel with, aid and encourage one another, to wait all the days of our appointed time, till the change come. Perhaps dear Sarah is possessing a field like Boaz, and some scattered ears may be gleanings for us—would then that we might for awhile be banded together—the three fold cord is not easily broken.

I have been thinking a good deal about you in connection with our Quartely gathering at Woodstown. Does not the Master continue to send whither himself will come? Obey and live. Well, there is not only an enjoyment, but a responsibility also, in *life—'tis the living only* that can speak of a forming, supporting and sustaining power; and are not those called upon to bear testimony to whom they owe existence, and all its accompanying favors?—therefore, if there be a renewal of warming energy, if the beams of the sun of righteousness are afresh shed upon the tabernacle, and therewith revivings of animation, something like the good counsel of old, to go see how fare the brethren—consult not, hesitate not, but be instant in season. Please receive sister's love, and in aboundings of mine own to you both, I am your affectionate and very attached A. W.

For Friends' Intelligencer.

THE JOURNAL OF JOHN COMLY.

It appears to me that a periodical devoted to the interests of the Society of Friends, should notice critically the works which from time to time are issued by its members. The journal of John Comly has been published for several months, and though extracts from it have appeared in the columns of the Intelligencer, I think the general character of the work is entitled to more notice.

I have given an attentive perusal to this journal, and think it equal in point of interest to most works of a similar character that have appeared among Friends in ancient or modern time.

The writer has faithfully recorded the impressions of Divine Truth made upon his mind in early life, leading him into the path of self-denial, and out of the customs and fashions of the world, and as he was obedient to the cross of Christ, he became a powerful minister of the Gospel and travelled extensively in the exercise of the gift which was committed to his trust. The prominent position he occupied in the Society at the time of the Separation in 1827, gave him opportunities of observation which few possessed, and he has, in his journal, depicted his own sorrows and deep religious exercises, during that eventful period, with fidelity and yet with Christian charity. The account thus preserved will be important evidence in the hands of the future historian, and is even now deeply interesting to those who are but imperfectly acquainted with the deplorable events which then transpired.

After the separation, and until the time of his death, the position which John Comly occupied in our Yearly Meeting was deservedly very high; and his influence was always exerted in favor of the ancient doctrines and testimonies of the Society. He was a lover of order and harmony, and being possessed of a meek and quiet spirit, was an efficient laborer in the Lord's vineyard.

I trust that his writings will be appreciated as they deserve, and that others may be incited to follow his consistent example. Q.

9 *mo.* 13*th*, 1853.

TAKE CARE.

"There, I never did see such a—good for nothing, hateful boy; I believe you are the greatest plague—"

Take care, take care, madam, what has the little fellow done? take care not to disproportion the reproof to the offence!

"Done! why he has done nothing but torment me all day. He waked me up with his noise before light, and what with his jumpings, and screamings, and scratchings, there was no peace till he was up and dressed. And then I couldn't enjoy my breakfast in peace, because his mouth must be kept full, or there was a sad noise for an aching head; and then since breakfast, he has been doing nothing else but tottle round into all conceivable mischief. He has overset my work basket, and tangled my skeins, and unwound my spools, and lost my needles, and dropped my scissors down the register, and thrown my thimble out of the window, and tipped over nearly all the chairs, and torn every book he could lay hold of, and—there I don't mean to be cross with my baby, but I do believe he's the uneasiest child that ever did live, and—and I know I never was made to be a mother, and have the care of children. I haven't any tact or patience equal to it. I don't know how these pattern mothers do it, but I *can't.*"

That was the colloquy of our overhearing, that took place the other day in the presence of a great fat-faced, hearty, restless looking little fellow, who had provoked the same, by his locomotive and upset-ive tendencies.

Poor mother, thought we, you haven't learned the genuine secret of managing children yet.—Your little boy *must be active, every moment.* If he did not perpetually do something to exercise those little muscles, and develope that healthy frame, he would die. Don't scold at him and try to keep him still, but avoid the inconvenience which arises from his misplaced activity, by keeping him active in the *right place.* The great recipe that never fails for taking care of children pleasantly, comprises kindness in the voice, patience in the heart, and ingenuity in the intellect to contrive methods of perpetual activity. If you put your child into a room full or ordinary matters, and do not give him an abundant supply of matters which are *his*, you need no more marvel that he should be mischievously busy in touching what he ought not, than that he should eat what he ought not when he is starving, and you put him where he can get hold of only improper viands.

Children have vast imaginations. It's astonishing how easy a dilapidated broomstick becomes a horse, and any little bunch of rags a doll, and how much comfort can be taken by the little folk from a full supply of playthings, of very humble mechanical artistic pretensions. But *something* children must have. If they cannot fill their hands honestly, if there is not a plenitude of "traps" which are distinctly theirs, they will, as a matter of course, foray among the miscellanies of their adult relatives and friends; and scissors, and thimbles, and spools, and books, will suffer accordingly.

Mothers must not be too much distressed at having the nursery floor "littered up." Better keep a cart-load of playthings in general circulation over the carpet, than to be under the necessity of getting bad tempered, and showing it to the short boys and girls with long memories.

We know a boy who was made permanently crusty by his mother's insane horror of anything loose about the room. Nature would have its way, and as the little fellow could not satisfy nature in the ordinary methods, he took to contrivances which were stigmatized as unaccountable, and intolerably mischievous, and was scolded accordingly, until the sweet milk of his disposition gradually curdled under the influence of a chronic thunder-storm of fulminated exhortations to "keep things to rights." Things were kept so ferociously "to rights," that the thing

of most import, the little immortal mind, was shaped irresistibly to wrong.

Plenty of patience and plenty of playthings, is, after all, the great motto for the nursery.

LITTLE BESSIE,

AND THE WAY IN WHICH SHE FELL ASLEEP.

Just before the lamp was lighted,
Just before the children came,
While the room was very quiet,
I heard some one call my name;
All at once the window opened—
In a field, were lambs and sheep,
Some from out a brook were drinking,
Some were lying fast asleep!

But I could not see the Saviour,
Though I strained my eyes to see;
And I wondered if he saw me,
If he 'd speak to such as me.
In a moment I was looking
On a world so bright and fair,
Which was full of little children;
And they seemed so happy there.

They were singing, O how sweetly!
Sweeter songs I never heard;
They were singing sweeter, mother,
Than can sing our yellow bird;
And while I my breath was holding,
One, so bright, upon me smiled,
And I knew it must be Jesus,
When he said, come here, my child.

Come up here, my little Bessie,
Come up here and live with me,
Where the children never suffer,
But are happier than you see;
Then I thought of all you told me
Of that bright and happy land;
I was going when you called me,
When you came and kissed my hand.

At the first I felt so sorry
You had called me: I would go,
O! to sleep, and never suffer;
Mother, don't be crying so!
Hug me closer, closer, mother,
Put your arms around me tight;
O! how much I love you mother;
But I feel so strange to-night!

All the day, while you were working,
As I lay upon my bed,
I was trying to be patient,
And to think of all you said—
How the kind and blessed Jesus
Loves his lambs to watch and keep,
And I wished he'd come and take me
In his arms, that I might sleep.

Hug me closer, closer, mother,
Put your arms around me tight,
I am cold and tired, mother,
And I feel so strange to-night!
Something hurts me here, dear mother,
Like a stone upon my breast;
O, I wonder, wonder, mother,
Why it is I cannot rest.

And the mother pressed her closer
To her overburdened breast;
On the heart so near to breaking,
Lay the heart so near at rest;
In the solemn hour of midnight,
In the darkness calm and deep,
Lying on her mother's bosom,
Little Bessie fell asleep!

THE HIGHWAY OF THE UPRIGHT.

Proverbs xvi. 17.

I pant, I pant for the heavenward path,
Which never the vulture's eye hath seen,
Where the forest king in his cruel wrath
Hath never been.
It leadeth away from the snares of vice,
From the haunts of corroding Avarice;—
From vanity's shows which the soul entice,—
From Malice, and Falsehood, and Lust and all
That subdueth the Spirit to Sin's dark thrall,
It leads to the city whose streets of gold
Even the militant Saints behold,
In the midst whereof, with healing rife
For the deadly wound of Zion's daughter,
Stands in its beauty the tree of life,
Mirrored within the balsamic water
Proceeding from under the throne of God,
The true and the only baptismal flood,
Whose streams, that in crystalline clearness roll,
With healing are fraught to the sin sick soul.

Oh I long in that city of light to dwell,
Where never a transient sunbeam fell,
Nor glimmering ray from moon or star;—
Unspeakably brighter, more glorious far
That holy city's undazzling ray:
For He is its glory who lighted the Sun!
And they who the heavenward race would run
Must enter by Him the Way.

There is a path *upon Earth* which no bird knoweth,
Where the holy zephyr of Eden bloweth,
And the tree of healing and water of life
Refresh the spirit redeemed from strife.
The pilgrims who throng that unseen way
Are guided by no deceptive ray:
They have made the unerring Guide their choice,
And they cannot follow the Stranger's voice.
To be joined to Christ and in him to live
They would share his baptism, drink his cup,
Renouncing the pleasures which sin can give,
To walk in the way by Him cast up.
And joined unto Him, as they walk by faith,
They see, at the end of their pilgrim path,
The realm of inconceivable bliss,
Where the weary have rest from the toils of this.
And they hear at times, in prophetic tone,
The welcome greeting, "Well done—well done!"
And they catch some notes from the rapturous song
Which is learned by none but the ransomed throng.
And thus attuned, while they walk through Time,
To the harmony caught from the heavenly chime
They make in their hearts, unto Him they love,
Melody, heard with approval above. W. J. A.

Say'st thou four "months?" Behold the fields are now
White to the harvest—Thrust thy sickle in
And aid the noble reapers, who have borne
The burden in the heat, and faint not yet,
Nor will they till success shall crown their toil.
Not timid thou—oh, be not laggard then!
Thy sloth is sin while millions suffer loss,
And crime goes unrebuked, and the weak germs of virtue,
Unrefreshed by kindness and encouragement, die out.
Many, aye, all, are called, but few, how few,
Work faithfully through the appointed day.

M. Townsend.

PESTILENCES AT VARIOUS PERIODS.

In more than one quarter it has been remarked, that the fever at New Orleans equals, if it does not surpass all former pestilences in its mortality. This, however, is a mistake. A notice of some of the most remarkable epidemics will refute the error.

The first pestilence of which we have a detailed account is that recorded by Thucydides, and which visited Athens about four hundred and thirty years before the Christian era. It appears to have been identical in kind with the great plague of London, in 1666, the accounts written of the one applying almost exactly to the other. The mortality which attended it seems almost incredible. It was followed, at uneven periods, by other visitations of pestilence, which swept off millions of the human race, at Rome, Egypt, Syria, and finally Constantinople. Gibbon relates that in the reign of Justinian, A. D. 527, a plague devastated the empire for fifty-two years. During a portion of this time, when Constantinople was visited by the epidemic ten thousand persons died daily. Two centuries later, two hundred thousand persons were carried off, in that capital, by another visitation of the plague. In the earlier visitation many smaller cities were depopulated by it. Whole districts, devoted to agriculture, were abandoned, the harvest being left to wither on the ground. Gibbon computes the entire mortality, during the fifty-two years of the plague, at one hundred millions.

During the middle ages, the plague swept over Europe several times, with frightful violence. Boccaccio has left a vivid narrative of its appearance at Florence, about the middle of the fourteenth century. It bore the name of the "Black Death," and closely resembled the old plague of Athens. Visiting England, it swept off fifty thousand inhabitants of London alone, though the British capital had not at that time, probably more than two hundred thousand inhabitants. Fifty years later, the plague appeared again in London, when thirty thousand persons perished of it within a twelvemonth. In 1517, an epidemic, called the "Sweating Sickness," broke out in Europe, and extending to England, deprived the principal towns, according to Stowe, of half of their inhabitants. In 1603, nearly forty thousand persons died of plague in London. About the same period Constantinople is said to have lost two hundred thousand of its inhabitants by the same disease. As the age of official statistics had not yet arisen, these numbers may have been occasionally exaggerated; but the very vastness of the estimates, even if but approximations, prove the frightful rate of mortality. It is to be regretted that we have not more exact accounts of these epidemics, so as to be able to determine whether they were identical in character, as the best medical writers conjecture, or really different, as their names imply.

We come now to the pestilence which devastated London in 1665, and which is commonly known as "The Great Plague." It does not appear, after all, to have been as fatal as many which preceded it; and really owes its pre-eminence to the vivid descriptions left of it. This epidemic appeared in September, 1664, and after lingering all winter, began to rage violently as early as May. The summer set in unusually hot. In the week ending the 13th of June, 112 had died of the disease; the next week the number rose to 168; the next to 267; and the next to 470. Macaulay computes the population of London, at this time, at about half a million. By the middle of July, however, two hundred thousand had fled to the country. The pestilence now began to increase with appalling rapidity. The deaths for the week ending with the 1st of August, were 2,010, and they rose steadily in numbers till the fifth of September, having reached, for the week ending with that date, 6,988. The week following there were 6,544; the week after that 7,165; and the next week 5,533. The pestilence now rapidly abated. The mortality for the ensuing five weeks, was respectively, 4,529, 4,327, 2,665, 1,421, and 1,031. By the 5th of December, the weekly deaths from the plague had fallen to 210. This, after the awful mortality which had preceded it, was considered a trifle; the fugitives consequently returned to town, and business was generally resumed.

The fatality of the earlier epidemics, it is thus seen, far exceeded that of the fever now raging at New Orleans. The London Plague, of 1665, however, seems to have been about as mortal. Estimating the present population of the American city at 80,000, and taking the mortality of the week ending August the 14th, which was 1,268, we find that one person died out of every sixty-three. In August, 1665, the population of London, as we have seen, did not exceed 300,000; the deaths for the week ending on the 15th of that month were about 4,500; consequently one person out of every-sixty six had died. By the 5th of September, however, the weekly mortality had risen to 6,988, which was one death for every forty-three inhabitants. Before the epidemic at New Orleans can be as fatal, the weekly mortality must rise to 1,860. It is possible this may yet occur. When it does, "The Great Plague" may be considered to have been rivalled, but not before.

Other pestilences, since the London one, have been very fatal. In 1720, 60,000 persons perished at Marseilles, or quite half of the population. In Egypt, Syria and Barbary, the mortality from the plague has frequently trebled, and even quadrupled, the present mortality at New Orleans. In the "Great Plague," London lost 100,000 of her inhabitants, or one third of those who stayed to encounter the pestilence. New Orleans must lose 27,000 to attain a like mor-

tality; but God forbid that she should!—*Public Ledger.*

A WRECK AT SEA.

We one day descried some shapeless object drifting at a distance. At sea every thing that breaks the monotony of the surrounding expanse, attracts attention. It proved to be the mast of a ship, that must have been completely wrecked, for there were the remains of handkerchiefs by which some of the crew had fastened themselves to the spar to prevent their being washed off by the waves. There was no trace by which the name of the ship could be ascertained. The wreck had evidently drifted about for many months; clusters of shell fish had fastened about it, and long sea weeds flaunted at its sides. But where, thought I, is the crew? Their struggle has long since been over—they have gone down amidst the roar of the tempest—their bones lie whitening among the caverns of the deep. Silence, oblivion, like the waves, have closed over them, and no one can tell the story of their end. What sighs have been wafted after that ship! What prayers offered up at the deserted fireside of home? How often has the wife, the mother, pored over the daily news, to catch some casual intelligence of this rover of the deep. How has expectation darkened into anxiety, anxiety into dread, and dread into despair. Alas! not one memento shall ever return for love to cherish. All that shall ever be known is that she sailed "from her port," and was never heard of more.

WASHINGTON IRVING.

"It is a fine thing to be preserved from every snare. I believe we may be so engaged in things which bear the appearance of being lawful, and even necessary and incumbent, as to be disqualified from possessing that tender, child-like, attentive state of mind, which appears so necessary to our growth in a divine life, and to a true filial obedience in all things, to the will of our heavenly Father.—WM. GROVER.

VARIETIES.

BEAUTIFUL SENTIMENT.—We live in the midst of blessings, says Sir A. Park, till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts our freedom, our laws, and we forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its beautiful parts to the Gospel.

MORE KIDNAPPING.—A colored man, named Hensley, with his four children, residing at Sardinia, Ohio, was seized, one night last week, by an armed party, who wakened them up in the night, and carried them off into Kentucky as fugitive slaves. Parties in Ohio interested themselves in the fate of these persons, as they knew Henley had been manumitted by his former master, and they succeeded in getting them out of the clutches of the kidnappers.

THE PEOPLE OF LOUISVILLE have been endeavoring to get the slave markets or pens suppressed in that city. The Common Council have voted to repeal the ordinance licensing them, but their action was thwarted by the vote of the Mayor.

THE DANISH GOVERNMENT has been officially informed that there are 1300 Danes on the eve of emigrating to Utah. Prodigious efforts are making by the Mormons throughout the north of Europe to direct emigrants to their State.

ANOTHER GREAT CAVE IN KENTUCKY.—Mr. P. G. McLane, of Mississippi, and others, partially explored a cave last week at Muhlenburg county, about ten miles south of Greenville. The cave was first discovered by a person last winter, who tracked several racoons into it. Mr. McL. and his companions went in, as they supposed, about two miles, when they came to a pit which they could not pass for want of a ladder, but they saw that the cave extended beyond. While travelling the two miles they discovered eight or ten branches leading off in different directions, some of them apparently larger than the direct avenue. A petrified monkey, as perfect in shape as if it were alive, was found in the cave some weeks ago, and we understand that it has been sent to the World's Fair in New York. The Muhlenburg county surveyor intends making an examination of this cave during the present week, and he will give us an account of it.—*Louisville Jour.*

CULTIVATING POTATOES.—"Experience shows the flowers of the potatoe are produced at the expense of that organizable matter which gives its value to the tuber, and which is diminished in quantity as in proportion to the number of flowers that have been fed; for flowers must exist and feed on something, and that something is what would, if not removed by the flowers, descend beneath the ground, and collect itself beneath the tubers. The mere production of flowers is a loss; but the mischief is infinitely increased if the flowers are succeeded, as they almost always are, by the berries."

A WRITER whose residence in Europe has afforded him abundant opportunities of observation, thus speaks to his countrywomen, in an article on the employment of women:

"Women of America! did it ever occur to you to think of the history of the articles you wear? You have on, perhaps, a collar costing ten dollars. Let us look to the account of that cost:

One half of it went to the several dealers, through whose hands the article passed, as profit.

The other half (and this is a large estimate) went to some half-paid woman, who got perhaps 15 cents a day for working it. It took her, then, (supposing she did not work on Sunday,) something over *six weeks'* work to earn it. Would you voluntarily, for the gratification of wearing that collar, keep a fellow creature six weeks at hard work, barely supplying her with the necessities of life, and often not even that? And yet this you do, only that a dealer stands between you and the victim, and you do not see h r, or even know of her."

Chloroform is being used to remove bees from the honey-comb. The hive is placed above a chamber, having a glass window at one side, and a small hole pierced at the other. The chloroform is put into a small bottle, having two tubes through its cork, only one of which is allowed to come into immediate contact with the chloroform. The tube which does not come into immediate contact with the chloroform, is inserted into the small hole in the side of the box, and by blowing into the other, the chamber is soon filled with the gas, and they tumble out into a box below.

The Recent outrageous attempt to kidnap Patrick Sneed, a colored waiter at the Cataract House, by a process of forgery and falsehood, is severely denounced by the New York papers. To commit the crime of perjury, by falsely accusing a man of murder, whether black or white, in order to get possession of his person, is a crime of the blackest hue. A check will not be put to such frauds till some of the perpetrators get into the penitentiary.

Debt of the United States. The outstanding funded debt of the United States amounts to $63,434,697. This amount includes the $5,000,000 promised to Texas, not yet issued, as well as $5,000,000 of like debt already issued.

Table Rock, at Niagara, is now all gone. The last portion fell on the 9th inst.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhoad and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

Samuel M. Janney,
28 North Fourth St.

9th mo. 24th.

REMOVAL AND COPARTNERSHIPS.—The subscriber, wishing to enlarge his stock, and extend his business, has associated with him, John H. Stokes, and respectfully invites Friends to patronize the new firm. JAMES SMEDLEY.

Smedley & Stokes being obliged to vacate the old and well known stand in 5th st., so long occupied by Wm. Jones, dec'd., have removed about two squares distant, into Arch st. above 6th, south side, No. 142, late Burton & Laning's Paper Store, which they have filled with a carefully selected stock of Dry Goods or every description to suit all classes of people.

Our assortment of Friends goods is now very desirable, viz:

DRESS GOODS of the different kinds.
PLAIN SHAWLS for Friends.
Every variety of CAP STUFFS, always fresh.

Also, a full and complete assortment of the best makes of Sheetings, Tickings, Checks, Table Linens, Towelings, Shirtings, Flannels, Pantaloon Stuffs, Trimmings, &c. &c. We wish to make our store emphatically a Family Dry Good Store.

26—tf.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks. The course of instruction will embrace the usual ranches of an English education, also elementary intruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.
Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TENTH MONTH 8, 1853. No. 29.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

[Continued from page 435.]

1st mo. 1848.—For several weeks, my heavenly Father has seen meet (doubtless in wisdom) to strip me of every thing wherewith I might seek to adorn myself. He has also veiled his presence from me and proved me closely. But I have been enabled to wrestle for preservation during the night season, and to desire that his eye may not pity, nor his hand spare, until all is brought into subjection. May I be patient under all that is necessary for my purification.

25th.—Comforted in mind and enabled to renew covenant.

27th.—During a visit from my valued friend, J. D., the solemn and important subject of our being united in marriage was deeply considered. I greatly desire that which is right in the sight of my heavenly Father may take place, surely believing the proposed movement will not increase my comfort or happiness, unless it receive Divine sanction.

2d mo. 17th.—Throughout the last three weeks, my mind has been peaceful and quiet, with respect to the prospect of entering a new sphere of life. I believe it to be of Divine appointment, or why should I be so peaceful?—May I not take myself out of this holy keeping, nor permit my selfish feelings to blind my spiritual eyes!

25th.—My friends, E. and M. Hilles, took me to Birmingham, to attend their Monthly Meething, held next day at West Chester. On 1st day, met with Birmingham Friends. I was favored in both meetings with Divine support, and was enabled to labor to the relief of my own mind.

3d mo. 12th.—Mostly preserved in tranquillity of mind since my return home. At present confined to a sick chamber.

4th mo. 18th.—During the last month debility of body and close exercise of mind have been my lot. There rests with me a concern to visit the families belonging to our Monthly Meeting, and some who are not members, also to have some public meetings among the colored population, and at the county poor house. Under the pressure of this prospect and my great feebleness, the petition is, Oh, Father, that Thou wilt keep my head from sinking beneath the waves of discouragement, which sometimes rise high and threaten to overwhelm.

21st.—I have often experienced the darkest time to be just before the break of day, so it has been at this time. My Father heard my cry, and was pleased to say, "It is enough." May obedience testify of my thankfulness.

23d.—A refreshing meeting—health also improved.

28th.—Attended Willistown and Concord Monthly Meetings, on 4th and 5th days, to satisfaction, and our own to-day, when I spread before my friends my concern to visit families, &c., and obtained their concurrence and sympathy. Our friend, S. Ferris, offered to accompany me therein. I feel the importance of the undertaking, and desire that my dependance for daily qualification may be on the one true Feeder of the people.

7th mo.—Have accomplished what rested upon me as a religious duty, towards the members of our Monthly Meeting, also the colored people. Although the poor body is nearly spent, it matters little, so great is my peace. My spirit is made to rejoice exceedingly in that the goodness of the Lord is forever and forever the same.

There was now granted me a Sabbath of rest for several weeks, during which time I felt at liberty to spend a little time in the country, for the benefit of my health.

At our Monthly Meeting in this month, J. Davis and I informed our friends of our intention of marriage. It was a peaceful day, and I think it right to commemorate the goodness of my heavenly Father toward me in giving me tranquillity of mind throughout this weighty undertaking.

On the 30th of 8th mo., 1848, we were married in a meeting held at my own house. A solemn covering spread over us, in which I

silently craved strength to fulfil the covenant we had entered into.

The next day I and my two little children accompanied my husband and his family to my new home, where I was received with great kindness. May I be watchful over my own spirit, and be enabled properly to fulfil my new duties.

Our friend, A. Peasley, being in the neighborhood, Joseph and I accompanied him to several meetings. Then made a short visit to the city; returned home with a heavy cold, which keeps me in my chamber. It requires some effort to feel resigned to sickness, so soon after coming to my new home.

1st mo. 12th, 1849.—For many days, my mind has been greatly tossed—neither heaven nor earth yields any comfort. The enemy of my peace so assails me, that the enjoyments of my pleasant home are all as nothing. Why is it so? is the frequent query—but no answer. From whence cometh this distress? Does it proceed from a dissatisfied disposition, or from an eye that is too much outward and not enough centered to the source and fountain of all good? What can be the cause? All is silent. Surely my God has not forsaken me. Surely his arm is not shortened that it cannot save. Ah, no! I will yet trust in thy Almighty power and in thy everlasting goodness, that has so often saved me from destruction. Thou wilt arise in thine own time and deliver me. Therefore, oh gracious God, though thou mayest see meet thus to hide thyself from me, and prove me as to an hair's breadth, by sickness, and by many other means, let me not leave thee, but trust myself in thy holy hand forever.

19th.—At meeting, this morning, favored with access to my heavenly Father, unto whom all strength belongeth. May I know an increase of patience and resignation.

3d mo. 3d.—The deeps have generally been my abiding place of late. A continuation of bodily suffering is my portion, meeted out for a wise purpose I have no doubt, and though hard for nature to bear, I trust I may be found cheerfully submitting to the allotment.

4th mo. 5th.—Our dear daughter Sarah went to her new home, having been united in marriage with Moses Walker. It was a trial to part with her.

4th mo. 8th.—There is nothing to record but deep baptisms and sore bodily suffering. If these are to be my meat and drink, through which I am to advance in the spiritual life, even so, O Lord, let it be. For three months I have been very little out of the house, and many times have had to acknowledge a want of true resignation.

22d.—Suffering of body is still my portion, but the conflict of mind far exceeds in intensity of suffering. Why is it so? Why is this cup meeted unto me? There seems nothing to lay hold on except an unshaken confidence that the Lord liveth and is good, though I am unworthy. O Lord, Thou knowest I love thee. Let me not go from thy keeping, though thy presence may be veiled, that I see thee not. Preserve me in this trying hour and in thy own time, when Thou seest it is enough, be pleased to rebuke the winds and the waves.

24th.—After a long and dreary journey through the wilderness, my heavenly Father has dealt bountifully with me. He hath caused the waters to separate and has defeated the mighty enemy. May my faith never fail in His continued goodness and trusting therein; may I in true humility run the race that is set before me.

25th.—Met with my friends to day at meeting, for the first time for six weeks, and permitted to approach a throne of grace in supplication. A day of deliverance, long to be remembered.

30th.—My health some improved, and feeling a strong attachment toward my friends in Wilmington, left home to make them a social visit, but I was not strong enough to bear the fatigue and excitement; soon after getting there I was taken very ill, so that my life was despaired of; but I was raised in mercy, doubtless for some wise purpose. My mind was preserved in great tranquillity throughout my illness. May I, O, Father, continue steadfast in thy love.

5th mo. 16th.—Returned home; bore the journey pretty well.

7th mo. 18th.—Though much restrained of late from putting my feelings on paper, yet now I feel to commemorate the gracious dealings of my heavenly Father with me, his erring, though loving child. Surely He has followed me all my life long. His hand has been underneath to sustain in low seasons, and his arm has been extended for my preservation, when my feet have been as upon the mountains. Surely his mercies are from everlasting to everlasting.

6th mo. 1849. My dear husband and self attended the Half Year's Meeting at Fishing Creek. It was a time of Divine favor. My health was improved by the mountain-journey, and since my return my joy in the holy Spirit has been full.

9th mo.—Laid before my friends a prospect of religious service (that had rested on my mind for some time,) within the verge of Abington and Bucks Quarterly meetings. My friends expressed approbation and sympathy, and left my husband at liberty to accompany me. I felt it right to mention the subject to our friend R. Thomas, believing her feelings had been enlisted in the concern. She freely gave up to accompany us. We first visited the meetings of Abington Quarter, in the attendance of which, my heavenly Father was pleased to baptise me deeply into the states of the meetings. I never remember a visit when I was more entirely empty and blind as to outward knowledge of the

situation of things among them. I was therefore made to rejoice in the certainty that I was under the direction and guidance of Him, who is sight to the blind and wisdom to the unlearned. I greatly desire, that all who go forth professedly in the Master's name, may obey his injunction, have neither purse nor scrip. As we are thus stripped of human dependences, we will feel the necessity of tarrying at Jerusalem, until we are endued with power from on high.

After visiting all the meetings in Abington Quarter and some in Bucks, we returned home in peace, bowed under a grateful sense of the goodness and mercy of my heavenly Father toward me a poor worm. I am often made to exclaim, His goodness is over all his works; He is strength to me in the outward as well as the inward in every time of need; for notwithstanding my health is so frail, I am strengthened beyond what I could ask or think. Surely my heavenly Father is all in all to me—let all honor and praise be ascribed to his great and excellent name.

11th mo.—Attended a meeting appointed at a meeting-house of the German Reform Society, in Norristown. It was large. My mind was deeply exercised, that the cause of truth might not suffer through me, but my Guide was near, and though deep wading was my portion, he was pleased to support and lead me through safely. The next winter was a busy season—many cares claimed attention. For four weeks, my husband and I were engaged in visiting the families of our Monthly Meeting. This service was performed to our peace and satisfaction, though nothing occurred worthy of remark, save the continued extension of Divine strength from day to day, in such measure as to bear up both mind and body. Soon after our return, our daughter Susanna was married. In the 4th mo. she removed with her husband to Norristown. She had been loving and kind to me, and it was hard to part with her. One son, and my own two little daughters, are now all that remain with us.

(To be continued.)

CONFIRMATION OF HEBREW SCRIPTURE.

We find, in one of our foreign journals, a letter written by M. Victor Place, the French Consul at Mosul, giving an account of a three days fast observed by the inhabitants of that Moslem city, in commemoration of the penitence imposed on the people of Nineveh by Jonah. He says that the fast has been kept from time immemorial in that country, and kept not only by the few Christians there, but by the whole Moslem population. Mosul itself is within sight of the ruins of Nineveh, and, close by, is a tomb traditionally assigned to Jonah. It is a striking confirmation of the ancient Hebrew writings, thus to find a fast, in commemoration of an important event recorded in them, still observed almost on the very spot where it first began. Nineveh has been desolate for centuries; the surrounding plains have become a desert; the Hebrew people themselves have been scattered over the earth for eighteen hundred years: yet still the three days' penance, enforced on the population of that corrupt capital of the ancient world is kept by the few miserable descendants of the old Assyrians, and by the strangers who have intermarried with them, whether Nestorian or Moslem in their faith.

M. Victor Place mentions, in the same letter, other facts confirmatory of the Hebrew Scriptures. He says that there exists, to this day, in the river Tigris, a fish, armed with terrible teeth, and enormous in its size, the very counterpart to the fish mentioned in the book of Tobias. M. Victor Place himself has seen one of these fish weighing three hundred pounds. But this, he adds, was a small specimen. Whoever has read Layard's volumes, however, needs not to be reminded that Mesopotamia is still full of things recalling the scenes and customs described in the Old Testament. The cucumber-gardens overhang the river exactly as in the days of Isaiah. The boats, formed of skins, of which the Bible speaks, navigate, to this hour, the waters of the Tigris. But, more than all, the sculptures on the disinterred palaces, and the cuneiform writing, so far as it has been deciphered, recall the chariots of war, the bearded kings, the royal insignia, the manners, the dress, nay, even the names of the monarchs mentioned in the Hebrew Scriptures. No profane history, even of ages far less remote, is confirmed in this respect, by antiquarian discovery, more completely than the Bible.—*Evening Bulletin.*

ELIZABETH RAPER.

"Elizabeth Raper, of Amersham, in Buckinghamshire, was born in the Twelfth month, 1739. Her parents did not make profession with Friends, but were truly estimable characters; and in conformity with their earnest desires to promote the best interests of their children, endeavoured to give them such an education, as might induce them to prefer Truth and virtue to every worldly consideration. From their situation in life, however, they had much intercourse with what is commonly called *polished society;* and as their daughter in her early years, had great delight in *splendour and amusements*, she was induced to spend much of her time in a manner that gave her *sorrow in the retrospect.* The opportunities for gratifying her *inclination for display* were also increased, from the circumstance of her frequently passing a considerable portion of the year at *places of fashionable resort*, on account of a weakly state of health; and she arrived at ma-

ture age, satisfying or endeavoring to persuade herself, that so long as she maintained morality, nothing further was required of her. But in the course of an alarming illness, with which she was afflicted, when about thirty years of age, it appears by her memorandums that her mind became very awfully impressed with the prospect of her dissolution; which she imagined to be near at hand, and for which she believed herself wholly unprepared. In this extremity she earnestly supplicated, 'O that I may be spared to live for some better purpose than I have hitherto done! Oh, that a little time may yet be given me, to prepare for an everlasting existence!' Then was *clearly discovered to her the necessity of taking up the cross*, in order that she might experience the redemption which is in our Lord Jesus Christ; and when favored to regain her usual state of health, the remembrance of the mercies as well as the judgments of the Most High, continued with her, so as to make her willing to give up all things for the sake of that redemption.

"The following extract will furnish the best account of the manner in which her views were first directed towards our Society. After describing the grounds of her dissatisfaction with the profession of religion in which she had been educated, she says, 'I looked repeatedly on all the denominations I knew, and in so doing those called Quakers were the only people who appeared to live near that blessed Truth which is able to make us 'free indeed.' I had once, out of mere curiosity, read Robert Barclay's Apology, and could [then] neither understand nor make anything of it; but now the more I read of their writings, the more clearly I perceived their principles to coincide with the Divine principle in my own breast. Now I discovered how closely my own convictions corresponded with their doctrine in every particular, and therefore exceedingly lamented that my education had not been in this religious Society; where they profess, not only the necessity of worshipping in spirit and in truth, but are not ashamed to wait in silence, until it shall please the Lord to prepare in them an acceptable offering. Yet this wish was altogether unattended with any idea that such a conformity would ever be required at my hands; and when one thing after another became too burdensome for me to bear, and the necessity appeared of testifying against them, *if I would attain that peace my soul longed for*, even when it appeared to me to be the Divine will that I should become obedient in this respect, still a conformity to so singular a persuasion seemed utterly impossible; and I wished that any other people had possessed the Truth in the same purity they held it. Sometimes I prayed to be made obedient in all things, even unto death; and at others I sought to avoid the name of Quaker, which I was sensible must incur many reproaches from men, while *all other professions accord in appearance with the world.* But although the prospect before me was such as made *nature shrink back at the view*, yet I did not see all the groundless conjectures, false aspersions, and uncharitable reflections, I had to meet with from some unexpected quarters. Oh, my soul bless the Lord, and forget not all his benefits! for he who tried me, and saw the way that I took, was a present help in the needful time, when vain was the help of man. And here I found the peace of a Christian did not consist in being free from temptations and difficulties, *but in calmly and steadily overcoming them*, through Him who overcame.'

"When she became fully convinced that it was required of her openly to make professiou with Friends, she thought it right, before making any change in her appearance, to acquaint her father, (who was then her surviving parent,) with what she had in view; upon which he expressed to her *his entire disapprobation and displeasure.* This, as he knew little of Friends, but from unfavorable and vague reports, and from casual observation, was not at all to be wondered at; but perhaps few can conceive the depth of affliction into which it plunged the pious daughter, who, although she had earnestly sought for Divine assistance to prepare and strengthen her naturally anxious and timid mind for such an event, found the reality of incurring the displeasure of a parent, to whom she had habitually looked up with dutiful regard and tender affection, to be the greatest outward trial she had ever experienced.

"But she was not suffered a great while to remain under the bitterness of this affliction; for when in conformity to apprehended duty, she persisted in making the alterations she had contemplated, her father, with candor and Christian charity, soon gave up his prejudices, and tenderly expressed to her his conviction of her sincerity, and his admiration of her consistency; at the same time encouraging her to persevere in what she conscientiously believed to be her duty. In this also he was followed by others of her nearest and dearest connexions. Yet from various circumstances, she found that a very narrow path was marked out for her, and she did not fail to enumerate it among the many favors of a kind Providence towards her, that during her residence at her father's house, which was near fifteen years after her joining the Society, she was enabled so to walk as to avoid giving occasion of offence, *without shunning the cross or compromising her religious principles.*

"In the year 1793 she appeared as a minister. In her communications she did not express many words; but they evidently proceeded from a mind well taught by the Spirit of Truth, and from a heart filled with the love and fear of that Great Shepherd, by whose guidance and providence she had been instructed and sustained. She did not travel much in the ministry, but to many she proved a tender mother, by her lively sympathy

and affectionate encouragement and counsel, ever appearing to be on the watch to contribute to the best of her ability, towards the temporal and eternal welfare of those among whom her lot was cast. She was a firm and true Friend, and there seemed to be in her mind the substance of Divine love. The prevalence and enduring nature of this blessed principle were strikingly obvious in her last illness; for although, to a very advanced age, her mental powers had been wonderfully preserved to her, the nature of the disorder which brought her valuable life to a close, was such as materially to weaken her faculties; nevertheless, fervent piety and heavenly love were retained in their full strength, and appeared indeed to shine forth with increased brightness. In this truly desirable frame of spirit, all care and anxiety were removed from her; for her 'soul was even as a weaned child.' And although by her countenance, it was frequently evident that she was sensible of the pains of an emaciated body, nothing like complaint was uttered; but all was gratitude and peace.

"To one of her sisters, who was her constant and affectionate attendant in her illness, she said, 'Old age is a great blessing, notwithstanding all the sufferings incident to it; for they are like harbingers to bid us prepare;' and in allusion to her having joined our Society, she added, 'The fear of offending my father was a circumstance very trying to me; but the Lord showed me a way, and from that day to this He has manifested himself to be my God.' On another occasion she said to those about her, 'What a good thing it is to be good; the Lord loves good people. I love you dearly, though I do not know you. We should love one another, and strive to do all in our power for each other.' Not many days before her decease, she said to one of those who waited on her, 'I know thy kind voice, but I cannot recollect who thou art;' and on this attendant expressing sympathy for her, in reference to her suffering state, but saying it was out of her power to do anything to relieve her, she answered, 'I well know where to look for help, as my hope is surely fixed on that Rock that will never deceive me.' And at another time she said, 'Through the mercies of Jesus Christ, I have a sure hope.' Her peaceful spirit was released from its frail tabernacle, on the 2d of the Third month, 1822. She was in the eighty-third year of her age, and had been a minister about twenty-nine years."—*Piety Promoted.*

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, and it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—*Leighton.*

THE LITTLE PIN-HEADERS.

From the royal lady who wields the sceptre of England, down to the most squalid female beggar, who prowls about the street, none can dispense with the produce of the pin manufactory. The demand is so universal, the article so insignificant both as to size and cost, and their wasteful loss so incessant, that it is a matter of wonder to any who take the trouble to think about it, how such a consumption can be supplied. By minute investigation, too, we may perceive that there is a good deal of nice workmanship bestowed upon it, to furnish its many indispensable qualities; to render it at once so slender and so firm, so smooth and tapering, to fix its round, flat head with sufficient steadiness, to give its sharp point an edge that will not rend the most delicate frabrics, and so to whiten it that no unseemly coarseness of the original metal may remain. In the very small size that it can be made to assume it is really a marvellous piece of delicate workmanship, overlooked only because it is proverbially worthless from the immense quantities perpetually tossed about; but little do the majority of those who use it know of the heart-rending circumstances under which its manufactory is carried on. It will not be the writer's fault, if a tongue is not henceforth added to the silent appendage of each reader's toilet, pleading for those who, immured in the dingy receptacles of infant labor, misery and wrong, cannot speak for themselves, save only as their sorrows and sufferings cry aloud to Him whom they know not —whom they are not permitted to approach— whose loving invitation never reaches them* because it falls unheeded or rejected on the cold ear of paternal and mercantile speculation, intent only, the one on a present supply of craving wants, the other on accumulating capital, to be expended in widening the gulf between the unfeeling rich man and his poverty-stricken brother of the dust! We enter the interior of a pin manufactory.

It is winter; the chilliness of a November day, while the fog and frost divide the rule between them, and the comfort of a warm wrapper, aided by the prospect of a bright fire in our well-curtained and carpetted room, when the very short day shall have closed, is not only a welcome, but an essential element in the contentment with which we endure these ills of our climate. Pass on, through the misty, slippery street, and turn into yonder building. It does, indeed, look more like an out-house in a state of dilapidation than a place where artizans assemble to pursue a thriving trade; but the interior will prove that the latter is its real purpose. We proceed through several departments of busy employment. In one there are children winding slender wire, which

* Alluding we suppose to a system of outward instruction.

being passed through a machine by steam power, is drawn out by men. Here, the boys work generally, under their fathers, and whatever we may think of their close, protracted confinement, the labor itself is not severe. In the next room we find many little fellows, more fatiguingly employed, being perpetually on foot, walking to and fro, assisting their seniors by the operation of straitening the coiled wire furnished by the drawers which the men cut into lengths and point. Next we find a third party of boys, mixed with about an equal number of men; they spin, by a very exact, monotonous process, some wire into a spiral-shape, which is subsequently cut in-into rings, forming heads for the pins. Hitherto we have found no girls, nor very little children; but enter the next department, and the scene will change. Here is a room, if we can call it by that name, eight yards in length by six in breadth, and about nine feet high. A row of small dingy windows along each side admit such light as there is, and here seated before machines, unlike any that we have yet surveyed, are about fifty children, of whom the eldest may be thirteen; but the general age is less, much less—they are mere babes. Near each of them is placed a quantity of the prepared heads, from which they pick out one with the pointed head of the wires also supplied to them, and passing it up the shank, they fix it at the short end, and holding the pin obliquely under a small hammer, turn it round, until, with four or five smart strokes, it is properly secured in its place. Such is the general aspect of the apartment, such the employment of its inmates, and just as we now behold them they have been engaged since eight o'clock in the morning, with the certainty of carrying it on till eight in the evening, how much longer they may on any pretext be detained, no one can tell. Stunted in their growth, bony, pallid and most wretchedly unhealthy in their looks, filthy beyond expression in their persons, with scarcely rags enough to hold decently together, these miserable little beings appear conscious of but two objects capable of attracting their notice beyond the work about which their poor dirty little hands are incessantly moving. One of these is the very small fire place where an exceedingly scanty portion of fuel is just emitting smoke enough to prove that a fire smoulders beneath. Towards this many a longing look is cast, while the blue lips quiver, and the teeth chatter, and the fingers are well-nigh disabled from moving by the benumbing influences of cold. One might suppose that the crowding of so many living creatures within that confined space would ensure heat enough: but oppressive as the air feels it evidently brings no warmth to them. Empty stomachs and curdling blood, never set in motion by exercise or play, will produce a chill not to be overcome by these damp exhalations, even if the frequent entrance of a draught of colder though not purer air from neighboring workshops did not increase it; and as to the fire, it may serve to speak of, to think about, to look towards, but for any purpose of warmth, such as these poor infants require, the grate might just as well be empty.

But another object divides their attention: a woman on whose hard features many violent passions have conspired to plough indelible lines, whose inflated nostril, compressed lip, and restless eye, bespeak alike a cruel disposition, and watchfulness for means to gratify it, stalks to and fro, with a cane in her hand, intent to catch at a case of delinquency—a false movement, a momentary flagging of energy, a slight indication of the drowsiness frequently inevitable in children, when limb and spirit are fatigued, the mind unoccupied and natural playfulness wholly restrained—sufficient to warrant the application of the well-known weapon to their poor little heads or shoulders. Occasionally she disappears, as if to invite a feeling of momentary security; and then, perhaps, some of the small hammers will tap less vigorously on the heads of the pins; some cramped fingers are stretched, and some half-dozen ones are held in the mouth for the comfortable refreshment of a warm breath; some little bare feet are briskly rubbed together, or perhaps some kind hearted brother might take his baby sister on his knee, and chafe her arms and ancles, numbed with the bitter cold of such unnatural stagnation; but noiselessly, yet rapidly, the watcher returns, the cane is uplifted, and in the sudden acceleration of machinery something is gained by the traffickers in infant life; while only a few among the delinquents get any blows worth speaking of, and perhaps a lock or two of flaxen hair may be twitched out by her left, while her right hand administers the passing switch to some culprit, flurried by the sudden surprise into a blundering movement!—*Charlotte Elizabeth.*

What a picture for our juvenile friends to contemplate! While using the necessary and comparatively trifling article of a *pin*, we little think of the sufferings and privations of the little Pin Headers!

THE MAUVAISES TERRES OF NEBRASKA.

BY JOHN G. WHITTIER.

The traveller who enters the Territory of Nebraska from the Great Bend of the Missouri, and takes the direction of Fort Laramie along the valley of the White River, finds himself passing over a fine high prairie country, luxuriant with unshorn grasses, and gay with uncultured flowers. Suddenly, from one of the terraced elevations which slowly and gradually uplift the prairie to the spurs of the Rocky Mountains, the calm monotony of the landscape is broken by an abrupt

depression of from one to three hundred feet below the level of the surrounding country. Before him stretches a vast valley, the width of which is estimated at thirty miles, and which reaches westerly to the foot of the Black Hills, a distance of nearly ninety miles. He looks out upon a dreary waste, scantily clothed with grass, and rough and ridgy with tall, irregular, prismatic and columnar masses of rock, rising splintered and abraded, into every conceivable form, to the height of from one to two hundred feet.

It is as if, by some great convulsion of Nature, this vast and dismal tract had suddenly sunk from the great prairie level, leaving its bony articulations of rock standing thickly over it, like the ribs of some gigantic skeleton, from which the flesh had fallen.

Seen in the distance, those rocky piles, so tall, so vast, so multitudinous, intersected by labyrinthine passages, their turreted walls, truncated pyramids, and sharp, clustering spires, rising into light from the black masses of their shadows, assume the appearance of artificial structures—a wild night-mare dream of Cyclopean architecture—flanking buttress and lofty arch, shaft, colonnade, and spire—the Petrea of the Western wilderness—a silent city of the dead—stretching out to the horizon's line on the right hand and on the left, and westwardly in endless succession of towers and mural escarpments, to the grim background of the Black Mountains.

"So thickly," says the geological surveyor of this wonderful tract, in his report to Congress, "are these natural towers studded over this extraordinary region, that the traveller threads his way through deep, intricate passages, not unlike some quaint old town of the European continent.

"One might almost imagine oneself approaching some magnificent city of the dead, where the labor and genius of forgotten nations had left behind them a multitude of monuments of their art and skill.

"On descending from the heights, however, and proceeding to thread this vast labyrinth and inspect in detail its deep, intricate recesses, the realities of the scene soon dissipate the illusions of distance. The castellated forms which fancy had conjured up vanish, and around one, on every side, is bleak and barren desolation."

The whole region is, in fact, one of savage and irremediable desolation. The curse of sterility broods over it—treeless and pathless—a maze of innumerable defiles, choked with debris, and overhung with ash-colored walls of rock.

For the geologist, however, this melancholy tract has no lack of interest. It is rich in fossil remains of animal races long extinct, and heretofore unknown. Grim secrets of an early world, unshapely and monstrous forms of rudimental life, present themselves in some localities, at every turn. The enormous Palocotherium, which formed a connecting link between the tapir and the rhinocerous, the horse and the hog—one specimen of which measured five feet along the range of its teeth—the Archiotherium, uniting in itself the characters of the pachyderous, plantigrades, and the digitigrades, foreshadowing in its singular combination the hog, the bear and the cat—the small rhinocerous Nebrascensis, bearing a marked resemblance to the living babyrousa and peccary, together with many other remarkable and novel varieties of animal life, roamed over these l at a period so remote that the mind stag under the effort of computation. Geology ascribes the date of their existence to a time when, of all which now constitutes Europe and Asia, only a few scattered islands, slowly rising from a wide waste of ocean, were visible; when Mount Ætna and the plateau of Sicily were still deep under the tertiary Mediterranean sea; when the Alps and the great sub Himmalayan range of Northern India were yet unformed; when, on this continent, the now inland mountain chains were the seaboard of the Atlantic, whose waves washed the great Mississippi valley, and beat against the bluffs of Vicksburg. These fossil deposits are exciting a great degree of interest in the scientific world; and already, during the present season, three expeditions, one of them composed of European *savans*, have left St. Louis, to renew the investigation of these mysteries, and decipher their marvellous record of the history of our planet.

The Mauvaises Terres, notwithstanding their great extent, occupy in reality but a small portion of the beautiful Territory of Nebraska. Close around their waste and desolation,

"Spreading between the streams are wondrous beautiful prairies,
Billowy bays of grass ever rolling in sunshine and shadow,
Bright with luxuriant clusters of roses and purple amorphas.
Over them wander the buffalo herds, and the elk, and the roe-buck.
Over them wander the wolves and the herds of riderless horses,
Fires that blast and blight, and winds that are weary of travel.
And over all is the sky, the clear crystalline heaven,
Like the protecting hand of God inverted above them."

The promise which this country holds out to the emigrant is, it must be owned, greatly abated by the proceedings of the late session of Congress on the bill for its organization as a Territory of the United States. That bill was rejected in the Senate, after a brief debate, disclosing the settled hostility of the Southern members to any increase of free territory. The delegate of the Nebraska settlers was told by one of these gentlemen, that he had "rather see the whole territory sunk than organized as free soil." There is reason to believe that the territorial organization has been delayed for the purpose of enabling slaveholders, with their slaves, to obtain a foothold in Nebraska. That the Government would countenance

such a design to the extent of its power there is little doubt; and thus, what natural causes have done to a portion of the territory, may be inflicted upon the whole by the folly and wickedness of men. The tide of *free* emigration is now rapidly rolling across Iowa, and filling up the great bends of the Missouri. It remains to be seen whether that emigration shall pause on the confines of Nebraska, and, recoiling from its green luxuriance, as the traveller now does from the gloomy desert which it encircles, turn away to the free homes of Oregon and Minesota. The restriction of the old Missouri Compromise finds little respect in the eyes of Southern propagandists and Northern demagogues, and nothing but a revival of Anti-Slavery feeling on the part of the free States, seems likely to prevent the spread of Slavery north of the line of 36 deg. 30 min. It remains to be seen whether the Bad Lands are not significant of the future condition of a whole Territory, blighted and blasted by that "cleaving curse," which already burns deep into the soil of one half the Union, stolen away from its sisterhood of Freedom, and added to the MAUVAISES TERRES OF SLAVERY.—*Nat. Era.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 8, 1853.

"If I will that he tarry 'till I come, what is that to thee, follow thou me."

This scripture presents to view as having an important bearing upon our present state, and if held in daily remembrance as a watch-word, by members of our Society, it might prove helpful in restoring the former state, wherein it was said, "See how the Quakers love one another." It was a language addressed by the blessed Jesus to Peter, who, after having his own duty pointed out to him, manifested a disposition now often seen among us, of "turning about," to enquire as to the work or service assigned to others—"Lord, what shall this man do?" Now, if instead of "turning" to look critically into the movements of others,—our fellow laborers,—we keep our eye singly to our guide, individually observing the injunction of the Master, "follow me," all will be well, for a blessing would rest upon this home work, strengthening our hands to uphold the Ark of the testimonies of Truth, and preparing us to carry out another important injunction, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Also—"Bear ye one another's burdens, and so fulfil the law of Christ."

MARRIED,—In Caroline county, Md., on the 22d inst., according to the order of the religious Society of Friends, MARTIN W. MELONEY, of the State of Delaware, to JANE CORKRAN, daughter of Willis Corkran, of the former place.

Died—At his late residence near Darby. on the 27th of 9th mo, JONATHAN HEACOCK, in the 56th year of his age.

The sudden removal of our friend in the midst of life, health and usefulness, is another instance of the uncertainty of all human calculations and prospects respecting length of years, and reminds us forcibly of the expression, "here we have no continuing city." The subject of this notice in early life was fond of the pastimes and follies which too often draw the unwary and inexperienced into the vortex of evil; but finding that the course he was pursuing was often attended with condemnation, and failed to produce the peace and quietude, which, in moments of serious reflection, his soul desired, he became concerned for his present and eternal welfare, and by giving up to the visitations of divine grace, he was preserved as "a brand plucked from the burning."

He was thus brought into the school of Christ where he learned that humility and self-denial were necessary to a Christian character. By obedience to the gradual unfoldings of truth upon his own mind, he became prepared to exercise the duties of a minister of the gospel, circumspect in life and conversation, answerable to the doctrine he delivered to others. His life was marked by a cheerful disposition, by integrity and uprightness of conduct, in training up his children in habits of industry, frugality and sobriety, and in cultivating a spirit which breathes "peace on earth and good will to men." Truly it may be said of him, that while he coveted not the riches of this world, or desired to accumulate anything beyond what was necessary to supply the actual wants of life, yet he faithfully obeyed the divine injunction, "be not slothful in business; but fervent in spirit, serving the Lord."

He occasionally, with the unity of his friends, paid religious visits within the limits of this and other Yearly Meetings, and we have reason to believe that his labors were acceptable to those among whom his lot was cast, and contributed in their fulfilment to his own peace of mind. His last illness was attended with much bodily suffering, which he endured with patience and resignation, often making the acknowledgements in an audible manner of the repeated goodness of the Father of mercies, who had never forsaken him in times of need, and expressing his confidence that he would support him in the hour of death.—J.

Darby, 10th mo., 1853.

LETTER FROM R. MASON.—NO. XV.

4th month, 1848.

It is pleasant to me, my loved friend, to tell thee I feel better than I did a few weeks back; still I have my weak and wearisome evenings. It is very dry—I think a copious rain would renovate me as well as vegetation which is languishing—I never saw our lawn so grey at this season of the year. Now for thy letter, which has remained longer unanswered than I intended. It

was an acceptable treat. Though our travel may oft be in low and lonely places, it is ever grateful to know we have companions. However desirable to be arrayed in royal apparel, to ride upon the King's horse and to feel that we are honored, yet I consider the experience of the Apostle a safer spot to dwell in—he could say, "troubled but not distressed, cast down but not destroyed," &c., knowing that light afflictions, transcient as our earthly day, work for us a far more exceeding and eternal weight of glory. Then let us seek ability to thank God for every dispensation *He* may see meet to lead into, and press onward through heights and depths. All will work together for good to those who love him.

I too have been much abstracted from lot or portion in the ferments of society. I hear of them with concern, but I leave them with one who has power to save and whose voice can speak the turbulent waves into a calm. Human efforts are of no avail. I have witnessed the scattering influences of a righteous zeal, actively exerted, without commission. When the brethren of David in succession presented themselves before the prophet, so goodly were they in his view, that the first impulse was, "this is he, anoint him," but waiting for clearer manifestations, his horn was poured out upon one the least likely in finite view to wear the crown. I have been instructed in comparing this event with specious offerings which sometimes present to the mind as the thing called for. They are handed forth with nothing objectionable in them, either in word or doctrine, but lacking the divine unction, they profit not—whereas, by a deeper centering and a more patient waiting, we might, in the simplicity of the Gospel, have had the words few and savory, that would have subdued the strength that is not of the seed royal.

My love to dear D. I believe she is little in her own eyes. I wish her to keep so. I have felt with and for her in the service she has in prospect, and have not for a moment questioned the sacrifice being called for by Him "who worketh by whom he will work," and who will qualify her to fulfil all entrusted to her. I have been looking for a letter from her; it is long since one greeted me. Though I cannot travel with her in person, I expect oft to be her companion in mind. Dear H. is not forgotten, but shares amply in that love, which I trust is unfading, and of this thou hast a share from thy friend. R. M.

UNPUBLISHED LETTERS FROM ANN WILLSON.

NO. II.

Port E——, 12 mo. 27, 1840.

My precious Sister,—I am again an inmate of home, and feel it cause of gratitude that after many wanderings there has been permission to return bearing peace branches.

Difficulties without and baptisms within, have indeed proved that the world is a tribulated scene, but the experience hath sweetly been vouchsafed that in the operations of the divine principle there is consolation and joy unspeakable.

And though favored with a released mind, I perceive great necessity of keeping on the watch lest after being preserved through the winter season, there may be a taking flight on the Sabbath-day, —poorer I think I never felt, or more like an empty vessel; but is there not wisdom in such a dispensation, which prevents our settling down at ease, and living upon former labors? During our journeyings thou wert oft thought of, and sometimes brought very near in times of deep exercise, as well as in the renewings of light and life. Oh did not thy heart go with us in encouraging and sympathizing unity and fellowship, somewhat in accordance with the counsel of bearing one another's burdens, and holding up each other's hands. I intended writing immediately after getting in Port, while the mind was still girt up, and the feelings lively, but both Father and self found a need of entering immediately into business; he to aid in the division of an estate, and I in the midst of garments old and new, in order, like one spoken of anciently, there may not be fears for the household, because all are doubly clothed.

Our going was exceedingly trying, the more so, on account of our suffering sister, who had a very ill turn the evening before our departure, but the dear child is a good deal better, we very much hope permanently so. Oh that the coming year may not only be a new, but a favored era in her existence, bringing in its unfolding, improved health and strength, and thus adding greatly to the happiness of the whole house. Human skill availeth not, human efforts are oft fruitless, but the word of divine power, what can it not effect, yea to its own praise.

Accept the love of thy sister-friend,

A. W.

EDUCATION OF IDIOTS.

The subject of training idiots has recently been brought before the legislature of New York, by an address from Dr. Howe, well known for his early and gallant interest in the Greeks and Poles, and his devotion to every cause of philanthropy. As chairman of the commission in Massachusetts, to inquire into the condition of the idiots of that State, he made a report, two years ago, which has been much admired in Europe as well as this country. It is, probably, the most instructive and important document on the subject ever written. To the legislature now in session at Boston, he has lately presented another report.

From this it appears, that, in 1848, that legislature appropriated twenty five hundred dollars annually, for three years, for a trial, whether the

bodily and mental condition of idiots could be improved. The experiment has been made with ten pauper children, brought together from different parts of the State, mostly from almshouses, in the autumn of 1848. Its success has been very gratifying. Several of the children, who were in a condition of apparently hopeless idiocy, have gained some really useful knowledge; most of them have become cleanly, decent, docile, and industrious; and all are happier and better than before. Dr. Howe had, at the outset, strong faith in the practicability of his scheme; that faith has now become assurance; an assurance shared by the parents of the children, and many others who have watched the trial.

Besides the ten beneficiaries of the State, eight private pupils have been received into the institution. Some of these are of wealthy parents, out of the State, who are willing to pay a high price for their children. Thus only have the managers been saved from serious loss. The two hundred and fifty dollars granted by the legislature for each beneficiary was not enough, though half that sum, it is estimated, might suffice for each, were there a hundred.

To show what has been done, two cases are particularly described. The first may be taken as a type of the congenital idiot proper. Before coming to the school, he knew nothing, could do nothing, observed not the first rules of decency, was utterly helpless; and so, doubtless, under the usual system of neglect, he would have remained; or rather, as neglected idiots universally, would have become worse, if possible. This child now takes the visitor's hand, talks, articulating distinctly, and not only selects and arranges, in the letter-frame, the letters of any short word, but forms, in the same way, the sentence, "Our Father, who art in heaven, hallowed be thy name;" words now familiar to the eye only of the idiot, but which may yet penetrate his soul. His parents have been touched by the beautiful change. Pouring forth his delight at his son's progress, the father said, "George now *plays* with the other boys: he plays *like* the other boys." He would have gone on; but he could only put his handkerchief to his eyes; he could say no more.

The other case was of a boy selected from that larger class of persons, who, born with greater capacity, would, under proper treatment, manifest a moderate share of intellect; but being considered idiotic, and managed badly, become idiots, or little better. This boy was a most painful sight. He could not stand, or even sit, erect. He had no command of his limbs; not even so much as an infant of three months, who can work its arms and kick its legs vigorously; he could do neither. He is described as living like a jelly-fish, as though his body were a mass of flesh without bones. He could not chew solid food, but was fed on milk, consuming an inordinate quantity. This boy is so changed, that he is no longer regarded as an idiot. He is decent in all his habits, and tidy in his appearance; his countenance is bright and pleasing; he can sit at table and feed himself with a knife and fork; he shakes hands, is pleased, and smiles, and can read freely in a little book put into his hands less than three months ago.

Other cases equally gratifying might be mentioned. Dr. Howe considers the experiment entirely successful, and as demonstrating, that among those unfortunates left to grovel in the lowest idiocy, there are many who can be redeemed, and rendered comparatively intelligent, happy, and useful. His hope is, that means may be obtained from the legislature of Massachusetts, for the establishment of a permanent school and asylum for idiots. With this object a resolution has been introduced, and is expected to be passed, for an appropriation of five thousand dollars annually.—*N. Y. Post.*

THE ARMY OF WORMS.

In the summer of 1770, a large section of New England was visited by an extraordinary calamity, such a one as this country never experienced before or since, beyond what I shall here specify. It was an army of worms which extended from Lancaster, N. H., to Northfield, Mass. They began the latter part of July, 1770, and continued their ravages until September. The inhabitants denominated them the 'Northern Army," as they seemed to advance from the north to northwest and to pass to the east and south, although I did not learn that they ever passed the highland between the Connecticut and the Merrimac rivers. They were altogether innumerable for multitude. Dr. Burton, of Thetford Vt. told me he had seen pastures so covered that he could not put down his finger in a single spot, without placing it upon a worm. He said he had seen more than ten bushels in a heap. They were unlike anything the present generation had ever seen. There was a stripe upon the back like velvet; on either side a yellow stripe from end to end; and the rest of the body was brown. They were sometimes seen not larger than a pin; but in maturity they were sometimes seen as long as a man's finger, and proportionably large in circumference.

They filled the houses of the inhabitants, and entered their kneading troughs, as did the frogs of Egypt. They would go up the sides of the houses and cover them in such a compact column, that nothing of the boards or the shingles could be seen. They did not take hold of the pumpkin vine, peas, potatoes, or flax; but wheat and corn disappeared as by magic. They would climb the stalks of wheat, cut them off just be-

low the head, and almost as soon as the head had fallen to the ground, it was devoured. To prevent this the men would "draw the rope," as they termed it; that is, two men would take a rope, one at each end and pulling from each other until it was nearly straightened, they would then pass through wheat fields, brush off the worms from the stalks, and by perpetual action they retarded the destruction of their wheat, but it was doomed finally to extinction.

There were fields of corn on the meadows in Haverhill and Newbury, Vt., standing so thick, large, and tall, that in some instances it was difficult to see a man standing more than one rod in the field from the outermost row. But in ten days from the first appearance of that "Northern Army," nothing remained of this corn but the bare stalks. Every expedient was resorted to by the inhabitants to protect their fields of corn, but in vain. They dug trenches a foot and a half deep, hoping this might prove a defence; but the ditches were soon filled, and millions that were in the rear went over on the backs of their fellows in the trench, and took possession of the interdicted food.

About the first of September, the worms suddenly disappeared, and where they terminated their earthly carreer is unknown, for not the carcass of a worm could be seen. In just eleven years afterward, 1781, the same kind of a worm made its appearance again, and the fears of the people were much excited, but they were comparatively few in number, and none of the kind have ever been seen since.

This visitation, which destroyed the principal grains for that year, was felt severely by all the settlements; for it not only cut off their breadstuffs, but deprived them of the means of making their pork to a great degree, and reduced the quantity of fodder for their cattle. The settlements at Haverhill and Newbury did not feel this calamity quite so much as those infant settlements in the towns north and south of them. They had been longer in their settlements, had some old stock of provisions, and had the means to procure supplies from Charleston, or by the way of Charleston. Jonathan Tyler of Piermont, related to me that the settlements in that town were left without the means of subsistence from their own farms.

His father drew hay on a hand-sled upon the ice from the great ox-bow, in Newbury, to support his cow the following winter. And had it not been for two sources open for their support, they must have deserted the town. One was the extraordinary crop of pumpkins in Haverhill and Newbury. The corn being cut off, and the pumpkins remaining untouched by the worms, they grew astonishingly, and seemed to cover the whole ground where the corn had stood, and the yield was the largest ever seen.

The people of Haverhill and Newbury gave the settlers of Piermont the privilege of carrying off gratis as many pumpkins as they would. They went up, made a kind of a raft, and transported them by water to Piermont. The raft was simply an enclosed space made by four timbers, within which the pumpkins floated on the water. It was towed by men in a skiff.

Another source of support was open to them in the immense number of pigeons which Providence sent them immediately on the disappearing of the "Northern Army." Nothing could equal their number, unless it was the worms that preceded them. The Tylers, of Piermont, David, Daniel and Jonathan, commenced taking pigeons on the meadow west of Haverhill corner, and in the space of ten days they had taken more than four hundred dozen. They carried them to Piermont, and made a "bee" for picking pigeons, and two or three times a week the people of Haverhill were invited down to Mr. Tyler's to pick pigeons. Those who went had the bodies of all they picked, the Tylers having the feathers, and they made, says Jonathan Tyler, four decent beds of these feathers. The bodies of these pigeons, when dressed, dried, and preserved for the winter, were very palatable and nutricious, and proved a good substitute for other meats.

EXTRACT.

"There has been a class of talkers, although I fear a very small one, of which Richard Jordan was a fine specimen: those who to strong conversational powers add a deep religious conviction of the foolishness and vanity of all things earthly, save as they may aid in the great work of the soul's salvation; men and women who do not consider their tongues nor their time as their own. These converse not to win admiration, nor to gain *word victories;* but they use their powers of language and of thought, under the direction of the Holy Spirit, and for the promotion of the kingdom of the Lord Jesus Christ. Richard had a memory stored with anecdote, and he possessed a wonderful facility in making these anecdotes convey reproof, instruction, or consolation, in a peculiarly pleasant and acceptable form to his eager listeners."—*From "The Friend."*

Sympathg.—It is not always in our power to comply with the solicitation of distress; but it is never out of our power so to refuse the supplication, as not to cause the tear of wounded feeling to glisten in the eye whose lustre is already dimmed with the drops of sorrow.

A horse is not known by his furniture, but qualities; so men are to be esteemed for virtue not wealth.

THE OMNIPRESENCE OF DEITY.

Go take the wings of morning, speed thy flight
Reyond the reach of thought. Lo! he is there,
Go wrap thyself in darkness:—ten-fold night
Will prove no covering. He is everywhere.
In everlasting blessedness remaining,
Diffused through all things, and all things sustaining.

His eye is on thee, His by whom was given
The glorious mission of redeeming love,
By Jordan's waters when from opening heaven
On glowing pinions came the mystic dove,
His eye is on thee, which alike pervades
Virtue's pure path and guilt's polluted shades.

When the poor wanderer in a land unblessed,
Cheerless and waste, the land of sin and shame,
Repentant turned with many a fear depressed,
To that dear, holy home from whence he came,
Did frowns repelling bid the wretch depart?
Did cold endurance chill his breaking heart?

Ah no! while yet far off he feebly strove,
With tottering steps, to take his homeward way,
The anxious glances of paternal love
With smiles of welcome hailed the weak assay.
With mercy met him, and his soul's alarms
Were all forgotten in a father's arms.

Then raise thy head in hope thou broken-hearted,
Tossed by tempests and dismayed with fears,
Angels and spirits of the just, departed,
With love and pity witness all thy tears;
Thy sigh ascends before the eternal throne,
And all the conflicts of thy soul are known.

S. SMITH.

A HINDOO'S HYMN TO NARRAYUA, OR THE "SPIRIT OF GOD."

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of labring thought sublime,
Bad'st uproar into beauteous order start;
Before heaven was thou art.

Ere spheres beneath us rolled, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till through thy mystic love,
Things unexisting, to existence sprung,
And grateful descant sung.

Omniscient spirit whose all-ruling power,
Bids from each sense bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud and glistens in the flower
That crowns each rural bower;

Sighs in the gale, and warbles in the throat
Of every bird that hails the balmy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till earth and forests ring.

Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove:
In dulcet juice, from clust'ring fruit distils,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fills;

In air, in floods, in caverns, woods and plains,
Thy will inspirits all, thy sovereign Maya reigns,
Blue crystal vault, and elemental fires,
That in the ethereal fluid blaze and breathe;
Thou tossing main whose snaky branches wreathe
This pensile orb with intertwisting gyres;
Mountains whose lofty spires
Presumptuous rear their summits to the skies,
And blend their emerald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright,
Hence, vanish from my sight.

Delusive pictures! unsubstantial shows!
My soul absorbed one only Being knows,
Of all perceptions one abundant source,
Whence every object every moment flows:
Suns hence derive their force
Hence planets learn their course;
But suns and fading worlds I view no more;
God only I perceive; God only I adore.

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The ivy in a dungeon grew
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave-moistures foul and odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air
Its tender branches flourished fair.

It reached the beam—it thrilled, it curled,
It blessed the warmth that cheered the world;
It rose towards the dungeon-bars;
It looked upon the sun and stars.

It felt the life of bursting spring,
It heard the happy sky-lark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rains and dews and sunshine fed,
Over the outer walls it spread;
And in the day-beam waving free,
It grew into a steadfast tree.

Upon that solitary place
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from their nests.

Would'st know the moral of the rhyme?
Behold the heavenly light! and climb:
To every dungeon comes a ray
Of God's interminable day.

A stated meeting of the Committee of Management of the Library Association of Friends, will be held in the Library Room, on Fourth-day evening next, the 12th inst. at half-past 7 o'clock.

JACOB M. ELLIS, *Clerk.*

Philadelphia, 10th mo. 8th, 1853.

For Friends' Intelligencer.

Review of Weather, &c., for Ninth Month.

	1853.	1852.
Rain during *some portion* of the 24 hours,	10 days,	5
Rain all, or nearly all day,	0	0
Cloudy, without storms,	7	8
Total, Cloudy,	17	13
Clear,	13	17

Average State of Thermometer.

	9 o'clock,	12 o'cl'k,	3 o'cl'k.
1853,			
1852,	63.56	70.20	73.

General mean of do. at same hours for 1853, 71.62°
" " " " 1852, 68.92

Mean Temperature of *extremes* for 1853, 68½°
" " " " 1852, 64¾

The present month has been about 3 degrees warmer than the *average* of the Ninth month for the last 26 years.

Being an excess of this year over last, at the same hours, of about 2¾ degrees.

Rain for the month, 1853, about 4½ inches.
" " " 1852, " 1¼ "

Deaths.

For the Ninth month, 1852, (4 weeks,)	770
Do. do. 1853, (do.)	803*
In New York, for do. do. (do.)	1920

The *first frost* discovered in the *suburbs* of the city occurred on the 12th inst.; and the first *within* the city limits on the 30th. J. M. E.

CURIOUS MENTAL PHENOMENA.

Dr. Carpenter is delivering a course of lectures in Manchester, England, on the physiology of the nervous system. In his fifth lecture the doctor related some curious instances of aberration of mind. He spoke of a very learned professor, some years ago, at Aberdeen, Dr. Robert Hamilton, whose essay on the national debt of England largely contributed to the abolition of the sinking fund. In public this man was a shadow. He pulled off his hat to his own wife in the streets, and apologized for not having the pleasure of her acquaintance. He went to one of his classes early in the morning, with one of his wife's white stockings on one leg, and a black one on the other. He often spent the whole time of the class in moving from the table the hats, which his students as constantly returned. He sometimes invited the students to call upon him, and then fined them if they called. He ran against a cow, and begged her pardon, called her madam, hoping she had not been hurt. He would run against posts, and chide them for not getting out of the way. Yet if any one was with him at the time, his conversation would be perfectly logical. Another instance of absence of mind was quoted in the case of a Scotch clergyman, who was invited to a party in Edinburgh, at a time when it was usual to mix devotion with social intercourse. He was requested to conduct the services before the company broke up, and he therefore knelt down and began to pray in an appropriate manner. But soon he apparently entirely forgot where he was, and he continued his prayer as if in the quietude of his own chamber. He made reflections, in the prayer, on the mode in which he had spent the evening, and on the individuals present with him at the party. When he had concluded his prayer he rose up, took off his coat and waiscoat, and was about to proceed to further extremities, when his friends stopped him. More familiar instances of absence of mind were mentioned as occurring to more than one gentleman, who have been known to go up stairs to dress for an evening party, and have actually undressed and got into bed, while their wives, perhaps, were waiting for them below! After giving other cases of spontaneous mental abstraction, the lecturer spoke of the case of induced reverie, commonly known under the absurd name of electrobiology. All the essential phenomena of this state had been shown to him (several years before "electrobiology" was brought before the public) by Mr. Braid, in the person of a gentleman well known in Manchester, a man of high intelligence, and utterly incapable of deceiving, who has the power of spontaneous abstraction in a very remarkable degree, and who, when fixing his attention for a very few seconds upon any object, loses so entirely his voluntary control, that he is completely at the mercy of external suggestions, as his whole mind is for the time possessed with whatever idea may be communicated to him by another. This he (Dr. Carpenter) considered to be the essential character of this state of the mind—a condition in which the power of the will over the current of thought is entirely suspended, while the sensorium is more open to extravagant expressions than it is in ordinary reverie; but otherwise the two states are essentially the same.—*The Friend.*

AN OMER FOR EVERY MAN.

Israel, sorely vexed and persecuted, wandered through a strange land, and were famished with hunger.

The lamentations reached to heaven; and lo! the plain was covered with sustenance—manna—white, like coriander seed, and sweet like wafers mingled with honey; and there was "an omer for every man."

Such was their portion, as arranged by Providence; and if they gathered a whit more, behold it turned to corruption, and availed them not.

*Including 11 by yellow fever.

So it is with the delights of life. A measure has been adopted, a limit has been fixed beyond which the enjoyments of earth are changed to sorrows. Each man may have his omer, and this shall be full of pleasure; but if, in his covetousness, he shall seek for more, it shall become as gall to his tongue, and as thorns beneath his pillow. Let the riotous debauchee declare how often is his greediness repaid with loathing.

As with our pleasures, so with our griefs. They are meted out to us, and each one has his "omer." Let no one complain of injustice or excess; he has but his allotted portion. Rather let each strive for that sublimity which stops the arrows of suffering by its invulnerable breastplate, and turns their points, so that the iron shall enter not into the soul.

So earth shall be like a land of pleasantness, and life like the melody of a tender song. He who bears with patience his omer of pain, shall receive at length his ephah of gladness, where the hungry shall be refreshed with the food of angels, and the bowed and stricken spirit shall stand a giant in its happiness.—*Buffalo Express.*

VARIETIES.

Impossibilities Possible.—What mere assertions will make any one believe that in one record of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that although so remote from us that a cannon-ball, shot directly towards it, and maintaining its full speed, would be twenty years reaching it, it yet effects the earth by its attraction in an inappreciable instant of time! Who would not ask for demonstrations, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is effected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements communicated to the nerves of our eyes that we see. Nay, more, that it is the difference in the frequency of their recurrence which effects us with the sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are effected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times per second! Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? they are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel.*

Save the Dead Leaves.—If every horticulturist would reflect for a moment on the nature of fallen leaves—which contain not only the vegetable matter, but the earthy salts, lime, potash, &c., needed for the next season's growth—and that, too, exactly in the proportion required by the very tree and plant from which they fall—nay, more: if they would consider that it is precisely in this way, by the decomposition of these fallen leaves, that nature enriches the soil, year after year, in her great forests, it would scarcely be possible for such a reflecting horticulturist to allow these leaves to be swept away by every wind that blows and finally be lost altogether. A wise horticulturist will diligently collect, from week to week, the leaves that fall under each tree, and by digging them under the soil about the roots, where they will decay and enrich that soil, provide in the cheapest manner the best possible food for that tree. In certain vineyards in France, the vines are kept in the highest condition by simply burying at their roots every leaf and branch that is pruned off such vines, or that falls from them at the end of the season.—*Horticulturist.*

Agriculture in France.—A letter writer for the Republic, says a trip of six hundred and fifty miles, from the northern to the southern extremity of France, justifies him in the expression of the opinion that God's sun does not elsewhere shed its rays on so fair a land, or one so thoroughly cultivated. The whole country is literally a garden. Every square foot, from the mountain top to the lowest ravine, is made to produce something, if it be susceptible of it. Their mode of planting or sowing their crops, whether on plain or hill side, produces the finest effect on the appearance of the landscape; the allotted space for each crop is laid out in squares or parallelograms with mathematical precision, and whether large or small, the best garden could not be divided with greater accuracy.

As there are no fences or hedges, and as the different crops are in various stages of maturity, you can imagine the variety of hues that meet the eye, and the magnificence of the panorama that stretches out in every direction far as the vision can penetrate. I am sorry to add in this connection that seven eighths of the labor is performed by females, while two or three hundred thousand stalwart men are idling away their time in their barracks in the cities and villages.

It is recorded of the mother of Philip Dodridge, that she taught him the rudiments of Scripture history from the Dutch tiles round their fire-place; and that for this, her son expressed himself indebted to her for his first serious impressions. John Newton imputed much to early maternal instruction.—"Further," said he, "my dear mother, besides the pains she took with me, often commended me, with many prayers and tears, to God; and I doubt not but that I reap the fruits of these prayers to this hour." Philip Henry is said to have often mentioned his thankfulness to God, in having a mother who was to him as Lois and Eunice were to Timothy, acquainting him with the Scriptures from his childhood.—*Gleanings from Pious Authors.*

Do thine own work honestly and cheerfully; and when that is done, help thy fellow, that so another time he may help thee.

"Breaking up a Negro School.—The officers at Norfolk made a descent recently upon a negro school kept in the neighborhood of the Stone Bridge, by a Mrs. Douglas and her daughter, and the teachers together with their sable pupils, were taken before his Honor. They acknowledged their guilt, but pleaded ignorance of the law, and were discharged, on a promise to do so no more—a very convenient way of getting out of a scrape. The law of this State imposes a fine of one hundred dollars, and imprisonment for six months for such offences—is positive, and allows no discretion in the committing magistrate.—*Richmond Examiner.*

Greece.—We have further details of the recent earthquake at Thebes. The town, or rather the village, was built partly of stones, which were all new, and partly of old houses of wood and bricks. All were more or less injured, the former having been completely shaken to pieces, and the latter having been rendered uninhabitable. Eleven persons were killed, and eighteen were rescued from the fallen ruins. The survivors were encamped in the open air, and were suffering from want of water, the earthquake having dried up the wells. Seventeen villages in the vicinity of Thebes, as far as Platea, had partially suffered, and one or two houses fell at Chalkis. The shocks continued for some days, one to three shocks within the twenty-four hours.

Things lost forever.—Lost wealth may be regained by a course of industry—the wreck of health repaired by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgiveness—even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanished hours—recalled his slighted years, and stamped them with wisdom—or effaced from Heaven's record the fearful blot of a wasted life?—*Mrs. Sigourney.*

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend's School, by making immediate application to

THOMAS WARNER,
Wrightstown P. O. Bucks Co. Pa.

Wrightstown Pa., 9mo. 26th 1853.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

Samuel M. Janney,
28 North Fourth St.

9th mo. 24th.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks The course of instruction will embrace the usual branches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
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Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal*.

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TENTH MONTH 15, 1853. No. 30.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

Memoir of ELIZABETH M. DAVIS, *with Extracts from her Diary.*

(Concluded from page 451.)

6th mo. 1850—Again finds me on my bed, where I have been much of the time since the 1st of 4th month, though enabled in great weakness to assemble with my friends at Yearly Meeting, for which favor I felt and continue to feel thankful. I have also made a social visit to Lancaster county. During this period, my pen has been unused. I have had my secret seasons of mourning and rejoicing and an almost constant craving of spirit after Divine support, whereby I may endure to the end my allotment of suffering, with patience and resignation. This allotment, I believe, to be in wisdom, to keep me humble.

20th.—Still on the bed. Passed through a deeply exercising and proving season, wherein many of the enemies of my peace were permitted to beset me, but I was enabled to put them as under my feet for a time.

9th mo.—Again favored to know the arising of that power which can speak peace to the troubled waves. Sleep has returned to my eyes and tranquillity to my mind. Many have been my trials during the last five months; my faith has been closely proven, and sometimes I have been ready to conclude, I should never know an overcoming of all my enemies and attain a state of preparation to stand as with sandals on and the loins girded, ready to obey the Divine command. Many and deep baptisms seem needful to keep me where I ought to stand. In the 10th month I left home, with the concurrence of my friends, to visit in gospel love the meetings of Friends in Philadelphia, also to attend the three Preparative meetings of ministers and elders in that city. While engaged in this service, my mind was greatly exercised, particularly in the attendance of the last mentioned meetings. Oh may the stream of gospel ministry be kept pure as when it issues from the fountain, nothing of the creature be suffered to intermingle. Then would it, in its flowings, refresh the people, many of whom are panting with thirst, and, I believe, were the waters of life handed forth in their purity and excellence, many, who are now looking to outward helps, would be induced to turn in unto the well spring of life in themselves, to receive their nourishment *immediately* from the *pure spring*. But when, through vocal ministry, the muddy waters of Babylon are offered in lieu of the water of life, are not the thirsty spirits often turned back into the wilderness, unsatisfied? On one occasion of deep proving, before going to meeting, I received a secret intimation to look at the 22d chapter of Isaiah. On getting the book, I was directed to this encouraging passage. "Unloose the sackcloth from off thy loins, going naked and barefoot." I was both instructed and comforted through this opening, and went to meeting under the renewed sense that it was a time when I must know no other dependence but the strength of Him, who had called me to the work, and that everything must be laid aside, that would keep me from feeling the ground upon which I stood. I returned home in peace. Next week, accompanied by my kind husband, started to attend Baltimore Yearly Meeting. On our way had an evening meeting at Wilmington, also one at New Castle. The latter one especially relieving to my exercised mind. We reached Bsltimore on 6th day evening, before the meeting, and were kindly received by our friends N. Pusey and wife. 7th day, though very feeble, attended meeting, and I believe it will be long remembered as a season in which truth arose into dominion: surely evidence was given that we were owned by the Great Head of the church, and when these meetings are held under this owning or canopy of heavenly love, they cannot fail to be beneficial to the body at large. The Yearly Meeting throughout was esteemed a memorable season, blessed with the overshadowing of heavenly love. The following first day we were at Indian Spring Meeting in the morning and an appointed one in the evening at Laurel Factory, both comfortable opportunities. On 2d day, at Sandy Spring; the labor here was hard. In the evening had a meeting with the

colored people, who were hungry and poor, and the few barley loaves were blessed. Next morning went to Washington; had a comfortable meeting there in the afternoon. Thence to Alexandria and Woodlawn, had meetings at both places, and mingled in sympathy with the family of our friend E. Gillingham, who deceased the evening previous. On 6th day we turned our faces northward, passed through Baltimore and on to Gunpowder, where, on the 1st day we attended meeting. On 2d day, my husband returned home, and by previous arrangement our friends V. and M. Eaches, from our own neighborhood, joined me. They were my companions in exercise through some closely proving seasons. After visiting the remainder of the meetings belonging to Baltimore Quarter, we attended those of Nottingham. Many deep baptisms were our portion, but we were favored from time to time, with evidences of the Master's presence, in which was our strength. Oh, this is worth more to the tribulated traveller Zionward, than all this world can give. We also attended the Quarterly Meeting held at Little Brittain and the First day Meeting there. I was made joyful, in that truth rose triumphant, though the poor instrument was greatly prostrated. All praise is rendered to my heavenly Father. Oh, how good He has been to me throughout this journey. On our way home, we had a meeting at London Grove. On reaching our own habitation, found our family well, except our daughter Susan, who had been very ill.

* * * More than a year has passed since I have made any record of my exercises, but it has been a time of some peculiar and trying baptisms, and I desire my spirit may be humbled and purified thereby, and that the Lord's work in me may be perfected according to his own righteous will. The winter after my return from Baltimore, I was confined to the house again by indisposition, during which time, many were my strippings and temptations, until I was ready to conclude, surely "the glory of the Lord had departed from the threshold" of my habitation. Various are the discouragements that assail the mind during the winter season, and these well nigh prevail, if the shield of faith be even for a moment laid aside.

As spring opened, a prospect of attending New York Yearly Meeting pressed upon me, and I went accompanied by my husband. It was a deeply exercising season; during it, I believe I was baptised into the state of the people, and availed myself of such openings as presented for relief. On returning home, found all well. My beloved Aunt E., who had watched over me all my life with a mother's fondness, and had taken the charge of the family during our absence, was especially pleased to see me return. The next week on her way to her home in Wilmington, she was taken ill in Philadelphia, and in ten days all was over as to this life, but a higher and holier life, was no doubt entered into. My other dear aunt who had shared the many cares and responsibilities attached to the charge of the orphan children (myself and sisters) was taken from us two years before. I can bear my testimony that they were of the blessed number, who hated covetousness and loved goodness.

Nothing special occurred during the summer. My health better than usual. In the 10th mo, attended Maiden Creek Monthly Meeting, and had one appointed at Reading in the evening. In both, there was cause for thanksgiving in that my heavenly Father was pleased afresh to reveal himself to me, a poor worm, enabling me to bear testimony to the truth, to the relief of my exercised mind. The poor tenement was much worn, and after my return was again confined to the bed, but favored with sweet peace and quietude of mind. My beloved friends, V. and M. Eaches, accompanied me in this journey much to my comfort.

In the 11th month my dear Joseph and I attended Bucks Quarterly Meeting. It was large, and I think crowned with the presence of the Master. A week after my return home, I was much more poorly, and have been mostly confined to the house since, now three months. Oh, that I may learn yet more perfectly the lesson of patience and resignation. I sometimes think these virtues are the top rounds of the ladder. Surely I know, that He whom I desire to serve in sickness and in health, knows what is best for me and afflicts me not without a cause, and if I be purified thereby, then is there cause to bless the rod as well as the staff. May his eye not pity, nor his hand spare until every selfish feeling is brought into subjection to the Divine will.

Through this long, and part of the time severe indisposition, my concern has been that my bodily afflictions may be sanctified unto me, preparing me for an inheritance in the blessed mansions of rest. I often have to feel that I am a very child, clothed with many infirmities and needing the constant care and support of my heavenly Father. And there have also been seasons wherein I have been permitted to rejoice in His presence and partake of the banquet He has prepared to my great refreshment and comfort.

7th mo., 1852.—Although the suffering of my poor body is much of the time great, yet in and under the affliction I can rejoice and give thanks, for I know that my Redeemer liveth and He giveth me to feel of His great love. Yes, I can praise the name of the Lord even for my afflictions, for they have been blessed unto me. During the last month, my dear J., my little daughter and I made a visit to our friends in Lancaster County, going in our own carriage, a few miles each day, as I was able to bear it. It is pleasant and reviving to mingle with those we love, and when, as to our spiritual allotments, we partake

of the same cup, the enjoyment is heightened. My health improved very much in this little journey, and continued better for several weeks. Again attacked with serious indisposition.

Thus ends the diary of our beloved friend. The repeated attacks of indisposition, during the past year, to which allusion is often made, were of the nature of paralysis, and for a time impaired her physical and mental powers, but again and again these reacted. During these intervals, when many of less energy of character would have yielded to the pressure of bodily disease and remained within the limits of a sick chamber, she was found going forth at the word of command, in trustful confidence that He who had called, would be mouth and wisdom, tongue and utterance. After a severe attack of this character, she attended Green Street Monthly Meeting, and her service therein is remembered by some as an encouraging evidence, that the Master will indeed be strength in weakness to his dedicated children. On some occasions of leaving home, when the prospect of return seemed doubtful, she would say she felt it to be of little consequence where the poor body was laid down, if she were but found faithful unto the end, in the service of her heavenly Father.

Some who have perused the foregoing extracts and knew the interest she felt in the abolition of slavery, may have been disappointed that so little has appeared on that subject. *All has been given that she left on record.* At the time when this subject claimed much of her feeling attention, and she was desirous of doing all her hands found to do, she was instructed through a dream, which though a *dream*, left a deep impression on her mind. As nearly as recollected by us, it was as follows:

She was travelling on foot, in company with a friend dearly beloved and devoted to the cause of the slave, when they came to a marshy piece of ground or quagmire, on the edge of which she halted, fearing she could not cross it, but seeing her friend, who was in the advance, going safely through, *leaving her footprints*, she thought she could follow in the *same track*, but in making the trial, she soon found herself sinking.

The lesson that she drew from this was, that what might be a right course for her friend to pursue, might not be for her, and that she must not attempt to look to man as her leader, but attend strictly to her internal guide, and follow the pointing of His finger, whithersoever it may lead. Throughout the pages of her diary, this care is manifested, and cannot many who intimately knew her acknowledge that her example was in keeping with her precepts, which rendered her a preacher of righteousness.

It is the mark of ill nature, to lessen good actions, and aggrevate ill ones.—*Wm. Penn.*

An account of MARY HEARSON, *of Spalding, England, who died 26th of 3d month, 1852, aged 72 years.*

She was seriously inclined from her childhood, and for thirty-five years, a member amongst the Wesleyan Methodists. During this period, she held the situation of house-keeper in two or three different families; and afterwards rented a cottage, and supported herself by the sale of a little grocery, &c., until the failure of her health obliged her to discontinue it.

Brought in good measure to the experimental knowledge of the truth, as it is in Jesus, her connection with the Methodists appears to have been mutually cordial. She was much esteemed by them, and to use her own words, they were "a people whom she much loved;" so that when her mind was drawn towards Friends, and she felt it to be her duty to unite with them, in their simple mode of worship, "it was a very great trial to her." It does not appear by what means her attention was first directed to a serious consideration of the religious views of the Society of Friends, but for some years she was much exercised in regard to them, and, "lest she should hurt the mind of any one, she long kept her feelings to herself," till her health became sensibly affected. "I prayed," she remarks, "to my heavenly Father, that he would be pleased to shew me clearly what he would have me to do, and that I might be made willing to do it." Thus, humbly seeking for preservation and right direction, the path of duty "was made clear" to her; she became fully convinced that "she must look more inward, to Him who is a Spirit, and who helpeth those who worship him in spirit and in truth;" she felt assured that, "waiting upon the Lord, in stillness, she would have her reward." Henceforth she could find no rest, till she "gave up" to pursue the course which appeared to be in accordance with her Christian duty. "By divine assistance," she remarks in one of her memoranda, "I took up my cross, and went to Friends' Meetings;" nor had she been many times there, when to her "great joy and comfort" she was remarkably confirmed in the persuasion, that the path she had been enabled to choose was the right one for her to walk in. This was in the Eighth month, 1828, and being strengthened by the ministry of James Haworth, who was about that time at Spalding on religious service, she became a regular attender of Friends' Meetings, and was received as a member of our religious Society in the year 1831.

It was instructive to notice how steadily this dear friend was strengthened to hold on her course. Possessed of a very affectionate and feeling mind, and having passed through severe trials, which it is believed were sanctified to herself, she was enabled deeply to sympathise with others when under affliction, and she was made

helpful to some of her friends by her counsel and encouragement.

She had, for many years, suffered from a cancer in the eye, and at the commencement of the year 1851, she was reduced to a state of great bodily weakness, through this painful complaint. Both her friends and she herself apprehended, that her continuance in her afflicted tabernacle could not be long; but it pleased Infinite Wisdom to order otherwise; and her faith and patience, during a time of great suffering, protracted for more than a year, were deeply instructive, evincing to beholders the power of religion, and the reality of that "strong consolation" which the Gospel of Christ affords to the believer, even in the hour of greatest need.

Some friends who called to see her, Second month 3d, 1851, and to read a letter to her, found her very weak, and unable to speak to them. After they had sat a while by her bed side, she requested to be raised up, saying, she then felt able to hear the letter read. After she had heard it, she expressed herself in a clear distinct voice, nearly as follows. "I have a firm hope, under my sufferings, that soon the end will come, and I shall be admitted into glory, to sing hallelujah to the Lord God and the Lamb, forever to adore and magnify the loving kindness of my Saviour and Redeemer. I have an unshaken belief that the arms of his love and mercy are round about me continually, by night and by day; though there are times when the sufferings of the body overpower every other feeling. But, I can testify to his great goodness to me, unworthy me!"

Fourth month, 14th. After being confined to her bed for several days under great suffering, she said to a friend who called on her, "I am favored to feel my mind sustained in sweet peace. I enjoy much inward comfort, and have a happy prospect before me; but I desire to wait all my appointed time. Last night my cup of inward consolation overflowed; the joy I felt was unspeakable."

Fifth month, 29th. She expressed herself nearly in these words, "Though very ill, I have much inward joy. I feel an evidence that Jesus Christ has forgiven my sins, and cleansed me from my defilements, and that he hath put on me the garments of his righteousness; that he is very near to me and will never leave me, but will soon take me to glory."

Sixth month 23d. She said to a friend that she felt ready to depart, and that she was only waiting the summons of her Lord, at whatever hour he might see fit to call her hence. Yet she survived nine months, and continued to evince much patience and resignation, during her protracted sufferings, on one occasion remarking, "O, how good is the Lord, I see his goodness in all things;" and at another time under great suffering, she said, "It is hard work, but it is the Lord's will," and she desired to bear it patiently, repeating—

My rest is in heaven, my rest is not here," &c.,

and added, "I feel the time is drawing near. My faith fails not; but I feel assured that my Saviour is waiting to receive me; O, the glorious prospect!"

At one time, when in acute pain, she exclaimed, "O, that it would please the Lord to cut the work short, and say, it is enough;'" yet soon added, "but not my will, but Thine be done. O, grant me patience unto the end!" She then repeated the whole of the hymn—

"Comfort take thou child of sorrow,
All is ordered well for thee," &c.

At another time she said, "O, I feel it needful to be constantly on the watch, for the Son of Man cometh at an hour when ye think not." With uplifted hands she prayed, that strength might be given her to bear what was the divine will; and then, turning to those about her, she said, "O, help me to pray all that can pray; pray, and sing praises to the Lord; glory, glory, glory!"

Not long before the close, when suffering greatly, her niece asked her, if she felt her Saviour near, she replied, "Yes, I feel his arms round about me; he is supporting me; he is waiting for me. I shall soon sing glory to the Lamb, and have on a white robe with a palm in my hand." After this she said to a friend that she was ready to go, but willing to stay and suffer. Her weakness now became so great, that she no longer had the power of expression. After a few more hours of suffering, succeeded by some of comparative ease, it pleased her heavenly Father to grant her a gentle dismissal on the morning of the 26th, to receive her, as we humbly trust, into one of those mansions which she had faith to believe her Saviour had prepared for her. It is not, indeed, given to every believer, —and no true believer need be discouraged, if it be not given to him,—to *exhibit* so much of the "holding fast the confidence and the rejoicing of the hope firm unto the end;" and we are not to measure the ground of his safety, or the reality of his preparation for heaven, by the warmth of his feelings, or the amount and clearness of his expression; but it is the believer alone who *can* thus show forth the praise of God, "who causeth him to triumph in Christ." The annals of sceptisim and infidelity show only the gloomy, cheerless, hopeless contrast.—*Annual Monitor.*

NINEVEH.

Every thing connected with the discoveries made and still in progress on the site of ancient Nineveh and its neighborhood is of the profoundest interest in a religious, and even in a merely historical, point of view. The English and French explorers are still at work, contending with friendly rivalry which shall exhume

the greatest and most valuable prizes. We find a notice of their proceedings during the past year in the Report of the Council, read at the late anniversary meeting of the Asiatic Society of London.—*Nat. Intelligencer.*

The French excavations have revealed many new vaulted passages, colonnades, and chambers full of relics of various kinds, which have been sent to Paris, and constitute the nucleus of an Assyrian museum now forming in that city. The collection embraces cylinders, tiles, ornaments, and vessels of beautiful workmanship in marble, agate, and cornelion. The museum is to be adorned, also, with photographic views of the discoveries, taken upon the spot, "in many cases," says the Athenæum, "colored with the actual pigments found at the same time, among which a splendid cake of ultramarine is recorded as big as a pigeon's egg." This is a curious circumstance, reminding us of the drawings made by Chantrey, the sculptor, with sepia from the fossil ink-bag of an antediluvian cuttle-fish furnished him by Dr. Buckland, the geologist.

The Athenæum gives the following account of the English explorations; which is chiefly interesting from the full notice presented of the researches of Col. Rawlinson, the most learned and able of living archæologists, who has devoted himself with so much ardor to the elucidation of biblical history:

"The labors of our countrymen have also been attended with great success; beautiful gold ornaments, cylinders, bases of sculptured basalt, &c., have been dug up at Sherif Khan. The letters of Colonel Rawlinson from time to time have kept the society informed of his discoveries. In one letter he gives an account of a bronze lion, discovered at Nebbi Yunus, bearing the inscription 'Esarhaddon, king of kings, conqueror of Misr and Cush, (Egypt and Ethiopia.) In another he enclosed a copy of an inscription in a Semitic Alphabet, being one of a numerous collection of inscriptions upon sheet lead, packed in sepulchral jars discovered at a place called Abushudhr. With a third he communicated a list of the Babylonian months, found on a slab, by the aid of which the succession of events recorded in the inscription of Bisitun may be approximately determined. In the last letter received he states that he had prepared, with great pains, a full account of his recent labors and discoveries, for the purpose of being read at this meeting; but the mail by which it had been dispatched had been plundered by the Anezeh Arabs, and it was said that they were wearing the unknown cuneiform characters as amulets. Colonel Rawlinson had at length received the long expected cylinders from Kilah Shergat, a splendid document, consisting of 800 lines of writing, which contains the bulletins of Tiglath Pileser I., and is at least one hundred years older than any other document yet discovered. He says that he cannot attempt to give even a *resume* of the inscription; but it shows that the king warred principally in Armenia, Cappadocia, Pontus, and the shores of the Euxine, and that he crossed the Kurdish mountains to the east and the Euphrates to the west. He overran Northern Syria and Cilicia, but did not attempt to penetrate towards Palestine. Having fairly entered upon a period anterior to the glories of Nineveh and Calab, Colonel Rawlinson says he does not despair of ascending up to the institution of the monarchy. The writing of this inscription of Tiglath Pileser is better, the language more polished, and the grammatical distinctions more nicely marked than in later legends. The capital city Assur is, of course, the Allasar of Genesis, of which Arioch was king, and the Tel-Assar of the Targums, which is used for the Mosaic Resen. He considers the site of Nineveh to be determinately fixed at Nebbi Yunus, Calab at Nimrod, and Resen at Kilah Shergat. A slab of Sennacherib's recently found at Nebbi Yunus is of much interest. It contains an account of two campaigns, later apparently than those chronicled in the annals—the one against Merodach Baladan, and the other against the confederated kings of the East, among whom is a king of the Persians, whose name is unfortunately lost.

"The new broken obelisk from Nimrud has not yet reached Colonel Rawlinson, but he expects much from it, as, judging from the description, it is not a duplicate of the old one. The writer turned lastly to his real treasure-house of discovery, the *debris*, in fact, of the Royal Library, of which Layard's collection formed the upper and better preserved part. Here he has found fragments of alphabets, syllabra, and explanations of ideographic signs; also, a table of notation, with the phonetic readings of the signs, showing that the Assyrians counted by sixties, in exact agreement with the *sossos*, *sasoss* and *nebros* of Berossus. The numbers are completely Semitic. There also elaborate dissections of the Pantheon, geographical dissertations explaining the ideographs for countries and cities, designating their products and describing their positions. The principal Asiatic rivers and mountains are also given. There are treatises on weights and measures, divisions of time, points of the compass, &c. There is an almanac for twelve years, apparently forming a cycle like that of the Mongols. Each year bears a name, generally that of a god, and all the old annals are numbered after this cycle. Again, there are lists of stone, metals, and trees, or elementary tracts on geology, metallurgy, and botany, and astronomical and astrological formulæ without end. There are also what appear to be veritable grammars and dictionaries; and much guess work will be spared by a sure guide which he found to the determination of ideographic signs,

and their distinction from phonetic characters. The whole collection is in fragments, but it gives a most curious insight into the state of Assyrian science whilst Greece was still sunk in barbarism. Colonel Rawlinson has found the ideographs for Warka or Erech Accad or Kaskar, Calneh or Niffer, &c., and has just got a sure footing on the slippery ground of Babylonian geography. Altogether, he expresses himself delighted at the splendid field now opening out. The labor of carrying through a complete analysis will be immense, but the results must be brilliant.' He concludes with stating that a splendid ruin, full of marbles and sculpture, has been recently discovered in Southern Chaldea at a place called Abu-Shahrein."

For Friends' Intelligencer.

In reading the very interesting portions of the Memoir of E. M. Davis, in the Intelligencer, I felt impelled to hand forth from the storehouse of my memory some of the seed which her Master commanded her to sow; believing, if it was now allowed to take root in the heart, the fruit would be precious in the sight of the heavenly Husbandman.

About the close of the summer of 1850, upon a fifth day, she came to sit with the little band at Spruce street, apparently bowed with deep exercise of soul for the welfare of the Lord's vineyard. With much feeling she opened before our view the accountability of all for the proper use of the time allotted while in the flesh, and queried how it had been with us during the past season especially, whether in the language of conduct we had said "our time is our own, we will spend it as we please," and followed the multitude in seeking our own pleasure at the various fashionable resorts, or had we humbly walked with God in all the paths he had opened before us, taking no step without His holy leading, and, with no might or power of our own, journeyed forth to comfort the afflicted and lonely or stir up the pure minds by way of remembrance of our numerous duties and obligations. Had we daily endeavored to obey the impressive injunction, Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God?

She reminded us of the responsibility of our profession, and said we would not be held excusable if in the use of our time we determined to "do our own wills and mind our own ways," and we would find upon returning from the journeys made purely for the gratification of self, that poverty, leanness and disquietude of spirit would be the result.

She seemed greatly burthened upon the subject, and spoke long, with much feeling, no doubt impressing the minds of many there who could cordially respond, knowing by experience the truth of her words. W.

Selected for Friends' Intelligencer.

"DRAINAGE OF THE GREAT LAKE OF HAARLEM."

In the year 1539, the North Sea, long restrained by artificial dams and dikes, as well as by some natural ridges of sand, suddenly burst its barriers, and brought horror and desolation into the fertile flats of North Holland. Twenty-six thousand acres of rich pasture land, with meadows, cattle and gardens, were covered by the waves, and the village of Nieuweinkirk was submerged and all its inhabitants lost in the tremendous calamity. The inundation resulted at first in the formation of four lakes, but the barriers of soft alluvial soil which separated them were gradually destroyed, and the four lakes became merged into one. The degradation of the shores also continued, until, at the commencement of the eighteenth century, the waters covered an area of 45,000 acres, with an average depth of 13 feet below low water in the Zuyder Zee. This lake constituted what has since been known as the Haarlem Meer, or Sea. The people of Holland saw with much alarm, the rapid extension of its boundaries, and at an expense of about £33,000, succeeded in partially arresting its progress; an expense of about £4,000 per year was moreover entailed, for the preservation and repair of the works of defence. More than two centuries elapsed from the time of the first inundation before any one began to dream of recovering this vast tract of country, and then, for a long period, all plans proposed were deemed impracticable. At length on the 9th of November, 1836, a furious hurricane from the west drove the waters of the Lake upon the city of Amsterdam, and drowned upwards of 10,000 acres of low land in the neighborhood. On the 25th of December following, another hurricane from the east drove the waters in an opposite direction upon the city of Leyden, the lower parts of which were submerged forty-eight hours, and 19,000 acres of land were inundated. The enormous loss occasioned by these two storms induced the government to determine on the drainage of the lake, and a credit of 8,000,000 florins was voted by the States General. In May, 1840, a commission was appointed to superintend the work.

The first operation was to cut a canal round the lake, to isolate it from the neighboring waters, and to afford the means of navigation to the enormous traffic which previously passed over the lake, amounting to 700,000 tons per annum. This canal was 37 miles long, 130 feet wide on the west side, and 115 feet on the east side of the lake, with a depth of 9 feet water. On the side next to the lake, the mouths of all water-courses entering it were closed by earthen dams, having an aggregate length of 3,000 yards, made in 10 feet depth of water. Other great works were executed by enlarging the sluices at various points, and in erecting powerful steam engines to

assist in discharging the water from the canal during the time of high water. The water of the lake has no natural outfall, being below the lowest practical point of sluicage. The area of water enclosed by the canal was rather more than 70 square miles, and the quantity to be lifted by mechanical means including rain water and springs, leakage, &c., during the time of drainage, was estimated at 1,000,000,000 tons. In determining the motive power to be employed, two points were to be kept in view; first, the cost of draining the lake; second, the cost of annual drainage; for, when once the work was accomplished, the site of the lake could only be kept dry by mechanical power. With the exception of a few steam-engines, the wind had hitherto been the motive power employed to work the hydraulic machines used in the Netherlands to keep the country dry. And the power of 12,000 wind-mills, having an average aggregate power of 60,000 horses, is required to prevent two-thirds of the kingdom from returning to the state of morass and lake, from which the indomitable energy and perseverance of the Dutch people have rescued what is now the most fertile country in Europe.

The Haarlem Meer Commissioners were convinced that the old means must be laid aside, and new ones adopted to suit the magnitude and peculiarities of their work. They accordingly determined to erect three gigantic steam-engines of a peculiar construction, which was accordingly done, and the whole put in operation in 1848. These engines consume but two and a half pounds of coal per hour, for each horse power, and are capable of raing 112 tons of water 10 feet high at each stroke, or of discharging 1,000,000 tons in 25½ hours.

A short description of one of the engines may preve interesting. It has two steam cylinders, one of 84 inches diameter, placed within another of 144 inches diameter; both are fitted with pistons; the outer piston is of course annular, and the two pistons are united to a great cross-head, or cap, which is furnished with a guide-rod, or spindle; both pistons and cross-heads are fitted with iron plates, and together, with parts of the engine attached, have an effective weight of nearly 90 tons. The Engine House is a circular tower, on the walls of which are arranged 11 large cast-iron balance beams, which radiate from the centre of the engine. Their inner ends, furnished with rollers, are brought under the circular body of the great cap, and their outer ends are connected to the pistons of 11 pumps of 63 inches diameter each; the stroke of both ends is 10 feet; and the discharge from the pumps 66 cubic metres, or tons, of water per stroke.

The action of the engine is very simple; it is on the high-pressure-expansive-condensing principle. The steam is admitted first beneath the small piston; and the dead weight of ninety tons is lifted, carrying with it the inner end of the pump balances, and of course allowing the pistons to descend in the pumps.

The equilibrium valve then opens, and the steam in the cylinders passes round to the upper surface of the small and annular pistons; puts the former in a state of equilibrium, and presses with two-thirds of its force upon the annular piston, beneath which a vacuum is always maintained; thus, the down stroke of the engine, and the elevation of the pump pistons and water, is produced by the joint action of the descending dead weight in the cap and pistons, and the pressure of steam on the annular piston. The engine has two air-pumps, of 40 inches diameter, and 5 feet stroke each. The water is lifted by the pumps into the canal, from which it passes off towards the sea sluices.

The total weight of iron employed for the engine, pumps, &c., is 640 tons. The cost of the machinery and buildings, £36,000.

The pumping was actively commenced in May, 1848, and has been continuously carried on up to the present time. The lake is now nearly dry; much of the bottom is exposed, only large pools of water being left. The remains of the unhappy village of Nieuweinkirk have been found, with a mass of human bones, on the very spot where the old charts of the province fixed its site. From May, 1848, up to April, 1851, the lake was lowered 7 feet 3 inches. The level reached at the end of October, of the same year was 9 feet 7 inches below the original surface, or at an average rate of 4·79 inches per month. In November, 1851, a great quantity of snow and rain fell, raising the level of the lake about 4 inches, and in December the weather was still unfavorable, so that at the end of that month, the level stood at 9 feet 5·38 inches below the original surface, showing a total gain since April of 2 feet 5·58 inches, or 3·32 inches per month. This progress may appear to some inconsiderable; but when it is recollected that the lowering of the lake one inch involved the raising of upwards of 4,000,000 of tons of water, and allowing for rain and snow falling during these eight months, there could not have been less than 186,000,000 tons of water pumped up during that period, the performance will appear great indeed. To give a better idea of this, it is stated that 186,000,000 tons of water are equal to a mass of solid rock, one mile square, and 100 feet high, allowing 15 cubic feet to a ton.

The average progress has been less during the last year than during the preceding ones, but this is readily accounted for by the increased lift of the pumps, and by the difficulty of forming the channels which lead the water to them.

The annual drainage hereafter, is estimated at 54,000,000 tons of water, which must be lifted on an average of 15 feet; it may occur, however, that as much as 35,000,000 of this amount must be charged in one month, in order to preserve

and render the space formerly occupied by this lake habitable.—"*Annual of Scientific Discoveries.*"

THE HEART.

The little I have seen of the world, and known of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I trace the history of one poor heart that has sinned and suffered, and represent to myself the struggle and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertions of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening vices within—health gone—happiness gone—and even hope, that remains the longest, gone—I would fain leave the erring soul of my fellow man with Him from whose hand it came.—*Longfellow.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 15, 1853.

The subject of the Death Penalty has before claimed a place in our columns, but we deem it of sufficient importance to call the attention of our readers to an essay written by one who is deeply interested for the abolition of Capital Punishment, and who, in many solemn opportunities with those under sentence of death, has had frequently to feel that something more was required of her than had yet been performed; and who has also felt that to thus give publicity to the "powerful convictions" of Truth upon her own mind in regard to it, might in a measure relieve her from the obligation under which she has long rested.

DIED,—On the 18th of 9th month last, after an illness of six days, of dysentery, HANNAH MOORE, formerly Haycock, of Fishing Creek), wife of Jeremiah Moore, of W. Branch Monthly Meeting, Clearfield county, Pa., aged 49 years. The deceased was an approved Minister of the Society of Friends, and whilst from home with her husband, accompanying some friends who were on a religious visit to the meetings of Centre Quarter, she was attacked with the disease which terminated her life. During her illness she gave many proofs that she was prepared for the change, being often engaged in prayer and praises to her heavenly Father. She was active in the affairs of the church and manifested a deep concern for the welfare of our Society, and that it might arise and shine in its ancient beauty.

——— At his residence near Pedricktown, Salem Co., N. J., on 7th day the 8th inst., SAMUEL HOLMES, in the 70th year of his age, a valuable member of Pilesgrove Monthly Meeting. A precious solemnity crowned the opportunity at the time of his burial, and living testimonies were borne to the power of truth. W.

INDIANA YEARLY MEETING.

From a member of Indiana Yearly Meeting we have received, for the Intelligencer, the following account of the proceedings of the *Men's* Meeting:—

First day.—Our meeting this morning was attended by several ministers and other Friends from distant Yearly Meetings, some of whom were favored to hand forth the word of counsel. At 3½ o'clock, P. M., an appointed meeting was held, which was truly a memorable season.

Second day morning.—The usual business of to-day was transacted in much harmony, and the feeling of quiet condescension prevailed. The reading of the Epistles from other Yearly Meetings was edifying, and brought our brethren near us in gospel feeling. The Meeting for Sufferings made a satisfactory report.

Third day morning.—At the opening of the meeting we were visited by our friend S. H., who held forth the language of encouragement to members of small meetings, remotely situated, with the assurance, that if faithful in the attendance of these, they would find their labors owned by the great Head of the Church. On the examination of the state of Society, as shown by the reports from the quarters, many deficiencies appeared. The meeting was solemnized and much exercise was felt and expressed, that we should arise and renew covenant with our heavenly Father.

Fourth day.—Quite a large public meeting, wherein was preached the Gospel of Christ.

Fifth day.—The business proceeded in much love and unity, the sweet influence of the Father's love overspread us, and a living concern was felt for a more faithful support of our Christian testimonies, and for the preservation of the rising generation.

Under a sense of Divine goodness the Meeting closed. B. S.

WE are enabled to furnish our readers with further intelligence from our correspondent in the west:—

Richmond, 9th mo. 29th, 1853.

We are now in the beautiful city of R———, resting quietly with our kind friends G. and H. H. The morning is clear and balmy, and the atmosphere within is like clear sunshine after rain, when the rushing elements subside, and all settles again in tranquillity and earth enjoys her Sabbath.

Since I last wrote, our route has been circuitous, through a rough hilly country, with but little to cheer and animate the heart that loves the still waters of Shiloh more than turbulent streams rushing from mountain torrents. We attended most of the meetings of Short Creek and Stillwater Quarters, on our way here.

In all of them the Master was so good as to furnish some bread to distribute to the multitude, and, for aught I know, they went away satisfied. Nothing of an unsettling character has appeared any where, and in most instances a solemnity, such as we deem the crown of our assemblies, has been the covering. Jesse Kersey said, "this was all we could expect, and when attained, he thought the object answered."

On First day two large meetings were held here—one *by appointment*—both were remarkably quiet and solemn, and having performed what was required, my exercised soul entered into rest, with the grateful acknowledgment, the Lord thy God hath dealt bountifully with thee.

Second day morning the Yearly Meeting convened, presenting to the beholder an imposing appearance. Solemn silence covered the assembly, under which the business was entered upon. Several weighty communications were delivered by the members of this Yearly Meeting. They savored of life, and instruction was sealed upon the mind. A deep travail for the prosperity of Truth was felt to prevail, and the promised blessing to those met in the Father's name was realized.

Third day.—The state of Society, as presented by reports from the quarters, was brought before us. Some deficiencies apparent, and a lively concern manifested for a rebuilding of the waste places. The way whereby this can be attained was shown to be through individual obedience to revealed duty, however small may be the manifestations. We were impressively exhorted to watch against evil in its various transformations, that every thing that would lay waste or destroy might be detected and resisted, and the fruits of righteousness increase and abound. The voice of warning went forth from their own watch women, against the pernicious practice of tale-bearing and detraction, while the pure and peaceable spirit of love and forbearance was encouraged.

Fourth day.—Public meeting was held to satisfaction.

Fifth day.—Meeting for business again convened. A precious covering spread over us, and it might be said the last wine was the best. Truly may the enquiry go forth to our holy Helper, what shall we render for all these benefits? For with all our short-comings, we have been afresh visited and blessed together, verifying the truth of the word spoken of old, "I am a God, long suffering, forgiving iniquity, transgression and sin."

Thus has closed the Yearly Meeting of Indiana, the business whereof has been conducted with true dignity. May the God of all consolation strengthen that which remains by *the immediate visitations of his love to the confirmation of faith*, in the sufficiency of His grace to accomplish his own gracious purposes. I have been feeble in body, but dear Master has been so good, my language is, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of saints."

The Miama Valley, with the interior of Indiana, is a rich and beautiful country. Like Canaan of old, a delightsome land, a land of field and vineyards, of milk and honey. Earth's productions abound in plentiful profusion; there seems no lack of any good thing. S. H.

To the Editors of the Intelligencer.

The letters of Rachel Mason, which have appeared in your pages, have been of so interesting a character, I have taken pleasure in looking over some of her communications which are in my possession, and have been afresh comforted and edified by her valuable advice, and by the evidences of humility and purity with which they abound. I transcribe a part of one of them for publication.

Avondale, 7th month 2d, 1837.

My Beloved:—Frequently since our brief but pleasant sojourn together, has my mind turned to thee with deep interest and warm affection, and I should not thus long have delayed offering thee some confirmation thereof, but in spirituals I have experienced much poverty, and fearing I should not be enabled to lay hold on anything that would tend to strengthen thee in thy walk along the tribulated path which inscrutable wisdom has caused thee to tread, I became discouraged after my first attempt, which was about Christmas, I had finished a letter to send thee, but by mistake tore it asunder; since that time thou hast again and again been presented to my remembrance with ardent desires that thy faith in the power which is extended even to the sparrow may never fail, and that thy patience may hold out to the end.

I have known enough of sorrow to be confirmed that Almighty Goodness inflicts not one needless pang upon the heart; I have traced his mercy in the dark clouds of sorrow which have rolled over my head, and, when I saw it not, his hand it was that guided me in safety through difficulties, which encompassed me as mountains on either side. Then let us, my beloved, press after an intimate union and communion with Him, for in His presence there is life, and at His right hand rivers of pleasure forever more. It is profitable often to contrast our favors with our deserts, I find it humiliating, and rejoice over every evidence in myself that my dwelling is in this lowly vale; here, "with one eye full fixed on death, the other on heaven," we feel and see that "man wants but little here below, nor wants that little long."

As candidates for a brighter and better inheritance than this world can bestow, let us fearlessly encounter every impediment between us and this

land of promise, where the weary rest from their labors. What are a few fleeting days of suffering, contrasted with the joys reserved for the pure in heart, in the regions of beatitude where the righteous shall shine as the sun, in the kingdom of their Father.

Do not forget thy tenderly attached,

RACHEL MASON.

For Friends' Intelligencer.

THE DEATH PENALTY.

The writer of this article has long been convinced that the death penalty as a punishment for crime is not the most affectual means of preventing it, or the surest safeguard to the protection of life, property, or a state of high morality; and above all, the religion of any people who profess a belief in the doctrine of Jesus Christ, should forbid the recognition of such a law, suited only to the dark ages; and as it is readily admitted by the enlightened of every country that we are making great advances in civilization, in the arts and sciences, and many believe in religion, also, does it become a nation thus enlightened to cling to this relic of barbarism? Certainly not. What then should be the motive for action in a criminal case? Not to wreak vengeance upon the poor wretch who, in the heat of passion, and perhaps from long indulgence in vicious habits, has at last committed a crime of such great atrocity as that of murder: but endeavor to reclaim, and put it out of his power to do the like again. Let the cause which led to the commission of such a deed have been what it may, in my view the only motive for action consistent with the high state of morals and religion which is our country's boast, is not only to bring the miserable culprit to justice, but by every available means to try to awaken his mind to a sense of the awful wrong which he has done. At the same time, shut him out from society, leaving him to the sting and remorse of his own guilty conscience, that he might have ample time to reflect upon the enormity of the crime and be led to seek for pardoning grace. Example and precept would thus go hand in hand, and, it cannot be doubted, would make a powerful impression upon the nations of the earth.

The doctrine of Jesus was to do good for evil, not to retaliate, but forgive enemies, which he demonstrated by his own example; praying for his enemies and murderers, in his expiring agonies, and under no circumstances did He ever advocate the death penalty. Assuring the people he came not to destroy the lives of men, but save them, he was instrumental in raising the dead, but not in taking life. Much confirming evidence might be brought from scripture (which all high professors believe in) in utter contradiction to the death penalty; as in the case of Cain, when he from jealousy, anger and revenge, slew his brother, the sentence of death was not pronounced upon him as a just retribution for his crime; although if just and lawful under any circumstances, all might readily admit it would have been right in a case so aggravated; but no, Divine justice had wisely ordained for him and for all the human family who fall into error, a means more availing, a punishment greater than death, the sting of a guilty conscience to that degree, that he, Cain, was made to cry out, "my punishment is greater than I can bear, for behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond on the earth, and it shall come to pass that every one that findeth me shall slay me;" when the answer was from Divine justice, "whoso slayeth Cain vengeance shall be taken on him sevenfold;" and should we, who so often boast of our enlightened Christian communities, our multitudes of churches, our overwhelming number of divines, our almost innumerable religious associations, for what is called the spread of the Gospel in the distribution of Bibles, tracts, sermons, prayer books, Sabbath schools, &c., give ourselves time to reflect dispassionately on this important subject when a legal murder is about to be committed, (which is ever so styled by the writer of this article when the death penalty is inflicted,) to which we gave our assent, as consistent with justice and humanity, we should soon discover the great inconsistency of our profession, and find to our utter dismay and confusion that with all our zeal for the spread of the Gospel we were not the followers of Him who made it imperative as one of the ten commandments, "thou shalt not kill;" and the mental ear would hear the same denunciation: whoso slayeth or giveth a voice in favor of the death penalty, in the case of a condemned brother, (though for murder,) vengeance shall be taken on him seven fold. In the taking the life of a fellow creature, says a gifted writer, "we know not what we inflict—death is a great mystery, and we know so little of it beyond the visible phenomena, that it appears a kind of sacrilege to make it a civil punishment; the more earnestly we believe in the immortality of the soul, the less we are justified in taking human life." Well indeed did he say, "we know not what we inflict," when we doom a wretched criminal to the gallows. The argument is often advanced, that sufficient time is allowed for repentance; but how have we arrived at this knowledge? If we knew for a certainty that such was the case, and that the guilty had found forgiveness, are we not willing to allow them to live in solitary confinement until He who has said "vengeance is mine, I will repay," sees meet to cut the slender thread of life? If good men, they will do no harm living; if bad men, they are not fit to die, and should be left to the sting of a guilty conscience,

as God left Cain. "Be ye merciful," said Jesus, "as our Father who is in heaven is merciful."

The law, says an eminent historian, has ever been most efficacious when it has served as a school for morals, when it attached to it the feelings of all good men, and when it called silently but powerfully upon all such to assist in its administration. Were this happily the case as respects our code of laws, the pages of our statute books would not be marked or stained with enactments at which religion and humanity shudder, and which nations yet unborn will look upon with horror, as subversive of all good morality, and at utter variance with our holy religion. Nothing, said the above named author, is more false than the arguments usually urged in behalf of capital punishment, that the crimes which render it necessary were the result of great deliberation, when most certainly the contrary is the fact in far the most instances; that in general offenders were hurried on by the strong passions which, not having been properly governed, had "grown with their growth and strengthened with their strength." As to the correctness of these remarks we can have no doubt, as murder not unfrequently arises from anger, pride or jealousy, and sometimes covetousness; but probably by far the greatest number from the three first causes, as many have confessed before their execution, that anger and resentment arising from wounded pride was the impetus that urged them on to the commission of the tragic deed; that pride and penury urge men to crime there can be no doubt—we have frequently read of instances, and they have sometimes come within our own knowledge, in which he who waylaid the unsuspecting traveller felt no enmity towards him, and even the thoughts of committing the foul deed caused him to shudder, as at a monster of frightful mein, but pride and penury stared him in the face, until the pistol shot was fired, or the fatal knife plunged into the breast of his neighbor or friend. In taking life for life, we do not, in the view of the writer, inflict the most severe punishment, as we see many have preferred death to the suffering produced by their sense of guilt, and put an end to their existence before they were convicted. We call murder a sin of the deepest die, and rightly so, but the Scriptures, in unison with truth and justice, inform us that sins of a scarlet or crimson die shall be forgiven; that he who committed them, if he repent, shalt be washed and made white as snow or wool. Of this we have an example in the case of Moses, who in the early part of his life, when he saw an Egyptian striving with a Hebrew, after looking this way and that way, (an evidence of the knowledge of guilt,) in his resentment slew the Egyptian, and hid him in the sand. On the morrow, he found it was not a private act, for when he reproved the erring Hebrew who was striving with his fellow, it was brought home to him by the query, "wilt thou kill me as thou didst the Egyptian yesterday?" Finding he was liable to the vengeance of men, to which were added, no doubt, the stings of a guilty conscience, he left his own country and fled to a distant land, fearing, like Cain, that those who found him would slay him. Forty years did he tarry apart from those he held most dear, unquestionably enduring great mental agony, until, through suffering, repentance was witnessed, when Divine justice saw it was enough, and that he was sufficiently humbled to perform the great work unto which he was about to call him, even to be an Ambassador for himself, giving at the same time the clearest evidence that he would strengthen and qualify him for the great and important undertaking, and that Aaron, his brother, should be associated with him; and as the two were united in obeying the command of God, the great end he had in view was accomplished, and through them, as instruments, a miraculous deliverance was wrought for the Israelites, and his people were delivered from the bondage they had endured for centuries, and the greatest instrument in the Divine hand, whereby it was wrought, had committed a crime of the deepest die, the crime of *murder*. But our laws say, and Christian communities say, life for life; that there can be no expiation for such a revolting crime, none sufficiently, at least, to allow those who commit them to continue in possession of that boon that God only can give, and no one has a right to take away. Is this forgiving as God forgives, or as we wish to be forgiven? No, God forbid. Another argument advanced in favor of capital punishment is, that for our personal safety, and that of others, it is our duty to put it out of the power of the murderer to commit a similar act. Have we not prisons with bolts and bars strong enough for this purpose without depriving the poor outcast of life? If not, with all our wonderful improvements and mighty discoveries, it is high time some such plan was being projected, and this relic of barbarism blotted from our statute books. Another most serious objection to be urged against it is, that the innocent not unfrequently suffer instead of the guilty; instances of which might be adduced, wherein, after the execution of *supposed* criminals, others have come forward and acknowledged themselves the perpetrators of the fearful deeds for which the innocent had suffered;—and again, how often has there been sufficient evidence to convict a man for murder, when, from bribery and other causes, juries have brought in a verdict of manslaughter or *not guilty*, when he has been imprisoned for a time, or acquitted, and left to repeat the offence when again tempted; can we not then discover the great advantage that would arise to society and the world from a total abrogation of this unrighteous law? That so we may no longer usurp to ourselves a power

which the great Creator of the universe never delegated to a human being, that of taking the life of his fellow.

(To be continued.)

DOMESTIC PEACE.

The less of physical force or menacing language we use—the less, to take an expressive word, we *scold* our children—the more order and quiet we shall commonly secure. I have seen a family where a single word, or a look even, would allay a rising storm. The gentle but firm method is the very best security for domestic peace.—*Rev. A. B. Muzzey.*

FRIENDS' LIBRARY.

CHERRY BELOW FIFTH STREET.

List of Books recently introduced.

Continued from page 427.

Gold Discoveries.
Self Reliance.
Bonnycastle's Newfoundland, (2 vols.)
Damer's Holy Land. (2 vols.)
Toussaint L'Overture.
Conchologist's Text Book,
Young's Night Thoughts.
Montgomery's Poems.
Pope's Poetical works.
Goldsmith's Works.
Burn's Works
Coin Collector's Manual, (2 vols.)
Popular Travels (2 vols.)
Lyell's Elements of Geology.
Muller's Ancient Art.
Four volumes of Cabinet History.
Letters to Country Girls.
Trial by Jury.
Jay's Slavery.
Life of Thomas Cole.
Boyhood of Great Men.
Sketches of American History, (2 vols.)
Wheat Sheaf.
Mind and the Emotions.
Six Months in Natal.
Summer Rambles in the West.
Heber's Narrative of Travels in the East. (2 vols.)
Pickering's Races of Men.
Pritchard's Natural History of Man.
London Entertaining Naturalist.
Solomon Northrop.
Silliman's visit to Europe, (2 vols.)
Martha Smith's Letters.
De Quincey's Autobiographical Sketches.
American Almanac, 1853.
Medlock's Book of Nature.
Cairo and Jerusalem.
Clark on Climate.
Taylor's Manual of History.
Literary and Scientific Men.

Extract from the Minutes.

J. M. ELLIS, Clerk Com. Man.

A PRETTY THOUGHT.

The night is mother of the day,
The winter of the spring,
And ever upon old decay,
The greenest mosses cling.

Behind the cloud the starlight lurks;
Through showers the sunbeams fall:
For God, who loveth all his works,
Has left His hope with all.

From Chambers' Journal.

FADELESS IS A LOVING HEART.

"Thou shalt not rob me, thievish Time,
Of all my blessings, all my joy:
I have some jewels in my heart
Which thou art powerless to destroy."

Sunny eyes may lose their brightness;
Nimble feet forget their lightness;
Pearly teeth may know decay;
Raven tresses turn to grey;
Cheeks be pale and eyes be dim;
Faint the voice and weak the limb;
But though youth and strength depart,
Fadeless is a loving heart.

Like the little mountain flower,
Peeping forth in wintry hour,
When the summer's breath is fled,
And the gaudier flowrets dead;
So when outward charms are gone,
Brighter still doth blossom on,
Despite Time's destroying dart,
The gentle, kindly, loving heart.

Wealth and talents will avail
When on life's rough sea we sail;
Yet the wealth may melt like snow,
And the wit no longer glow:
But more smooth we'll find the sea,
And our course the fairer be,
If our pilot when we start,
Be a kindly loving heart.

Ye in worldly wisdom old—
Ye who bow the knee to gold,
Doth this earth as lovely seem
As it did in life's young dream,
Ere the world had crusted o'er,
Feelings good and pure before—
Ere ye sold at mammon's mart
The best yearnings of the heart?

Grant me, Heaven, my earnest prayer—
Whether life of ease or care
Be the one to me assigned,
That each coming year may find
Loving thoughts and gentle words
Twined within my bosom's chords,
And that age may but impart
Riper freshness to my heart! R. T.

OUR COMMON JOYS.

BY C. C. STEWART.

Our common joys, oh! what are they?
The brightest and the best,
They glad us in our busy walks,
Are with us when we rest.
An angel band, they hover round
In waking and in dream,
And o'er our hearts, in saddest hours,
They shed a golden beam.

Our common joys, oh! what are they,
But blessings felt within,
For smallest deeds of goodness done
Amid a world of sin?
The mite we give the child of want,
The slightest word of cheer,
That lifts a heart with sorrow bowed,
Or dries a falling tear.

Our common joys, oh! what are they?
The priceless pearls and gold,
Which memory sifts upon the heart
When life is growing old;
The thought that we have treasured up
Where nought can steal away—
A consciousness of doing good,
With every passing day.

HIEROGLYPHIC FIGURES OF THE ZODIAC.

The particular names given to each of the twelve constellations of the zodiac are generally supposed to refer to certain circumstances peculiar to the different months.

As the Chaldean observers seem to have been of opinion that there were, during the spring, no productions more useful than lambs, calves and rams, they gave the constellations, through which the sun passes during that season, the names of the three animals by which they were most enriched.

The first was named *Aries*, or the Ram; the second *Taurus*, or the Bull; and the third *Gemini*, or the Twins, that is the two goats, which commonly bring forth two young at a time. The Greeks afterwards represented them by Castor and Pollux, two twin brothers, sons of Jupiter, and as such are represented on our globes. Having remarked that there was a point to which the sun approached when passing these signs, but which it never went beyond, and that it afterwards receded from that point for six months together, this retreat of the sun backwards led them to distinguish it by the name of an animal which walks backwards, and hence it was denominated *Cancer*, or the Crab. As the heats in the next month (July) are most intense, they compared them to the raging and fierceness of a lion, and hence they called the sign *Leo*, that is, the Lion. As in the next month harvest commences and as young girls were generally set to *glean* in the fields, they denominated the sign corresponding to this month *Virgo*, or the Virgin, which is represented by the figure of a young woman holding an ear of corn.

The perfect equality of days and nights which happens when the sun quits the sign of Virgo, caused astronomers to give the next sign the name of *Libra*, that is, the Balance, poised so as to represent equal day and night. The frequent diseases which are produced in consequence of the sun retiring to the south, procured the next sign the name of *Scorpio*, or the Scorpion, because it is mischievous, and drags after it a sting and venom. When harvest is over, and the fields cleared of the crops, then is the season for hunting, and therefore the sign in which the sun enters at that time has obtained the name of *Sagittarius*, that is, the Archer or Huntsman. The next constellation, *Capricorn*, had its origin from the wild goat, whose nature being to seek its food from the bottom to the top of mountains, was considered emblematical of the ascent of the sun from the lowest point of its course, in the beginning of this sign, to its highest pitch or summit in the summer solstice, when it enters the sign Cancer. The next sign is called *Aquarius*, or the Water Bearer, emblematical of the rains which generally fall at this season of the year; and the last sign is named *Pisces*, or the Fishes, which name seems to have been given because at the time when the sun enters it, fishes are then considered as fattest and most in season for use.—*Dick's Works.*

CARE FOR FEMALES.

The Philadelphia School of Design for Females, noticed in another column, is one of those truly and wisely benevolent Institutions which, justly claim the favor of the intelligent. Like the Institutions for the Deaf, and for the Blind, it helps a portion of the community to help themselves. With intellectual culture, it enables those instructed to supply richly their own wants, and makes them really a benefit to their country.

The changes of the last few years have deprived woman of some of the sources of employment and supply which tended to her comfort, and are bringing her into a state of dependence upon man, such as is not compatible with her best interests. New sources of employment, consistent with her nature, are to be sought out, by which her usefulness may be increased, her comfort promoted, and her true dignity maintained. One of these will be found opened by the School of Design.

The pupils are employed in drawing and coloring, in copying and producing original patterns, and on lithographs and wood engravings. The products of their industry are used by our manufacturers of Cotton Prints, DeLaines and Paper Hangings; and by the publishers of Ornamented books and Periodicals. Hitherto the Schools of Design in France have enabled that country to lay the world under contribution for tasteful fabrics. We hope that Philadelphia will encourge an enterprize from which both city and country will derive a benefit.

Several specimens of the skill of the pupils are now, we understand, on exhibition in the Crystal Palace.

The following account, taken from the "Presbyterian Banner," is inserted in our columns to shew the important bearing *attention to religious duties in youth* has upon our after life.

FIFTEEN YOUNG MEN.

At a respectable boarding house, in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning shaved, dressed and prepared, as to their apparel, for attendance on public worship. They also actually attended, both forenoon and afternoon. All became highly respected and useful citizens. The other nine were ordinarily absent from the breakfast table on Sabbath morning. At noon they appeared at the dinner table shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in this place of worship.

One of them is now living, and in a reputable employment; the other eight became openly vicious. All failed in business, and are now dead. Several of them came to an untimely and awfully tragic end.

Many a man may say, as did a worthy and opulent citizen, "The keeping of the Sabbath saved me." It will, if duly observed, save all. In the language of its author, "They shall ride upon the high places of the earth."

VARIETIES.

From the Lancaster Examiner.

THE VOICE OF EXPERIENCE.—There is so much in the following communication, that we cannot permit it to go forth without commending it to the careful consideration of our readers. It comes from the pen of one of the most enlightened farmers of our State, and as the facts which he states, and the deductions which he makes, are the results of his own experience, both the one and the other should command profound consideration:

Ploughing by Oxen.

I procured from Sinclair & Co., ploughs suitable for oxen, which they call the Patuxent Plough. I flush to the depth of 6 inches, and use three horses to a plough; the work was better done by the ox, than by the horse ploughs, which I attribute to the more uniform and steady gait of the oxen. Oxen have not been used here for the plough—several of my neighbors came in to see the performance; and they generally concurred that the flushing was the best they had ever seen.

Next to manual labor, the horse is the most expensive on a farm, and when horses attain ten years they gradually decline in value, and often in old age, like Roman horses, in ancient days, are turned out to starve, or killed to make dust of their bones. An ox at ten years of age is worth more for beef than a steer at four.

The heaviest work on a farm is ploughing, spring and summer. I keep 14 plough horses, by which I work four ploughs, three to a plough, and two for a relief, when a horse falters. I intend to add eight oxen, six for regular work, and two for relief; this will add three ploughs by which my flushing can be accomplished in little more than half the time, and better prepared for the crops. I am now in the habit of using exclusively oxen for Drag-Dog, the heavy Roller and Harrow—to these I never put a horse—and to this I attribute the health and and longevity of my horses—I have now several in regular work, more than twenty years old.

I do not recommend the substitution of oxen for horses on a farm—I should never think of using them in the wheat drill, the reaper, or the thrasher; nor work them among corn when it is growing large—but I deem them valuable auxiliaries.

I have heard objections to oxen as beasts for the plough, on account of their sloth—I think this is mainly owing to the manner in which they are trained, after being subdued to the yoke. They are generally put into the hands of reckless boys, to be driven in carts, who press them beyond proper speed, and when exhausted, they fall into a heavy, dull walk, which becomes a habit.

I do not allege that a plough drawn by two oxen would hold way with one carried by three light footed horses crossed with English blood—but I hold that a pair of Devon oxen, well broke and well trained, would plough furrow for furrow with the heavy Conestoga horses, such as I have seen in Pennsylvania and western Virginia.

When horses are put to heavy work, they are fed at every meal with grain. Oxen, after a hard day's work, are generally turned out at night to shift as they can. Oxen at plough should be regularly fed with dry hay, corn stalk fodder, and a little refuse corn, which all farms afford.

I have before stated, that to flush ground well, requires three horses to a plough, and that two oxen are sufficient—by this rule six horses will carry two ploughs, six oxen three; and any farmer who will try the experiment will find six oxen will break more ground in a day than six horses.

I have made this communication under the impression that the more extended use of oxen in agriculture, would be found profitable. On large farms where twelve or fifteen horses are used, the number might be reduced one-third. The first cost of a horse, his keep, and speedy decline, cannot be estimated at less than fifty dollars per annum. An oxen after his days of work are past, if suffered to run free on the farm for a year, will bring his first cost. WM. CARMICHAEL.

WHY, June 15th, 1853.

THE EARTHQUAKE AT SHIRAZ.—The *Caucase* publishes a letter, dated the 14th of May, from M. Fagergren, a Swedish physician, in the service of Persia, which gives the following further details of the earthquake at Shiraz, on the 21st of April:

"You already know that the town of Shiraz no longer exists, having been completely destroyed by an earthquake. Up to this time the shocks have not completely finished, and God knows when we shall be relieved from our anxieties.

It is impossible for me to describe the horror of the first shock, which lasted for five minutes. All the inhabitants were asleep, from which they were awakened by a noise louder than that of thunder, and by a mass of stones falling into their rooms. This, at least, is what occurred to me. My first idea was to fly, and I was fortunate enough to reach the centre of the large court with those who resided in the house, when it fell to the ground. The immensity of this disaster was only visible when daylight appeared. On every side the eye could see nothing but a heap of ruins, streets blocked up with stones, and dead bodies being carried on litters without the walls of the city.

It made the heart bleed to see the limbs of persons showing themselves from beneath piles of rubbish, and men, women, and children endeavoring to withdraw the mutilated bodies of their friends and relations from beneath the ruins, which in their despair, they were tearing away with their teeth, their hands, and their nails. Out of several thousand victims, the lives of only a very small number were saved. These scenes were repeated for five days, during which it is calculated that twelve thousand persons perished. On the fourth day large bands of brigands made their appearance, and plundered the unfortunate inhabitants, who were without defence and without asylum, of what little they had been able to save from the ruins.

For three days the town was delivered up to the pillage of these brigands, whose numbers were increased by a report that Begler Bey, the Pacha of

Shiraz, was among the dead. Shocks are still felt three or four times in a day, and are so violent that those houses that have resisted former shocks are falling to the ground one after the other. My life and that of my wife, have been saved, but all that I had made since my arrival in this country is lost. I purchased a house three months ago, which is now nothing but a heap of ruins.

Bell Ringer.—Councils have at last concluded to relieve the solitary individual, who for months past has been performing the duties of three men, by keeping Independence Hall open for the inspection of visitors; watching for fires, and ringing the State House bell. Provision has been made for the appointment of "two additional Superintendents," who will relieve the present incumbent of some of his labors. It is somewhat surprising that the members of councils have, even at this late hour, discovered that one man is not equal to three. Of course, the community will give them due credit for their penetration.

THE AMERICAN UNION.

1607. Virginia first settled by the English.
1614. New York first settled by the Dutch.
1620. Massachusetts by the Puritans.
1623. New Hampshire by the Puritans.
1624. New Jersey by the Dutch.
1627. Delaware by the Swedes and Fins.
1635. Maryland by the Irish Catholics.
1635. Connecticut by the Puritans.
1636. Rhode Island by Roger Williams.
1650. North Carolina by the English.
1682. Pennsylvania by William Penn.
1733. Georgia by Gen. Oglethorpe.
1791. Vermont admitted into the Union.
1792. Kentucky admitted into the Union.
1796. Tennessee admitted into the Union.
1802. Ohio admitted into the Union.

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend's School, by making immediate application to

THOMAS WARNER,
Wrightstown P. O. Bucks Co. Pa.

Wrightstown, Pa., 9mo. 26th 1853.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

Samuel M. Janney,
28 North Fourth St.

9th mo. 21th.

WANTED.—A suitable Female Friend to take charge of a school, within the limits of Southern Quarterly Meeting, at a moderate salary. Reading, writing, arithmetic, English grammar and geography to be taught therein, to commence about the 1st of 10th month next.

Applications, post paid, to be made to

H. Jenkins,
P. H. Jenkins.

Camden, Del., 7th mo. 2d, 1853.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853-6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

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The stock consists in part of—

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Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TENTH MONTH 22, 1853. No. 31.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

LIFE OF GEORGE FOX.

WHILE George Fox and Margaret Fell were immured in Lancaster Castle, suffering under a sentence which declared them prisoners for life, their friends in London and some other places, were subjected to hardships and privations scarcely less severe.

In addition to the act against Popish recusants, under which a number of Friends were premunired, many were subjected to protracted sufferings by two other acts of Parliament. The first of these, passed in 1661, declares that any person who shall maintain that the taking of an oath is unlawful, or who shall wilfully refuse to take an oath lawfully tendered, or if the said persons called Quakers shall assemble to the number of five or more, above sixteen years of age, under pretence of joining in a religious worship not authorized by the laws of the realm; any such person, convicted by a jury, shall, for the first offence, be fined not exceeding five pounds, or subjected to three months imprisonment; for the ssecond offence, ten pounds or six months imprisonment; and for the third offence, they may be transported to the British dominions beyond the seas.

The second, called the Conventicle Act, was passed in 1664, and was to continue three years. It related to conventicles or meetings for worship held in any other manner than is allowed by the liturgy of the church of England, and also to a refusal to take an oath in courts of justice. The fines, imprisonment, and banishment it imposed, were similar to those named in the first act, with the additional severity that fines and imprisonment might be inflicted by the mayor of a city, or two justices of the peace, and that transportation and distraint of goods should be adjudged by the quarter sessions. It provided, moreover, that any person sentenced to transportation under this act, who should escape or return without leave from government, should be adjudged a felon and suffer death.*

This act was doubtless procured through the instigation of the Anglican clergy, and was intended to apply to all nonconformists. The Friends, however, by their open and unflinching fidelity in keeping up their meetings, had to bear the brunt of the persecution.

The first attempt made in England to transport them on account of their religious principles, was on the 24th of the first month, (March,) 1665, when Edward Brush, Robert Hays, and James Harding, were taken from Newgate and shipped at Gravesend.

But Robert Hays, who was already reduced by sickness, being removed from the prison on a cold day, and without sufficient food or clothing, died soon after he came on board.* The other two were taken to Jamaica, and after remaining some time, returned to their homes in England. Eight more Friends received sentence of transportation about the same time, and were soon after put on board the ship Ann, Thomas May, master, bound for Jamaica. But owing to a series of remarkable occurrences, deemed providential, the ship was prevented from going to sea. The Friends were set ashore and taken on board again no less than six times, until at length, after being baffled and delayed nearly two months, the captain declared he would have no more to do with the Quakers, and gave them a certificate, in which he says, "I perceive that the hand of the Lord is against me, that I dare not proceed on my voyage to carry them, they being innocent persons, and no crime signified against them worthy of banishment."† The Friends, being thus set at liberty, returned to their homes, and sent an account of the circumstances, together with a copy of the captain's certificate, to the king and council, by whom an order was passed soon after, directing the high sheriff to secure them again. Under this order they were committed to prison, and remained there seven years, until released by the king's proclamation.‡

About the same period, three Friends, sentenced to transportation, were put on board the ship Mary Fortune, of Bristol, John Lloyd, master, bound for Barbadoes. This ship being in like manner delayed five weeks, the captain put the Friends ashore, and gave a certificate, in which he uses this language, "But now going to depart

* Sewell, ii.

* G. Whitehead's Christian Progress.
† Barclay's Letters of Early Friends.
‡ Besse's Sufferings.

their cry, and the cry of their families and friends, are entered into the ears of the Lord God, and he hath smitten us even to the very heart, saying, 'Cursed be he that parteth man and wife;' and, moreover, they that oppress his people, his plagues shall follow them whereso-ever they go; and assuredly we do, in part, partake of them already; for our consciences will in no wise let us rest, or be in quiet, for the Lord hath smitten us with a terrible fear, so that we can in no wise proceed to carry them."

Near the close of the year 1664, fifty-five Friends, of whom eighteen were women, were sentenced, by Judges Hyde and Twisden, to be transported to Jamaica, and were kept in Newgate prison, before and after sentence, about thirteen months. Several ship-masters were treated with, but refused to take them, saying they would rather lay up their ships.*

At length they were put on board the ship Black Eagle, lying in the Thames. She remained in the river seven weeks, during which twenty-seven of the Friends died, and one more was missing, of whom no account could be given. She proceeded to sea with the remaining twenty-seven, but was taken near the coast by a Dutch privateer, and the prisoners, after much rough treatment, were landed in Holland, whence all of them, except one, found their way back to England. The one who remained was John Claus, a German, who had been convinced of Friends' principles in England, and, after his banishment, settled in Amsterdam, where he continued steadfast in the truth, and subsequently acted as interpreter for George Fox.

Although many other Friends were sentenced to transportation, there appears to be no account of any having reached the places assigned for them, except the two first mentioned. One of these, Edward Brush, was a very aged man, of good repute, who left behind him a wife and child to bewail his banishment to a foreign land.

It was remarked that the first death from the plague in London, in 1665, was next door to the house that had been occupied by Edward Brush, and that it broke out soon after the transportation of the Friends was begun. Its ravages were dreadful. Eight thousand died in a single week, and, yet, in the midst of that appalling calamity, so great was the cruelty and presumption of the persecuters, that they continued their inhuman proceedings, crowding their victims into loathsome jails where the pestilence was known to exist, or placing them on board ships where the danger of infection was scarcely less imminent.†

The pestilence continued to increase until the beginning of autumn, when a large proportion of the inhabitants had left the city. Trade was at an end, grass was growing in the thoroughfares of commerce, and no sound was heard in the streets save cries of distress from bereaved families, and the voices of "the searchers" appointed to bury the corpses, who, passing in their carts, called aloud to the inhabitants, "Bring out your dead." During the last summer month, sixteen hundred died daily. The people were at first struck with consternation, but at length despair rendered them courageous. They then crowded to the places of public worship, regardless of danger from infection; for they looked upon themselves as already numbered for the grave.

"It was in the height of this despair," says an eye-witness, "that it pleased God to stay his hand, and to slacken the fury of the contagion in a manner as surprising as that of its beginning, and which demonstrated it to be his own particular hand, above the agency of means. Nothing but Omnipotent Power could have done it. The contagion despised all medicine: death raged in every corner, and had it gone on as it did then, a few weeks more would have cleared the town of its inhabitants. In that very moment when thirty thousand were dead in three weeks, nay, when it was reported three thousand died in one night, and a hundred thousand more were taken sick, when we might well say, 'Vain was the help of man,' it pleased God to cause the fury of it to abate, and by his immediate hand to disarm the enemy. It was wonderful! The physicians were surprised, wherever they visited, to find their patients better, and in a few days everybody was recovering."‡

When the pestilence had arrived at its greatest height, the arm of persecution was in some measure paralyzed; but hundreds of Friends were still in prison, though many had been released from their bonds by death. On such occasions, no class can expect to be exempted from the law of mortality. "There is one event to the righteous and to the wicked;" but those faithful sufferers for Christ's sake, far from regarding death as a calamity, were prepared to welcome the messenger who called them from the trials of time to the rewards of eternity.

George Whitehead and Gilbert Latey, who were able and devoted ministers of the gospel, remained in the city from a sense of duty, in order to minister to the sick and dying, and to assist in keeping up the meetings of Friends. Being under the influence of that divine love which casts out fear, they visited the prisons, and other places infected with the plague, administering to the poor sufferers nourishment for the body, and comfort for the soul. Many other Friends remained in the city for the same benevolent purpose; and it was remarkable that, in most cases, those who were engaged in this service from a sense of religious obligation, were wonderfully preserved.

In other parts of the kingdom besides the metropolis, the sufferings of Friends on account of their religious testimonies were protracted and severe. In Reading, there were many in prison;

* Memoir of Wm. Crouch, Friends' Library, xi. 312.

† G. Whitehead's Christian Progress, p. 300.

‡ Friends' Library, vol. i. 178.

and George Fox, though a prisoner himself at Lancaster, wrote them the following letter of encouragement.

To all the prisoners of the Lord, for the Truth, and Christ's sake:

"Oh! be valiant for the Truth upon the earth, that you may triumph in glory, over the spirits of the world in the everlasting seed, that reigns and will reign, when that which makes to suffer is gone, before which it was. Therefore trust in the name of the Lord, which hath held and kept up your heads, over all the storms and proud waves and floods, and who hath been your Rock of Life. Therefore sit under the shadow of the Almighty, that doth shade you from all heats and storms: rejoicing in all your sufferings, that you may come forth as gold seven times tried in the fire: and do not look at time, nor think your sufferings long; but look at Him that hath all time in his hand. All to be heirs of Him and possess Him; and then have life eternal, and so to be God's lot. He to possess you and you Him, who is from everlasting to everlasting, blessed for ever! His presence be with you all. Amen."

"So no more, but my love to you all in the life that changeth not. Remember my love to all, as though I named them. GEORGE FOX."*

THE PRINCIPLES OF PEACE EXEMPLIFIED.

In the year 1798, the rebellion in Ireland afforded a striking occasion to the members of the society of Friends, who are scattered abroad in different parts of that kingdom, to put the efficacy of their peaceful principles to the test. It is, however, to be presumed, that even if outward preservation had not been experienced, they who conscientiously take the maxims of peace for the rule of their conduct, would hold it not less their duty to conform to these principles, because the reward of such as endeavor to act in obedience to their Divine Master's will, is not always to be looked for in the present life. Long before the awful period arrived, they had seen a spirit of contention working in the minds of the people, and it appeared obvious, that as deep-seated animosity was concentrating its forces on either side, nothing short of a dreadful conflict could extinguish their mutual hatred in mutual slaughter. A considerable time previous to the breaking out of the rebellion, the society recommended to its members, that all who had guns or other weapons in their possession, should destroy them; in order, as was stated by the Yearly Meeting, "to prevent their being made use of to the destruction of any of our fellow-creatures, and more fully and clearly to support our peaceable and Christian testimony in these perilous times." A little after this, when the government ordered all arms to be given up to the magistrates, it was a source of satisfaction to many, that in a general way, the members of the society were found to be without any such thing in their possession. As the state of public affairs was drawing nearer to a crisis, the situation of the society, especially of those who resided in the vicinity of the contending parties, was a subject of deep and awful solicitude to its feeling members; and many individuals had the efficacy of their religious principles against war put in various ways to a severe proof. A Friend residing in the village of Ferns, in the county of Wexford, observing, that on the eve of the insurrection a melancholy silence prevailed, inquired of a person if there was anything more than usual in prospect, and was told the country people were collecting in large bodies. At this intelligence, a cloud of darkness, as he described it, overspread his mind, and he was brought into a state of unutterable distress. He knew, indeed, that he had endeavored to place his dependence upon an Almighty protector; but the feelings natural to every human being possessed of a Christian, peaceable disposition, at the prospect of the gulf that was opening to thousands of his misguided fellow-creatures, of the ruin and desolation about to fall upon his country, and of imminent danger to himself and his family, produced for some hours a conflict of which he found it impossible to convey an adequate idea, and almost beyond what he seemed able to endure. At midnight the town was filled with consternation; guards and divisions of the army were placed in different quarters; and the protestant inhabitants were in continual terror. He prevailed upon his family to retire to bed, but they could not sleep; yet they endeavored to attain that solemn retirement of soul, in which it is best prepared to meet the calamities of life, and to rely on the mercy and power of Omnipotence. In the morning the scene was very awful, the houses and stacks of corn were in flames in every direction around them, some being set on fire by the yeomanry, and some by their enemies, so that, between the two parties, total devastation seemed to be at hand. The protestant inhabitants were fleeing into the towns and villages for safety, some of them wounded, and bringing the news of others that were slain. Property was then of little account, for it was every one's concern to escape with his life. The military left the town in the evening, and with them the protestants, both those who came in for safety, and those who resided there.

The next morning it was filled with an ungovernable multitude of many thousands of United Irishmen, in pursuit of the army. The Friend's house was soon filled with them, when, to his astonishment and humbling admiration, instead of the massacre he and his family had dreaded, they were met by caresses and marks of friendship; the insurgents declaring that they intended them no injury, but would fight for, and protect them. Several of the poor protes-

* Barclay's Letters of Early Friends.

tants, mostly women, returning homeward to the villages which they had deserted when the army left, came to the Friend's door as persons who had no dwelling-place. They stood in the street, looking up and down in all the eloquence of silent distress. Though he had but small accommodations, his heart and house were both open to the afflicted, and notwithstanding the severe threatenings of the then ruling party, for entertaining those to whom they were hostile, he and his family endeavored to accommodate all they could, without distinction. This was also the case in the houses of most other members of the society in any way exposed to the contending parties. During the continuance of the struggle, their houses appeared to be marked out for places of entertainment. They were almost constantly full day and night; and it was matter of surprise that their provisions held out as they did, to the end of the conflict. The members of the society, and some of the then oppressed party, conveyed provisions to one another privately. The United men sometimes offered part of their own stock, but when it was known to be plunder, or, as it was called, 'the spoils of war,' the Friends declined to accept it; and it was evident that such refusal was mostly taken in light of an offence. From the number of United men who came to lodge almost every night in Friends' houses, they were in continual danger of falling a prey to the king's army, if it should make an attack on the town, and on the other hand, the Friends were continually threatened by the pikemen, for not turning out the poor fugitive protestant women and their children, who had taken shelter under their roof. But though they appeared to be in danger, according to human apprehension, from both parties, they were, in fact, alternately protected by both. Some of them came one morning to a Friend, and told him his house was to be burned that day in consequence of his refusal to turn out the protestant women that were in it. He replied, that if they did so, he could not help it, but that as long as he had a house he would keep it open to succor the distressed, and if they burned it for that reason, he must only turn out along with them, and share their affliction. It so happened that this was the regular day on which the meeting for worship of the society in that quarter was to be held, about a mile from Ferns, and notwithstanding the alarming denunciation, he considered it his duty to take his family with him to meeting, leaving his home with a heavy heart, as he expected soon to be without a habitation, as well as the means of present support. On his return to Ferns, however, he was rejoiced to see his dwelling entire, and his heart was filled with praises and thankfulness to the good Providence that had preserved it. Whatever might have been the reason that prevented them from executing the threat, their evil disposition towards him on that account seemed to be changed, for they did not make any requisition of the kind afterwards. Throughout the calamity, it was his uniform experience, that the more he attended to what he conceived to be right, in his own conduct, the more he seemed to be respected by them. Even when he remonstrated with them on account of the cruelties committed by their party, they quietly listened, and frequently acknowledged the wrong. A party of the king's army came to Ferns, to disperse the United Irishmen who held possession of the place. On hearing that they were coming in, the Friend stood at his own door, lest he should be suspected of being an enemy. When the military came near, one of the soldiers stepping out of the ranks, presented a gun to his breast, and was on the point of drawing the trigger, when the Friend called to him to "*desist from murder.*" The soldier, like one struck with amazement, immediately let the gun fall from his shoulder, and presently his officers interfered for the Friend's protection; whose life was thus preserved as on the right hand and on the left.

(To be continued.)

LETTER FROM P. H. TO A. L.

Tottenham, 1st mo. 1st, 1816.

DEAR FRIEND.—Thy address of 9th mo. was cordially received by thy friend and fellow pilgrim, S. H., it being very pleasant to find that I was so in thy recollection as to induce an assurance of thy continued interest on my account. I believe it ever will remain to be grateful to me while memory serves to bring to view past events, to know that the labors of love extended toward my transatlantic fellow believers is not forgotten. Thou judgest rightly in supposing, that my thoughts are attracted towards Philalephia. Yes, my friend and fellow-laborer, in the great work, thou mayest be assured that often do the very yearnings of my heart turn towards those among whom, indeed, I had a portion of deep exercise, and in some measure it will continue to be the case; so that thy *good report* respecting some was very cheering to me, and truly it is of mercy, and not of merit, that thus a remnant are still preserved on both sides of the water, and the prayer of the righteous hath so been heard, that the blessed heritage has not been given up wholly to reproach, while lamentably, on the other hand, in all lands there yet remains a cause for fear, that when a Philistine spirit prevails it may find occasions for rejoicing. Yet while our all gracious and Almighty protector continues to evince his power to be sufficient, and mercifully arming even striplings for the combat, we may continue to hope it will not be permitted that our enemies triumph over us. The account

of Green Street meeting was very pleasant to me; I felt much interested about its erection, when I was with you, supposing from what we saw and felt when visiting from house to house in that part of the northern district, that it would be filled if the house were but built; and I should like to hear of the separated or left behind part, how they get on, and whether you are about to divide the monthly meeting. Ah, the blessed work will prosper, if the creature does not frustrate it, and surely it is the will of the Creator of all that is good, that "the light of the glorious Gospel should shine" through his people. "Let your light shine," &c., and what an inestimable favor hath he vouchsafed to such who are strengtened to do it. Of this description are all those who are minding their "high calling," which I often have been desirous may be the concern of my fellow professors the world over. It has been very consoling to many in this land as well as with you, that the sound of peace is heard in our borders. May the inhabitants of the earth be found worthy of so great a blessing, and by their conduct secure its continuance. The unrestrained intercourse it gives us, is one of the favors highly prized by thy friend S. H., and I hope my correspondents in America will avail themselves of it, and that thereby I may from time to time hear how it fares with you in different parts of the land. Thy account of the holding of the Yearly Meeting in Philadelphia, was very acceptable, as I continue to be much interested for that part of the vineyard, believing the Great Husbandman designs that fruit should be produced there. I hope *that* Yearly Meeting will be visited by some of the experienced and well qualified, from *others* on the continent, from which I think benefit would result. They are become a large body, and will most likely spread wide in the western territory, and if favored to keep their rank in righteousness, the prospect of our beloved departed T. S., which thou alluded to, will be verified,—the "Church" will be established there! We have been rejoiced, after a season of great anxiety, in receiving intelligence of the safe landing of our dear dedicated sister E. Coggeshall. Her passage was remarkably trying and tedious, but her having been through all the various trials of life sustained by that Power which truly has done great things for her, she again on the bank of deliverance has had to magnify the holy name, and to adore his mercy in permitting her restoration to her dear companion in life and children. "Those who go to sea in ships, and do business on the great waters," had need to know for *what* they venture thereon, as all who have a right sense of their situation will find it to be an awful one. The late accounts of our honorable and ancient friends, S. Smith and R. Jones, have been indifferent, as it respects their bodily infirmities, yet I have not feared their being able to acknowledge, if not quite "day by day," that sufficient renewal of confidence is vouchsafed them in him who hath declared, that he is with his children even to the end. To these dearly beloved friends, if still sojourners in time, I may send my very affectionate remembrance; to them and others with whom I think I was permitted to partake in the bonds and suffering of the Gospel, (thyself included,) when an exercised servant in your city, perhaps I am warranted in using the language of the apostle, "Though absent in the flesh, yet am I with you in the spirit, joying in beholding the steadfastness of your faith in Christ."

Farewell, my dear friend, thy dear wife, children and many around thee are assuredly sharers in the love and best desires of thy affectionate friend SUSANNA HORNE.

THE DEATH PENALTY.

[Concluded from page 478.]

The death penalty is perhaps the most cool and deliberate murder ever perpetrated, as the world of mankind has had many centuries to reflect upon and consider its enormity, and thousands still go to witness the dreadful deed without being impressed with the sacredness of human life, or that it is under the especial care of its Almighty Giver. Oh! shame where is thy blush! Another important view to be taken of this subject, is that not by permitting the wretched criminal to enter into solitary confinement, instead of suspending him on the gallows, we not only give him an opportunity of coming to witness, a reconciliation with his God, but having learned that the way of the transgressor is hard, and also that the "wages of sin is death" to all moral and virtuous sensibility, he may be constrained to warn the profligate and ungodly, (his former companions in crime,) of the rock on which he had split; which with the blessing of heaven upon his labors, would be a means of reclaiming some of these from their downward course, not from fear of the gallows, or even confinement, but from the principle within the human breast, which, if adhered to, will enlighten the darkest heart. Another very important feature to be viewed in the character of the death penalty is this, that if it is right and just in the sight of the Great Creator of the universe, why is the act so repulsive to every feeling of humanity? Why is it so difficult to procure a sufficient number to serve as jurors in criminal cases? And even when obtained, and the poor wretch is convicted, why is it so revolting to the better feelings of our nature, to put the fatal rope around the neck of the condemned, and launch him into eternity? Few can be found willing to serve in either case; and do we suppose any one ever performed the latter without a shudder, while the blood run cold in his veins?

The writer knew an individual who fainted in the attempt to tie the fatal knot, and after much difficulty another person was procured, but in consequence of the panic that took possession of his mind in view of the awful deed, he failed to make the knot secure, and the poor pitiable culprit was precipitated to the ground. Bystanders could not fail observing the high state of fear and excitement he was in, trembling to that degree, that it was with great difficulty the knot was again adjusted, and the poor victim turned off. Men are not apt to have such feelings of terror in the performance of good deeds. What then but the witness for God in the soul, passes condemnation upon all who are participants in legal murder; bringing upon them those feelings wherein there is torment, although many of these may attempt to wash their hands in innocency as Pilate did. What parent can be found who, if he had a wayward son, who had rejected his counsel, and from being associated with profligate companions, and giving way to vicious habits, (and certain it is there are such,) and had at last been accessory to murder, would not rejoice that all our better feelings and wisest judgment should be enlisted in his case—that every means should be used to reclaim and bring him to a sense of the enormity of his crime, but not that he should be cut off from the land of the living? No one dare deny this, unless dead to every parental feeling, as well as to those of humanity.

Come forward then, humane fathers and mothers, and enlist all your energies in a cause deeply fraught with justice and humanity. No longer go with the current of popular feeling in regard to the death penalty; it is time to be awakened to this solemn subject. Rally, then, all your forces; let the weak say I am strong, let justice and truth be our motto, and hope our polar star, then if God be for us, who can be against us? Take courage, then, for a brighter day will yet dawn! There are some faithful advocates, whose warm and feeling hearts not only go with their erring brother to prison, but to death; let these gird on the right kind of armor, not laying aside their shield; believing deliverance will come at last. Not long since the argument was advanced in the hearing of the writer, by one called a Divine, that we had sufficient scripture to prove, that capital punishment was ordained of God, that it was recognized as such in the Mosaic law, making at the same time a quotation therefrom, that "whoso sheddeth man's blood, by man shall his blood be shed;" but did he, or any other who would advance this doctrine, take into view, that under that under dispensation, some things were suffered because of their benighted condition, which were abrogated by the coming of Jesus Christ, and were repealed in the sermon delivered upon the Mount, in which he said, "ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but *I* say unto you that ye resist not evil. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be children of your Father, which is in heaven." The Scribes and Pharisees as well as the Chief Priests, strove to convince Jesus that it was lawful and right, as being commanded by Moses, that a man, for a certain offence on the part of his wife, should give her a bill of devorcement and put her away, but Jesus told them, for the hardness of the hearts of the people it was permitted; but in the beginning it was not so, as it was ordained of God that they twain should be one flesh, and what God hath joined let no man put asunder. The same might be said in taking life for life, for the hardness of the people's hearts it was permitted, but not so ordained of God. Let no one then advance an argument so futile as having no foundation but the sand. We live in an age that our moral and religious advancement should keep pace with our scientific discoveries and improvements in the arts. If our refleetive powers have been suspended, it is time we were aroused from our lethargy and stimulated to renewed effort; that which our hands find to do, that should we do with our might, not suffering them to hang down with discouragement. By putting forth our shoulder to the wheel, we should find to our satisfaction it was beginning to roll round, and the end in view would be ultimately effected. We would not, however, be understood to think it right to allow the murderer to run at large, or that there should not be a law sufficiently stringent to bring him to justice. But that he be so confined that he would be placed out of the reach of harm, and that he be not suffered to mingle with his fellow men until he shall give satisfactory evidence of having become a changed man. If humiliation and prayer be sought, our heavenly Father can change the heart of the most depraved; which the friends of the death punishment must believe, else why are clergymen sent to the cells of the condemned to endeavor to bring them to a sense of their condition, and if brought to a state of repentance and forgiveness, is it not possible, if suffered to live, that they may be useful to their fellow creatures? And our consciences would be clear of the sin of spilling our brother's blood, as in the case of the Moor and the Spaniard. The latter, having taken the life of the son of the Moor, and afterward feeling fear and condemnation, as all murderers do, he threw himself over a garden wall. The owner, a Moor, happened to be in his garden, and not knowing what he had done, presented him with half a peach. Eat this said the Moor. Presently the cry was heard that a young man was

murdered. The Moor, leaving the stranger in garden, stepped to the spot from whence the noise proceeded, and soon found his son had been wounded by the stranger in his garden, whom the people were pursuing. He hastened back where he left the unknown man, who on being questioned, acknowledged his guilt, undoubtedly anticipating the indignation of the Moor, and penalty of the law. How great must have been his surprise, when the father of his victim, turning to him said, you are the man who has killed my son. You sought protection here with me. I have eaten with you, I have given you my faith, which cannot be broken. He then requested the Spaniard to follow him to his stable, and mounting him on one of his fleetest horses he said, fly far, while the night can cover you, you will be safe in the morning. *You are indeed guilty of my son's blood, but I thank God I am innocent of yours.* Who, I ask, that has read this interesting account of the Moor and Spaniard, does not feel his bosom burn with admiration and sympathy for a character so fraught with magnanimity, greatness of soul, and purity of purpose. Such was the impression made upon the mind of the writer, when read in childhood, and such is still the impression, with desires that all of us could truthfully say, we too, can thank our God, that we are innocent of taking the life of our fellow-creature, or of giving a voice in favor of such a measure.

Poughkeepsie, 10*th mo.* 1853.

R. W. B.

For Friends' Intelligencer.

A venerable female friend, who is prevented by her infirmities from attending religious meetings, and whose residence is at a distance from this city, thus writes:

"I receive the Intelligencer every week, and am much interested in its contents. Nicholas Waln's sermon at Market Street meeting house, was so like his prompt manner, that it brought him *right* before me. He once addressed my dear brother in the street, without preface or comment, in these words. 'Do justly, love mercy, and walk humbly'—this comprises the whole matter!

"I am much pleased with the Intelligencer, and especially with the mixture of pleasurable instruction, taking off the stiffness which frequently attends the writings of Friends, and the sameness that is irksome to young people."

LETTER FROM R. MASON.—NO. XVI.

7*th month*, 1838.

My dear H.—I left Philadelphia, without bearing with me many regrets for the exchange I was about to make; but I wanted before leaving to call on many who are endearingly entwined around my heart. Among this number, thou stands pre-eminent. I greatly desired to get to meeting to-day, but being unable, concluded to give visibility to the thoughts that often speed to thy habitation, and bid thee be strong in the Lord, and do his work faithfully. I know I need the advice I give, but let us be each other's prompters to hold fast that which we have received. The fear of man is a snare, and and when we suffer this fear to prevail, how poor how blind we become.

Many are my seasons of discouragement on my own, as well as on the account of others. I see the need there is of deeper indwelling of spirit, to know the mind of Truth, in our meetings for discipline. For want of this, much that is long, and lifeless, and wearying, has to be listened to and borne. This is one of my sombre views. On the other hand, a lively hope springs out of an evidence—a soul sustaining evidence—that He who puts forth and goes before his own is leading sons and daughters into his banqueting house, and causing them to participate in the dainties of his kingdom, and by these a draught is sometimes handed forth to the weary, which is refreshing, both to those who give, and to those who receive. These little ones, these babes in Christ, who draw their nourishment from him, who go forth at his bidding, and at his bidding abide in their tents, will grow stronger and stronger, and become valiant in his cause. That there are such within our pale, is to me a consoling belief. May it be thy earnest engagement, my dear H., never to turn aside from these; then will thy reward be sure, and the end of thy race glorious. If I ever had a gift in the eldership, it was not so much in the way of a reprover, as an encourager of the little ones,—the babes in Christ,--for these, my deepest feelings are oft enlisted. How is dear S. L.? Though I have not written to her, she is frequently the subject of my reflections, desiring she may abide in patience the appointed time of fasting and proving, as in the wilderness—then, I doubt not, she will, in accordance with the experience of the blessed Master, receive administration from the angelic spirits, which in days past often solaced her mind. In unerring wisdom she has been led into a desert land, that she may feel with others, similarly tried, and be enabled from living experience to bid them hold on their way and faint not. * * * * I want to assure thee thou art very often present in spirit with me, but my dear H. my dwelling is mostly in a dry and barren land, but, so long as I am favored to feel ardent desires after the well-spring of life, there is cause to hope it will again flow, to the refreshment of my mind. I dread a state of luke-warmness, as one of more danger than open rebellion. Then let us endeavor to keep ever on the watch tower, ready to detect every wiley foe, for truly they are

many. When it is well with thee, do not forget that thou hast a friend, often in poor spirit needing the aid of aspirations from those who are favored with access to the throne of grace, that she may faint not, neither grow weary, in seasons of proving. And this friend is thy attached R. M.

"BE PATIENT, BE GENTLE."

Among all the graces that adorn the Christian soul, like so many jewels of various colors and lustres, against the day of her espousals to the Lamb of God, there is not one more brilliant than *patience*. It is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility.

YOUTH.

Youth is the vernal season of life, and the blossom it then puts forth are indications of the future fruits, which are to be gathered in the succeeding periods.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 22, 1853.

Some of the difficulties frequently expressed by the publishers of periodicals, are not unknown to us; and we do not see that it can be otherwise while there is a variety of tastes to please. While one objects to the paper, because the whole matter is not of a religious character, another thinks it is altogether too sombre; and while we are requested to make it more of a child's paper, another would remind us we are in danger of erring on the other hand. We would that our patrons should keep in view the object of Friends' Intelligencer, which, we are willing to repeat, is, to furnish the families of Friends with a weekly visitor unexceptionable in its moral tendency, and (if happily it may be) useful in leading the minds of all, and especially the junior members, into a love for the blessed principle upon which the Society of Friends has its basis, even the light of Christ in the secret of the soul. For this purpose the experience of those who have been brought under its redeeming and preserving influence, is given a conspicuous place in our columns. And remembering with deep concern that much time is spent in the perusal of that which administers neither strength nor profit to the mind, we feel a wish, in our little measure, to supply those who are in the habit of this pernicious indulgence with a substitute, which, though not so attractive in the exterior, will be found to contain a kernel sweet to the taste—or, to adopt another figure of speech, a jewel, which the more attentively it is observed, the more its intrinsic value will be discovered, being no other than the pearl of *truth*.

If many bright and sensitive minds among our young friends were turned toward the contemplation of the book of nature, the wonders of which are ever open before them, they would doubtless be led to acknowledge its superiority to the visionary and sickly sentimentalities upon which their sympathies have been too often wasted.

The perusal of Dick's celestial scenery, we think, would materially aid in the study of the starry heavens, and a few extracts which are given from "Rural Hours," show how much enjoyment may be derived from the observance not only of the habits of the winged tribe and the waving of the forest branches, but also from the murmuring rill and the blossoming of a flower; all these mark the existence of a Supreme Intelligence, to whom our thoughts are thus intuitively drawn with the desire to know Him as he really is—a privilege open to all, for he has declared they that seek shall find, and to him that knocks it shall be opened. Would then that we could *all* adopt the language of David—"One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

We are permitted to present to our readers some further extracts from S. M. Janney's forthcoming work—the Life of George Fox, &c.

We understand the book will probably be ready for delivery the latter part of this month, and it is desired that those who have subscription papers would send them in at their earliest convenience.

DIED,—On 2d day afternoon, the 3d inst. after a protracted illness which she bore with Christian patience and resignation, ANNA MATILDA, eldest daughter of Aaron A. and Mary P. Hurley, aged eighteen years and twenty-two days.

During her sickness she often gave evidence that her mind was preparing for the solemn event, and has left a sweet consoling assurance to her bereaved parents and friends that their loss is her infinite gain.

We are willing to direct the attention of our young readers to a volume entitled "Rural Hours," from which we give the following extracts. It contains "in a journal form, the simple record of those little events which make up the course of the seasons in rural life," and the "trifling incidents alluded to occurred as they are recorded." The writer (as her language shows) was not a member of the Society of Friends, but gives evidence that with a mind attuned to the harmonies of nature, she has been brought to look through nature up to nature's God.—Ed.

RURAL HOURS.

Selected for the Intelligencer from "Rural Hours."

March 22d, 1848.—A thunder shower last night, by way of keeping the equinox, and this morning, to the joy of the whole community, the arrival of the robins is proclaimed. It is one of the great events of the year for us, this return of the robins. We have been on the watch for them these two days, as they generally come between the 15th and 21st of the month; and now most persons you meet, old and young, great and small, have something to say about them. No sooner is one of these first comers seen by some member of a family, than the fact is proclaimed through the house; children run in to tell their parents "the robins have come!" Grandfathers and grandmothers put on their spectacles and step to the windows to look at the robins, and you hear neighbors gravely enquiring of each other, "Have you seen the robins?" "have you heard the robins?" There is no other bird whose return is so generally noticed, and for several days their movements are watched with no little interest, as they run about the ground, or perch upon the leafless trees. It was last night, just as the shutters were closed, that they were heard about the doors, and we ran out to listen to their first greetings, but it was too dark to see them. This morning, however, they were found in their native apple trees, and a hearty welcome we gave the honest creatures.

23d. The snow is going at last. The country has the dappled look properly belonging to March in this part of the world. Broad openings of brown earth are seen every where in the fields and on the hill-sides. The roads are deep with mud; the stage coaches are ten and eleven hours coming the 22 miles over the hills from the rail road north of us. The Phœbe birds have arrived as well as the robins. In many parts of the country their return is looked upon as the signal for beginning to make garden but that would not do here there is too much frost in the ground for the spade.

28th. The great final spring thaw going on. Our winter deluge of snow is sinking into the earth, softening her bosom for the labors of the husbandman, or running off into the swollen streams toward the sea. Cloudy sky with mist on the hills, in which the pines look nobly—the older trees especially; half revealed, half shrouded, seem giant phantoms standing about the hill-sides. The simple note of the robin is heard through the gloom—a cheering sound in these dull hours. Perched in the topmost boughs of the trees, they are taking an observation, looking out for a convenient building notch.

29th. Our little river runs full and swift, spread over its banks to nearly twice its usual width; the water is a fine light green, quite different from its darker summer tint of transparent grey. It is singular that snow and ice in large quantities should always change the color of a stream which they have helped to fill, but so it is; all the waters which flow from the glaciers in Switzerland have a peculiar tint; with us this effect is seen for a few days only, when the ice first breaks up in spring. Saw a caterpillar this afternoon, the first that has crossed our path.

30th. The song sparrows and blue bird are here, and have been with us several days. The robins are getting quite numerous. They seem to come in detachments, or possibly they only pass from one neighborhood to another in flocks. Their note is very pleasant, and after the silent winter, falls with double sweetness on the ear. Their portly persons and warm red jackets, make them very conspicuous, flying about among the naked branches, and running over the wilted grass. They are more frequently seen on the ground than any other bird we have, excepting the sparrow, and it is amusing to watch the different gait of the two. The sparrow glides along with great agility and ease; whether in the grass or on the gravel, his movement is light and free; but robin usually makes more fuss; he runs by starts, drops his head, raises his tail, moves rapidly for a few feet, and then stops suddenly, repeating the same course of manœuvers until he takes flight. The European Robin is a smaller bird than ours, and lives through the year as far north as England, cheering his native fields with a simple lay even during the cold weather. His habits are different from those of our own bird—he builds in grassy banks, and has a trick of scraping dead leaves together before his door, probably with the idea of concealing his nest. With us Robin never builds on the ground; his nest is placed in trees, where, from its size, it is very conspicuous. Once in a while, however, he builds about a house, but in such a case usually places his nest in some spot shaded by a vine or the branches of a tree. For two summers in succession, we had a nest on the window-sill of the second story, and this spring two pairs seem to be building about the eaves; but in all these instances, the spots chosen are screened by Virginia creepers. Then again,

with us, Robin is only musical early in spring. The rest of the year he is a very silent bird. Some few occasionally linger through the cold weather as far north as the Mohawk, but this seems accidental. Many take a south-eastern direction toward the sea shore, and many more go still farther south to a milder climate. They are with us, however, eight or nine months of the year—honest, homely creatures, running about the grass-plats and paths around our doors, so that they are everywhere considered as friends of the house. I have seen it asserted that the early colonists gave to the gaudy Oriole the name of the "English Robin," showing how fondly memory colored all they had left behind, since our bird is very plain in its plumage, the other remarkably brilliant. The name of Robin, however, has now attached itself decidedly to the large red breasted thrush with which we are all familiar; and although differing in many respects from the robin redbreast of Europe, yet with the name, he also inherits the favor of his kinsman, getting all the credit in this part of the world, of watching over the "babes in the woods," picking berries to feed them, and gathering leaves for their covering. This afternoon, as we saw the robins running over the graves in the church yard, or perched on a tombstone, looking at us with those large thoughtful eyes of theirs, we came to the conclusion that our own redbreast must be quite as capable of a good deed as his European brother. At this season, we seldom pass the church yard without finding robins there; they probably have many nests among the trees.

April 14th. Passing through one of the village streets this afternoon, we saw a robin's nest in a very low and exposed position. The honest creatures must have great confidence in their village neighbors, which, it is to be hoped, will not be abused. It was in a corner of an outbuilding, facing the street, and so near the sidewalk, that it looked as though one could shake hands with the inmates across the paling. The mother bird was on the nest as we passed, sitting, of course; she slowly moved her large brown eyes towards us as we stopped to watch her, but without the least expression of fear—indeed, she must see the village people coming and going all day long, as she sits there upon her nest. What a very remarkable instinct is that of a sitting bird. By nature, the winged creatures are full of life and activity, apparently needing little repose, flitting the live-long day, through the fields and gardens, seldom pausing, except to feed, to dress their feathers, or to sing. Abroad, many of them, before dawn, and still passing to and fro across the darkening sky of the latest twilight. Capable also, when necessary, of a prolonged flight, which stretches across seas and continents. And yet, there is not one of these little winged mothers, but what will patiently sit for hour after hour, day after day, upon her unhatched brood, warming them with her breast, carefully turning them, that all may share the heat equally, and so fearful lest they should get chilled, that she will rather suffer hunger herself, than leave them long exposed. This voluntary imprisonment of these busy, lively creatures, is a striking instance of that generous, enduring patience, which is a noble attribute of parental affection. We give a pretty anecdote found in the "Gleanings" of Mr. Jesse. It occurred in England, and is vouched for by Mr. Jesse himself. A gentleman had directed a wagon to be packed with hampers and boxes, intending to send it some distance. Its departure was delayed sometime, however, and it was placed under a shed, packed as it was. While there, says Mr. J., "a pair of robins built their nest among some straw in the wagon, and had hatched their young just before it was sent away. One of the old birds, instead of being frightened away by the motion of the wagon, only left its nest from time to time, for the purpose of flying to the nearest hedge for food for its young, and thus alternately affording warmth and nourishment to them, it arrived at Worthing. The affection of this bird having been observed by the wagoner, he took care, in unloading, not to disturb the robin's nest, and my readers will, I am sure, be glad to hear that the robin and its young ones returned in safety to Walton Heath, being the place from whence they had set out. The distance the wagon went, in going and returning, could not have been less than one hundred miles."

May 16th. The weather clears slowly, but the air is delightful, so soft and bland. Strolled away from the village, in quiet fields by the river, where sloping meadows and a border of wood shut one out from the world. Sweetly calm—nothing stirring, but the river flowing gently past, and a few solitary birds flitting gently to and fro like messengers of peace. The sunshine is scarcely needed to inhance the beauty of May. The veil of a cloudy sky seems, this evening, to throw an additional charm over the sweetness of the season. At hours like these, the immeasurable goodness, the infinite wisdom of our heavenly Father are displayed in so great a degree of condescending tenderness to unworthy, sinful man, as must appear quite incomprehensible—entirely incredible to reason alone, were it not for the recollection of the mercies of past years—the positive proofs of experience, while faith, with the holy teaching of revelation, proclaims the Lord, the Lord God, merciful and gracious, long suffering, and abundant in mercy and goodness. What have the best of us done to merit one such day, in a life-time of follies, and failings, and sins? The air we breathe, so pure and balmy; the mottled heavens above, so mild and kindly; the young herb beneath our feet, so delicately fresh; every plant of the field, decked in beauty,

every tree of the forest, clothed in dignity—all unite to remind us that despite our own unworthiness, God's mercies are new every morning.

Perhaps some of us have carried heavy hearts about with us during the month of May. There is sorrow on earth amid the joys of spring, as at other seasons, but at this gracious and beautiful period, the works of the great Creator unite in themselves to cheer the sad. Often during hours of keen regret, of bitter disappointment, of heavy grief, man is called upon to acknowledge how powerless is the voice of his fellow-man, when offering consolation. Not, indeed, that true friendship has no balm to offer the afflicted; the sympathy of those we love is ever precious, and God forbid we should despise one kindly feeling, one gentle word. But as the days roll onward amid the sorrows, the strifes, the deceits, the cares which beset our path, it must often happen that the full measure of our grief—it may be, of our weakness—will be known to our Maker only. We often need much more than sympathy. The wisest and greatest among us often require guidance, support, strength; and for these, when they fail on earth, we must look above.

AN AUTUMNAL RETROSPECT.

These autumn days beget in one's mind reflections at once sad and attractive. In this season the emerald of forest and field fades by imperceptible degrees into russet brown. Through crevice and corner the wind sighs in mournful cadences, as if singing the solemn requiem of the departing year. The naked boughs of trees peep out from their variegated drapery, and the crisp and fallen leaf toys gracefully with the zephyr,—the chilly air creeps stealthily over and among the rustling foliage, and brook and rivulet dashes joyously onward, "making music with the enamelled stones."

We have arrived at the end of a season, marked in a peculiar manner. Draw-bridges have yawned in the path of the steam engine. The monstrous motor of civilization, scorning the efforts of man to bind it down with steel and iron, has scattered to the winds great ships, and marked the scene of its victories with hecatombs of ghastly corpses. The great lines of communication and travel are red, all over, with the blood of martyrs. Opposing trains, in mighty madness, have rushed to each other's embrace, and scarcely can there be found a burial place, in all our land, that is not the resting place of some murdered victim "of disastrous accident." There are vacant places at many a board and desolation at many a hearthstone, where sorrow was unknown, when the spring flower blossomed in our northern homes.

Yonder, in a beautiful Southern city, strong man and maiden have gone down before the breath of the pestilence. No sound disturbs the noiseless monotony of its streets, save the slow rumbling of a funeral cortege, that winds towards "the cities of the dead." Plague stricken and dismayed, the flying population have carried with them the misama of death to sister cities, and the valley of the great "Father of Waters" is a Golgotha, as baleful as the Upas tree—death-dealing like the Sirocco. No sprinking of door-post or lintel stops the entrance of the destroying Angel. It takes the millionaire from the palace and the sot from the hovel. It scorns the barriers of rank and social position. It counts amongst its victims the high and the low—the master and the slave. The vehicles of trade are freighted with the malaria—the air comes to us tainted with fever. Great fear is abroad in the land. At the exchange board and in the council chamber—at the church door and in the parlor—it drives out every topic. Knots of men standing at the street corners

"Whisper with white lips—it comes! it comes!"

Anxious friends read the daily lists of the dead, trembling lest the name of the loved one is there. Charity has flowed into the devoted city in plenteous streams. Communities, robust with health, have held out their hands to aid the distresses of brethren, and jealous sections have forgotten the heats of party strife, in a generous rivalry of alms-giving.

Such is the fearful retrospect. It has been a year crowded with gloomy memories. Death, the great reaper, has gone into the harvest, and has come back loaded with spoils. From the Presidential mansion to the rudest hamlet on our western frontier, he has selected, with unsparing hand, his countless victims.—*Daily Register.*

For Friends' Intelligencer.

"I will assert Eternal Providence, and *justify* the *ways of God to man.*"

I have often been pained in reading and in hearing remarks, that appear to make our heavenly Father the author of much that is termed evil, when these things are often the result of man's folly and recklessness, and are as surely the effect of causes, as that our hand is burned if thrust in the fire. The many distressing accidents we hear of, are sometimes called, in our periodicals, "dispensations of an angry providence." I cannot thus view them. For the very essence of the *all merciful* being *love*, I believe, were his rational family guided by the laws He has given them for the preservation of physical and spiritual life, they would be preserved from many dangers and emergencies in which they now often find themselves placed. The monitions of His blessed and holy spirit, if obeyed, would keep our feet in all our goings, and even in outward affairs prove a safeguard

round about us. Thus would wisdom be justified of her children, and man would occupy the exalted and dignified position designed by his Creator, in accordance with scripture language, "man have I formed for myself, that he should show forth my praise." M.

FRIENDS' LIBRARY.

CHERRY BELOW FIFTH STREET.

List of Books recently introduced.

Continued from page 476.

Good's Animalia, Taylor's Ancient History.
Rudiments of Architecture.
Cooper's Country Rambles.
White Slaves of England. Autographs for Freedom.
Everett's Orations, 2 volumes.
Sparing to Spend.
Ida Pfeiffer's visit to the Holy Land, Egypt & Italy.
'Tschudi's Travels in Peru.
Peterson's Familiar Science.
Robbin's Guide to Knowledge.
Slavery in the Barbary States.
Noble Deeds and Brilliant Exploits.
Celebrated Children of all ages and nations.
Todd's Anatomy of the Brain.
Fowler's Self Culture, Fowler on Memory.

Extract from the Minutes.

J. M. ELLIS, Clerk Com. Man.

Selected for Friends' Intelligencer.

WANTS.

I want, O, I want to attain
Some likeness, my Saviour, to thee—
That longed-for resemblance once more to regain;
Thy comeliness put upon me.
1 John iii. 2, 3.

I want to be marked for thy own,
Thy seal on my forehead to wear—
To receive that "new name" on the mystic white stone,
Which only thyself canst declare.
Rev. ii. 17.

I want every moment to feel
That the Spirit does dwell in my heart—
That His power is present to cleanse and to heal,
And newness of life to impart.
Rom. viii. 11–16.

I want so in Thee to abide,
As to bring forth some fruit to thy praise;
The branch Thou prunest, though feeble and dried,
May languish but never decays.
John xv. 2–5.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.
1 John ii. 15.

I want, by my aspect serene,
My actions and words, to declare,
That my treasure is placed in a country unseen,
That my heart and affections are there.
Matt. vi, 19–21.

I want, as a traveller, to haste
Straight onward, nor pause on my way;
No forethought nor anxious contrivance to waste
On the tent only fixed for a day.
Heb. iii. 5–6.

I want, (and this sums up my prayer,)
To glorify Thee till I die,
Then calmly to yield up my soul to Thy care,
And breathe out in prayer my last sigh.
Phil. iii. 8–9.

"TIME TO ME THIS TRUTH HAS TAUGHT."

BY CHARLES SWAIN.

Time to me this truth has taught,
('Tis a truth that's worth revealing,)
More offend from want of thought
Than from any want of feeling;
If advice we would convey,
There's a time we should convey it,
If we've but a word to say,
There's a time in which to say it.

Oft unknowingly the tongue
Touches on a chord so aching,
That a word or accent wrong
Pains the heart almost to breaking:
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Many a beauteous flower decays,
Though we tend it e're so much:
Something secret in it preys,
Which no human aid can touch.
So in many a lovely breast
Lies some canker-grief concealed;
That if touched is more oppressed,
Left unto itself is healed.

"NOTHING TO DO?"

"Nothing to do?" O, pause and look around
At those oppressed with want, and sorrow too!
Look at the wrongs, the sufferings that abound,
Ere yet thou sayst there's naught for thee to do.

"Nothing to do?" Are there no hearts that ache—
No care-worn breasts that heave an anguished sigh—
No burthens that thy hands may lighter make—
No bitter tears thy sympathy might dry?

Are there no hungry that thy hand may feed—
No sick to aid, no naked to be clad?
Are there no blind whose footsteps thou mayst lead—
No mourning heart that thou couldst make less sad

"Nothing to do?" Hast thou no store of gold—
No wealth of time that thou shouldst well employ?
No hidden talent that thou shouldst unfold—
No gift that thou shouldst use for others' joy?

"Nothing to do?" O, look without, within!
Be to thyself and to thy duties true:
Look on the world, its troubles, and its sin,
And own that thou hast much indeed to do!

AUTUMN.

BY LONGFELLOW.

Thou comest, Autumn! heralded by rain;
With banners by great gales incessant fanned
Brighter than brightest silks of Sarmacand,
And stately oxen harnessed to thy wain,
Thou standest, like imperial Charlemagne,
Upon thy bridge of gold; thy royal hand
Outstretched with benedictions o'er the land;
Blessing the farms through all thy vast domain.
Thy shield is the red harvest moon suspended
So long beneath the heaven's o'erhanging eaves;
Thy steps are by the farmer's prayers attended;
Like flames upon the altar shine the sheaves;
And following thee in thine ovation splendid,
Thine almoner, the wind, scatters the golden leaves.

SLAVE-HUNTS IN THE SAHARA.

BY HORACE ST. JOHN.

Remote in the wilderness of Central Africa slavery brings forth its offspring. There, among beautiful hills and oases, watered by delicious springs, with date-groves shading hamlets which seem all pleasantness and peace, mothers nurse the young brood which is to pine and toil, and perish in the sugar or tobacco grounds of Cuba or the Western Continent.

We may choose a city of the once famous and mysterious kingdom of Bournou—the city of Zinder, buried deep in the centre of Africa; it is picturesquely situated amid undulations of green hills, with sprinkles of gigantic knolls. Meadows lie around it without fences, and corn stacks and grannaries stand in the open country without bolt or guard, illustrating a feeling of honor among these "mighty hunters" of their fellowmen. About twenty thousand people dwell here in habitations which are scattered over a vast space of ground. A conical hill, or a block of granite, marks each separate quarter. Circular walls of matting, enclosing a number of huts, or mud-houses, denote the residence of a chieftain, while irregular clusters show where the inferior qualities of the population are congregated. At sunset one or two hundred vultures fly in a circle over the city, and clean it from refuse collected in the day. There are two weekly markets, when cattle, camels, sheep, flesh, fish, wheat, honey, hotkabobs, and sweet potatoes are exposed for sale, besides merchandise and slaves. Fruit and vegetables of the most cooling kinds are brought from gardens which pleasantly encircle Zinder, and thus a strange nation passes a strange but unromantic life.

The great trade of the kingdom is in slaves, who are classed in a peculiar manner. The best of them go to the city of Niffe, to be there shipped for America. There is an immense traffic in these slaves; who are exchanged for American goods, which are to be found in these markets more abundantly than those of any other country. The chief slave hunters in these kingdoms are, of course, the kings themselves. Some of them go out once a year, others once a month, and on various pretences, though many avow openly the purposes of their expedition. Formerly, when the rulers were Moslems, and the people idolaters, a religious cry covered the shame of the kidnapper, but the whole population became Mohammedan, and then the faithful hunted the faithful as savagely as they had before hunted the Kaffirs or infidels! Their common plan is this: A chief foments a quarrel with some town or village within his territories, upon some affair of taxation, and then, to vindicate his rights, marches forth and captures all the inhabitants. In order to enjoy this privilege he pays a tribute to the Great Sheikh, or Lord of Bournou.

A regular razzia, or slave hunt in the Saharra, is perhaps the most extraordinary of all the operations invented by man to obtain wealth. For some time before, there is generally a rumor in the city that this event is to take place, and great is the excitement in the bordering countries until it is known in which direction the *sarkee* or governor will march. This village is now named, and now that; but a mystery usually prevails till within a few days of the start. Meanwhile, small parties are sent out from time to time to steal "a family or two," in order to be exchanged for certain nuts which the sarkee is pleased to like. Then, perhaps a boy pilfers a little fruit. Public justice must be vindicated! He is sold in the bazaar, and not only he, but his father, mother and sisters, and perhaps the whole circle of his relations, the money being appropriated by the chief.

Gradually, however, the plan of the great razzia is completed. A thousand slaves are required—so many to be sent to the sheikh, so many to be distributed among the inferior traders, and so many to be kept by the sarkee. If a common man catches five, three belong to him, and two to his feudal master; if he kidnaps two, each has one for his share. Thus the whole populace has an interest in the result of the expedition; and all join with hope and glee to chase the peaceful villagers of the contiguous country, and bring them home desolate and in chains. Five thousand cavalry, and thirty thousand bowmen assemble on a plain near the city; the drums of Zinder beat; the people shout; gaudy flags and emblems stream in the sun; and away goes the cavalcade with as much pomp and pride as Napoleon's legions winding along the heights to conquer at Marengo.

After three or four hours' ride they usually encamp, and a market is opened for traffic in provisions. Since no women accompany the razzia, the men cook and do all the work. The first advance is often made in a direction contrary to that actually proposed to be taken—for the route of the expedition is kept a profound secret, so that an unsuspecting population may be taken by surprise. At night the leader calls his chosen troops around him, distributes nuts among them, indicates a part of his plan, and orders the hour and the line of the next march. This is made at midnight, or as soon as the moon rises, when the whole black army is again in motion, dragging its huge length through date-groves and stubble-fields, and valleys and hills, towards some devoted town destined for the first plunder. The chief takes care not to expose himself, but marches with a body guard, which surrounds him while a battle goes on. These warriors are covered with mattrass stuffing to protect them against arrows and spears; while a number of "generals" direct the attack, and the shield-bearers press forward to capture or die!

After several days' journey the army reaches

a country where slaves may be caught, and disperses itself to the several cities and villages. Sometimes the people defend themselves heroically with their bows and arrows; flying to the summits of rocks, and selling their liberty dearly. Often, however, they are surprised while they are preparing their meals, or dancing, or celebrating a bridal feast; and then the enemy rush in, seize them, chain and bear them unresisting away. If the hamlet be girt with stockades, a garrison of expert archers may occasionally drive back the forlorn hope of the slave-hunters, but a second assault is victorious; and the dwellings are left level with the earth. The hut doors are violently broken open; the inside is ransacked; the milk-bowls and calabashes are taken, with the bows, arrows and axes; and the ruin is next unroofed or set on fire, while the cattle, the sheep and the goats are swept out of every field to swell the general booty.

Meanwhile, in Zinder the inhabitants await eagerly the return of the hunters. These are sent out to different elevations near the city, to watch for the shadow and the dust of the homeward-marching army. At length, after an absence more or less prolonged, a cry is heard, "The sarkee is coming!" All the population throngs out to learn the truth. If he is not himself within sight, the fruits of his achievements are visible. A single horseman paces along, showing the way to a miserable train of newly-made slaves. Here comes a group of little boys, naked, fearless, playing about as though it were a holiday; then a string of mothers dragging themselves along, with babes at their breasts; then girls of various ages, some scarcely bloomed out of childhood, others ripened to maturity; then, as Richardson describes in his wonderfully-striking narrative, old men bent two-double with the weight of many years, their trembling chins drooping towards the ground, "their poor old heads covered with white wool;" next come aged women, tottering and helping themselves along with staves, and after them stout youths, chained neck and neck together, who are huddled through the gateways, never to pass them but in bonds.

(To be continued.)

VARIETIES.

Curious Discovery.—The Corriere Mercantile of Genoa, quotes a letter of the 15th, mentioning the discovery at Pompeii of three human skeletons, evidently belonging to one family, together with that of a dog. The postures in which they were found lead to the presumption that they were engaged in flight at the time of the eruption, but were overtaken by the lava, the dog refusing to leave his master. They had bags of gold and silver coin with them; one of the skeletons, still displaying rings and ornaments, was that of a young girl, probably the daughter of the fugitives.

An Ancient Paper Mill.—The old Paper Mill, in which the paper was manufactured used by Benjamin Franklin in his printing office, is still in operation on Chester Creek, Delaware County, Pa. The paper was made at that time, and is still manufactured by hand. Scarcely any change has been made in the mill, and the same process of making rags into paper is in operation to-day as was followed some one hundred and forty years ago; the mill having been erected in the year 1713.—*Phila. Reg.*

"Mark that text," said Richard Adkins to his grandson, who was reading to him the thirty-second Psalm;" "mark that text:" 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth and believed it; and now I read it in my old age, thank God, I know it to be true. Oh, it is a blessed thing, in the midst of the joys and sorrows of the world, to trust in the Lord.

Opening of the First Railroad in Africa.—Accounts from Alexandria, Egypt, state that the Cairo and Alexandria Railway had been partially opened. A letter, dated the 21st, says—

"The first Railway ever constructed in Africa has been for twenty five miles from Alexandria, traversed this day by locomotives, and in the land of the Pyramids one more monument has been added to the abiding splendor of the past. There is to be a more formal opening in a few months, when the first section to the Nile is completed."

An African Prince.—Among the passengers by the *Severn*, which arrived lately at Southampton, England, was Prince Sidi, the son of a powerful African chieftain over the Trarzas people, who trade with the islands and portions of the African continent which form the French colonial establishments between the Senegal and Gambia rivers. The Prince came on board the Severn at St. Vincent, having been conveyed from Senegal to that island in a man-of-war, and was accompanied by M. Protet, the civil and military Governor of Senegal, with whom he proceeds immediately to France. His object is to visit Europe, and in this he was prompted by his own curiosity, and had his father's consent. He is a fine young man, about twenty years of age, with regular Arab features. His language is Arabic, and his religion Mahomedan. His dress bore the symbols of rank and power.

Lake Superior Iron Mountains.—In reference to the Iron Mountains, the Lake Superior Journal says they are scarcely to be estimated. There is iron enough, it says, and that of the best quality, to supply the wants of the entire country for centuries to come, and the wonderful deposits of this metal are beautifully situated in a woody country, in the midst of a rich soil, with splendid streams, waterfalls, and lakes; and all of these lands have been bought, within a half-dozen years, at the Government price of ten shillings per acre; now their value cannot be estimated.

School for Idiotic Children.—A meeting of the Board of Directors of this Institution, situated on School street, in this borough, took place at the Institution on Wednesday last. Bishop Potter presided. The evidence laid before the Board, exhibited clearly the advantages of the school. Judge Kane offered a series of resolutions, with a view to the early establishment of the Institution on a firm basis. The amount of funds now subscribed, t -

ward the $10,000 necessary to be raised, before any portion of the State appropriation can be obtained, is $3,000. On motion of Dr. Kirkbride, it was resolved, that the committee on admissions be authorized to receive into the Institution, ten of the twenty State pupils, whose term in the school shall expire on the adjournment of the next Legislature. According to the last census, there were not less than fourteen hundred and forty-eight idiots in Pennsylvania. The school went into operation on the first of last July, under the charge of Mr. J. B. Richards, with a class of eight children.

It is to be hoped that a strong and successful effort will be made to obtain the necessary amount of funds to secure the State appropriation, in order that the institution may be put fairly into operation, and be of substantial value to this unfortunate class of our population.

Sowing Garden Seeds in Autumn.—The practice of sowing the seeds of hardy vegetables for early spring use, at such a time of year, that they shall make considerable growth before winter, has been practised with great success by some gardeners, particularly for lettuce, early cabbage, early onions, spinach, &c. But it often happens that the soil is suffering from the severe autumn droughts at the best time for sowing. J. Towers, a skilful English gardener, pursues the following method: He first thoroughly soaks with a watering-pot the entire space to be seeded at sunset, and the surface covered with mats all night, and until late the next afternoon, when the watering and covering is again repeated, and so on for three successive days. By this time the soil is brought to a fine, friable, quite moist condition, when the drills are drawn, a watering given along each, the seed then sown and covered with the screened earth. Every good seed will grow without failure, and with no appearance of the unevenness so common with dry weather sowing. Superficial watering, as is commonly practised at this season, is perfectly futile, and soaking the seed merely will be of little use. A very weak solution of guano may be used for moistening the drills.

LIBRARY ASSOCIATION OF FRIENDS.—The Annual Meeting will be held at the Library, in Cherry Street, on Sixth day evening, the 21st inst., at 7½ o'clock; at which time the Report for the past year will be read, a new committee appointed, and other business transacted.

A particular attendance is requested.

THOMAS RIDGWAY, Clerk.

10th mo., 1853.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

Samuel M. Janney,

9th mo. 24th. 28 North Fourth St.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary in. struction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend's School, by making immediate application to

THOMAS WARNER,

Wrightstown P. O. Bucks Co. Pa.

Wrightstown, Pa., 9mo. 26th 1853.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853-6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TENTH MONTH 29, 1853. No. 32.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

LIFE OF GEORGE FOX.

Soon after leaving Scarborough Castle, George Fox was informed of the great fire in London, which took place the next day after his release. By this awful conflagration, four hundred streets were strewed with ruins, and thirteen thousand houses were reduced to ashes.* The inhabitants, struck with dismay, and powerless to arrest the flames, were driven from street to street; and abandoning most of their goods, they were glad to escape with their lives.

George Fox, while imprisoned at Lancaster, had received an evidence, as already related, that a great calamity was impending over the southern part of the kingdom; but a still more remarkable vision was witnessed by Thomas Ibbitt, whose prophecy is well attested and recorded by several contemporary writers.† This Friend, who lived in Huntingdonshire, came to London a few days before the fire, and alighting from his horse, with his clothes thrown loosely around him like one dressed in haste, he went up and down the streets for two days, pronouncing a judgment by fire, which should lay waste the city. On the evening after he had been thus engaged, some of the Friends, apprehensive that he might be under a delusion, obtained an interview with him, when he related to them that, some time before, he had had a vision of the fire, but had delayed to come and declare it as commanded; until, as he expressed it, "the fire was felt in his own bosom."

On the event taking place in exact accordance with his prediction, it appears that he lost the proper balance of his mind, or was effected with some degree of spiritual pride; for the fire having reached the east end of Cheapside, he stood before the flames with outstretched arms, as if to stay their progress. Some of his friends, apprehensive that he would be consumed, snatched him away, and thus his life was preserved. He afterwards came to see and acknowledge his presumption, and his case affords an instructive warning to those who are employed as messengers of the Most High, that they have no less need than others to walk in humility, and to wait for the pointings of Divine Truth.

George Fox, being now at liberty, resumed his labors in the gospel ministry. He had a meeting at Scarborough, which was attended by several persons of rank, one of whom, "called a lady," objected that he spoke against the ministers. He said to her in reply, "Such as the prophets and Christ declared against formerly, I declare against now." After holding several other meetings, he says: "Next day, two Friends being to take each other in marriage, there was a very great meeting, which I attended. I was moved to open the state of our marriages, declaring 'How the people of God took one another in the assemblies of the elders; and that it was God who joined man and woman together before the fall. And though men had taken upon them to join in the fall, yet in the restoration it is God's joining that is the right and honorable marriage; but never any priest did marry any, that we read of in the scriptures, from Genesis to Revelations.' Then I showed them the duty of man and wife, how they should serve God, being heirs of life and grace together."

Continuing his travels, he visited Friends on his route, till he came to York, in which city he had a large meeting, and from thence he passed on to Snyder-hill-green, where there was a General Meeting of Friends. The priest of the place hearing of it, sent the constables to obtain a warrant for the apprehension of Friends; but, although they rode so hard as almost to spoil their horses, yet having but a short notice, and far to go, they did not return till the meeting was ended. On his way from the meeting, George Fox met the constables, the wardens, and the justice's clerk, who, not knowing him, suffered him to pass, and thus he escaped. "For," he says, "the Lord frustrated their design, blessed be his name forever."

After passing through many counties, holding large and precious meetings, and visiting his relatives in Leicestershire, he came to London. "I was so weak," he says, "with lying, almost three

* Hume's History of England.
† G. Whitehead, 31—7. Sewell, ii. 141. G. Fox, ii. 75.

years, in cruel and hard imprisonments, my joints and my body were so stiff and benumbed, that I could hardly get upon my horse, nor bend my joints, nor well bear to be near the fire, nor to eat warm meat, I had been so long kept from it. Being come to London, I walked a little among the ruins, and took good notice of them. I saw the city lying, according as the word of the Lord came to me concerning it several years before."

A Testimony of Queensbury Monthly Meeting, concerning our beloved Friend WARREN FERRIS, *deceased.*

He was born at Pawlings Town, Duchess County, the 19th of 3d mo., 1791. In the early part of his life it appears, that, by not attending to the reproofs of Divine instruction manifested in his own mind, he was drawn into vanity and folly; repeated and great were his conflicts whilst he pursued that path, and continued to associate with vain and unprofitable companions; until at length he so learned obedience by the things which he suffered, that he gave up to the operation of the Spirit of Christ upon his mind, in the faith of its sanctifying power; and therein experienced the consolation of his Heavenly Father's love. Having been thus humbled, under the operation of the power of Truth, he soon became qualified for usefulness in the militant Church; and about the twentieth year of his age, he requested the care of Friends, and was received a member of Queensbury Monthly Meeting, and soon after became an able minister of the Gospel of Christ; and being of strong and ready abilities, and his mind improved and enlarged by the sanctifying power of the Holy Spirit, he became qualified for the promotion of the cause of Truth and righteousness, in which he was engaged; being careful that his example should correspond with the precepts he delivered. He was diligent and seasonable in the attendance of meetings, and was careful in encouraging his family in this important duty. He was not frequent in his public appearances, being diligent in waiting to experience a renewed qualification for service before he attempted to move, either in the ministry, or in the transaction of the discipline; well knowing, that without a fresh anointing, any endeavors to act must prove ineffectual, and tend to centre in lifeless formality, against which he was concerned zealously to bear testimony—he was a faithful watchman on the walls of Zion. His ministry was lively and instructive, accompanied with fervent zeal for the honor of God, and good of souls; manifesting an earnest desire that all should come to the knowledge of the Truth and be saved, and many can say they have felt the comfortable effects of his labors. He often expressed his desire that Friends might dwell deep and prosper in the Truth; at the same time observing that he feared this was not the case with all, saying, there seemed to be too much human contrivance, which would never do. He did not travel much abroad in the exercise of his gift, yet some years before his death, he performed a visit within the compass of Nine Partner's Quarterly Meeting, having previously obtained the unity and sympathy of his Friends in his religious concern; and about three years before his death, he performed a visit to Friends within the compass of Easton Quarterly Meeting, to their edification; and he expressed, at his return, that he had great satisfaction and peace in his own mind in thus performing his religious duty. As he was not entrusted with much of this world's goods, it was necessary that he should be diligent in his outward calling; yet, when he believed that his duty required him to leave his family, he cheerfully submitted thereto, well knowing his Master could bless the little, and that there was nothing in this world worth enjoying out of the Divine will. In the spring of 1827, he removed with his family from Queensbury to Moreau, and there being a few families of Friends there, they requested of the Monthly Meeting the privilege of holding a meeting for worship, which was allowed them, and it is still continued.

He attended our Yearly Meeting in the spring of 1828, which proved a close trial to him, as there was a part of the Meeting that separated from their brethren, many of whom he much loved; and it seemed, as he expressed it, too much for human nature to bear: yet he frequently remarked, after his return home, that he was glad he attended the Yearly Meeting.

He was a loving husband, a tender father, a kind neighbor, and deeply sympathized with those in affliction. His last sickness being a fever, it continued sore upon him for several weeks during which time he frequently spoke of the state of our society, and seemed much engaged that Friends should support the standard of Truth in its ancient purity. And to a Friend he said, a few days before his death, that if Friends kept humble and faithful, our Society would shine with greater lustre than it had for many years past. He several times expressed, in a very weighty frame of mind, that he was never more favored at any time of his life, than since he had been on his sick bed, and that he had been favored with such clear openings in the visions of light, since his sickness, as he had rarely witnessed before, which he said, was admirable to himself; and he further added, that he believed, if those who visited him in his sickness were deep enough, they would have a sense of his exercise, and would sit down and be still and quiet. He then mentioned that he had been much burthened with trifling conversation in those favored seasons.

The gravity of his countenance, and the solemnity attending his conversation, made such deep

impression on the minds of those present, that the opportunity will be long remembered. A neighbor coming in to see him a short time before his decease, mentioned, that she had heard a report circulated, that he denied his Saviour, and she felt it to be her duty to come and convince him there was one; but he, being rightly qualified, was enabled fully to satisfy her that the report was false, and further added; "I never dared to deny my Saviour, I would sooner part with my right hand; I have ever believed that there is no other name given under heaven whereby we san be saved, but by the name of Jesus," and much more that cannot be recollected.

A few days after, speaking of this circumstance, he exclaimed,—"Oh, that all who have heard that I denied my Saviour, were like this honest woman, and would come and see for themselves. As his time of departure drew near, he appeared to be in a composed state of mind, expressing his great satisfaction in his past labors, and especially at the late Yearly Meeting, and since his return home. Soon after he appeared to be in supplication, which was, as near as could be understood, on this wise, that the two bands* might become of one mind, and worship the one true and living God; and that all the human family might be so wrought upon by the benign influence of Divine love, as to be brought into the one fold. He appeared to be in a sweet frame of mind, and the last words he uttered were, "Oh, happy, happy, farewell friends, farewell;" and breathed shorter and shorter, departing like one falling asleep, on the morning of the 25th of 9th mo., 1828; and we doubt not has entered into the mansion of eternal felicity, where the wicked cease from troubling and the weary are at rest.

The day following, his remains were taken to Queensbury attended by a large number of Friends and neighbors, and after a solemn meeting held on the occasion, they were interred in Friends' burial ground there.

Thus, like the rising sun that grows brighter and brighter until it comes to the meridian, did this devoted servant shine brighter and brighter, until he was called from works to rewards, in the meridian of life, aged thirty seven years and about six months.

Selected for Friends' Intelligencer, from Fenelon's writings.

"Is not our zeal imprudence? Let every root of bitterness, said St. Paul, be put away from you. There is a violent zeal that we must correct; it thinks it can change the whole world—it would reform every thing—it would subject every one to its laws. The origin of this zeal is disgraceful. The defects of our neighbor interfere with our own: our vanity is wounded by that of another—*our own* haughtiness finds our neighbor's ridiculous and insupportable—*our* restlessness is rebuked by the sluggishness and indolence of this person—our gloom is disturbed by the gaiety and frivolities of that person, and our heedlessness by the shrewdness and address of another.

If we were faultless, we should not be so much annoyed by the defects of those with whom we associate. If we were to acknowledge, honestly, that we have not virtue enough to bear patiently with our neighbor's weakness, we should shew our own imperfections, and this alarms our vanity. We therefore make our weakness pass for strength, elevate it to a virtue, and call it zeal; an imaginary and oft a hypocritical zeal. For is it not surprising to see how tranquil we are, about the errors of others, when they do not trouble us, and how soon this wonderful zeal kindles against those who excite our jealousy, or weary our patience?

If our zeal be true, it will be regulated by Christianity; it will begin with ourselves; it will be so occupied with our own defects, our own wants, that it will find but little time to think of those of others; and when conscience obliges us to correct our neighbor, we shall be very cautious with regard to ourselves, following the advice of the apostle, "Rebuke thy brother in the spirit of meekness, considering thyself, lest thou also be tempted." Whatsoever is said or done with passion, will not make our neighbor better.

Where do we see any good effects from harsh reproof? We must gain the heart, when we would recommend religion; and hearts are won only by love and condescension. It is not enough to be right, it is dishonoring reason to defend it by violence and hautiness. It is *by gentleness, by patience, by love,* that we insensibly lead the mind to truth, undermine old predjudices, inspire confidence, and encourage one to conquer bad habits. When he who receives correction, perceives that reproof is given with ill humor, his own is not subdued by it, and his self love revolts at the mortifying lesson. For the wrath of man worketh not the righteousness of God."

PRAYER.

It is of much importance to cultivate secret devotion and ejaculatory prayer. When mercies are unexpectedly vouchsafed, when dangers are suddenly averted; when temptations spring up and vain thoughts occur as in a moment, he who possesses the spirit of prayer can look up though he may be unable to bend the knee. He may be in the senate or on the exchange, in the work shop or in the fields, it matters not, for God is there; to Him he can lift his heart, and without moving his lips, implore his aid. Sometimes the mechanic cannot command his retreat, nor the maid servant secure her hour. How valuable to such is secret prayer; it keeps the mind in con-

*Meaning the two divisions of the Society of Friends.

stant communion with God, and dependent upon him; it secures continual supplies of Divine influence, it shuts out injurious thoughts, and brings the antidote to bear on the evil as soon as it occurs.—*Congregational Magazine.*

THE PRINCIPLES OF PEACE EXEMPLIFIED.

[Continued from page 484.]

Notwithstanding Friends belonging to the same meeting were in some instances several miles distant from each other, they did not suffer their perplexities at home to interfere with the sacred duty of religious worship abroad, or to prevent them from traversing the country filled with armed men, amidst dangers if possible still greater than those they had left, in order that they might assemble together for this solemn purpose. Consequently, in going to and returning from their meetings, they had to encounter many difficulties, besides the struggle between their faith and their natural fears in leaving their houses and property, a prey, perhaps, to pillage or to flames, during their absence. Human prudence it is likely would have induced them in such an awful extremity to remain at home, and to look after their outward affairs; but the sense of what they owed to their Maker, and to the society of which they were members, in many instances overbalanced these selfish considerations, and it appears, that, in most cases, they left behind them a better guardian than human prudence. On one occasion, a family received notice, that unless they gave up the attendance of meetings, and united in the Roman Catholic form of worship, they should individually be put to death, and their houses should be burned. As the following was to be their day of public worship, the heads of the family were brought under deep mental exercise accompanied with fervent prayers that they might be enabled to come to a right determination in the conflict between their religious duty on the one side, and apprehensions for the safety of their family on the other. On collecting the individuals together, with a degree of humble confidence that the best direction would be afforded, after a little solemn retirement, they laid the matter before their children. The noble and intrepid language of their eldest son, then a very young man, on this memorable occasion, is worthy of being recorded. "Father," said he, "rejoice that we are found worthy to suffer." His parents were much affected, and their minds so much strengthened in consequence, that they immediately concluded to attend their meeting next day. In the morning they proceeded to their place of worship accordingly, without seeking to avoid the armed insurgents by going into the fields; but keeping the public high-road, they were permitted to accomplish their purpose in safety, and expressed the satisfaction they felt in having thus fulfilled what they considered to be their duty. They were not then apprised of the circumstance which in the mean time had occurred, that the king's army had entered into that part of the country, and it so disconcerted the plans of the insurgents, that they were prevented from carrying their wicked designs into execution.

A signal preservation was also experienced by another Friend. His house, which was situated in rather a lonely part of the country, was ransacked and stripped of every thing valuable by a party of insurgents. Some hours after the depredation, another party entered for the same purpose, and the captain, discrediting the Friend's simple statement of what had already occurred, or irritated at the disappointment, raised his sword to murder him; when his wife, rising from her seat, with much emotion and firmness exclaimed, "thou canst not touch a hair of my husband's head unless Divine Providence permit thee." The man was so struck by her Christian fortitude, that he let the sword drop from his hand, and stooping to pick it up, without uttering a word he turned away, and quietly withdrew his men.

A person of great respectability in the County of Westmeath, living in a wild, thinly inhabited district, not far from the town of Moate, has given the following striking testimony, from his own observations at that period. "All those in this quarter, *who professed principles of peace*, were marvellously spared from extreme suffering; some living in solitary places, surrounded by that class who were generally in a state of rebellion. Some so circumstanced could not leave their usual habitations, though strongly urged by their few protestant neighbours to flee with them to the garrison towns. Oh, the heart-rending scenes some such have witnessed, their neighbors running hither and thither with their families and goods, and calling upon them to flee from certain destruction. Yet some were favored with faith and patience to abide in their lots, conscientiously adhering to the revealed law of their God, and thus did experience, to their humbling admiration, the name of the Lord to be a strong tower, in which they found safety. I could, with wonder, love and praise, relate some marvellous deliverances mercifully vouchsafed to me, when surrounded by bodies of armed men, and when no human being of any other description was near; yet through divine aid, and that alone, was I enabled to refuse to take up arms, or take their oaths, or join them, assigning as a reason that I could not fight nor swear for or against them. They threatened, they pondered, they debated, marvelled, and ultimately liberated me, though they said I was in the power of many thousands then assembled."

A Friend living in a retired part of the county of Waterford, had a large family of young child-

ren, and kept several servants. A little before the battle of Ross, two of the nursery maids, Roman Catholics, left the house. This circumstance gave some alarm to the family, which was however mitigated in degree by their return after the battle, in which the United Irishmen were defeated. The mistress interrogated the elder of the servants, respecting their reasons for thus leaving the family at such a time, and in a state of such distress, and represented their ingratitude after having experienced so many marks of kindness from their master and mistress, during a period of some years' servitude. The girl acknowledged it all with many tears; but added, "mistress, if you knew all, you would not condemn us." Some days after, her mistress spoke to her again, and requested her to be more explicit, because she did not understand what was meant by the words, "If you knew all," &c.; and on urging the subject in a very kind manner, the servant burst into tears, and acknowledged that she and her fellow-servant, had been enjoined by an authority to which they had been accustomed to yield implicit obedience, "if the battle of Ross was favorable to the Irish, to kill the young children, and this," said she, "we could not do, you had been like tender and kind parents to us, and the children we love as our own, and therefore we determined to leave the house, never to return any more, if the battle should be favorable to the Irish."

(To be continued.)

SPLENDOR OF THE SUN.

It appears that the sun which we daily behold, is a body of ineffable magnitude and splendor, and that the most magnificent operations are incessantly going forward on its surface or in its immediate vicinity. It is, indeed, a kind of *universe* in itself, the magnitude, the extent and grandeur of which, and the vast and sublime operations connected with its physical constitution, surpass the powers of the human mind to form any adequate conception. We are destitute of a *substratum* of thought for enabling us to form a comprehensive conception on this subject. When we ascend to the top of Mount Etna or Mount Blanc, and survey the vast group of surrounding objects which appear around and beneath us, when the morning sun illuminates the landscape, we behold one of the largest and most expansive objects that can meet the eye in this sublunary scene; and we can compare it with objects that are smaller, and with those that are somewhat larger. But the amplitude of such a scene extends to only a 100 or a 150 miles in every direction, which is less than the least visible point or spot which we can perceive on the sun with the most powerful telescopes.

Where we transported to a point five or six thousand miles above the surface of the earth, so as to take in nearly at one view the whole hemisphere of our globe; and were our eyes to be strengthened so as to be able to perceive every part of its surface distinctly, our ideas of *magnitude* would be vastly enlarged, and we should be able to form more correct and comprehensive conceptions than we can now do, of the still greater magnitudes of many of the celestial bodies. But even such an object as the whole of the earth's hemisphere, seen at one comprehensive view, would afford us comparatively little assistance in forming an adequate conception of such a stupendous globe as the sun; it would not equal the idea of magnitude which we ought to attach to one of the smaller spots on its surface. For the area of the solar surface is twenty four thousand seven hundred times greater; so that 24,700 scenes equal in magnitude to the hemisphere of our globe must pass before us in review, before we could acquire a comprehensive and adequate idea of the expansive surface of the sun.

And were a scene of this description to pass before our eyes every two hours, till an extent equal to the area of the sun passed under our view, and were 12 hours every day allotted for the observation, it would require more than eleven years before such a rapid survey of this vast luminary could be completed. But, as we can have no adequate idea of a scene comprehending a whole hemisphere of our globe, let us compare the view from Mount Etna, with the amplitude of the sun. "There is no point on the surface of the globe," says Mr. Brydone, "that unites so many awful and sublime objects as the top of Etna, and no imagination has dared to form an idea of so glorious and magnificent a scene. The body of the sun is seen rising from the ocean, immense tracts of both sea and land intervening; the islands of Pinari, Alicudi, Lipari, Stromboli and Volcano, with their smoking summits, appear under your feet, and you look down on the whole of Sicily as on a map, and and can trace every river throughout all its windings, from its source to its mouth. The view is absolutely boundless on every side, so that the sight is everywhere lost in immensity." Yet this glorious and expansive prospect is comprised within a circle about 240 miles in diameter and 754 in circumference, containing 45,240 square miles, which is only 1-53,776,608th part of the surface of the sun; so that fifty three millions, seven hundred and seventy six thousand landscapes, such as beheld from Mount Etna, behooved to pass before us, before we could contemplate a surface as expansive as that of the sun; and if every such landscape were to occupy two hours in the contemplation, as supposed above, it would require *twenty four thousand five hundred* and *fifty four years* before the whole surface of this immense globe could be in this

manner surveyed; and, after all, we should have but a very imperfect conception of the *solid contents* of the sun, which contains 356,818,739,200,000,000 of cubical miles, which number is 146,670 times greater than the number of square miles upon its surface.

What a glorious idea, then, does such an object as the sun present to us, of the grandeur of the Deity, and the energies of Omnipotence! There is no single object within the range of our knowledge that affords a more striking and august emblem of its great Creator. In its lustre, in its magnitude, in its energy, in its boundless influence, and its beneficial affects on this earth and on surrounding worlds, there is a more bright display of Divine perfection than in any other material being with which we are acquainted.

"Great source of day! best image here below
Of thy Creator! ever forming wide
From world to world, the vital ocean round,
On nature write, with every beam, his praise."

Could such a magnificent orb have been produced by a fortuitous concourse of atoms, and placed in its proper position, to distribute light and attractive influence to the worlds which roll around it? Could chance have directed the distance at which it should be placed from the respective planets, or the size to which it should be expanded in order to diffuse its energies to the remotest part of the system? Could chance have impressed upon it the laws requisite for sustaining in their courses all the bodies dependent upon it, or have endowed it with the source of illumination which has been preserved in action from age to age? To affirm such positions would be to undermine and annihilate the principles of all our reasonings. The existence of the sun proves the existence of an eternal and supreme Divinity, and at the same time demonstrates his omnipotent power, his uncontrollable agency, the depths of his wisdom, and the riches of his beneficence. If such a luminary be so glorious and incomprehensible, what must its great Creator be? If its splendor be so dazzling to our eyes, and its magnitude so overpowering to our imagination, what must He be who lighted up that magnificent orb, and bade a retinue of worlds revolve around it; who "dwells in light inaccessible, to which no mortal eye can approach?" If the sun is only one out of many myriads of similar globes dispensed throughout the illimitable tracts of creation, how great, how glorious, how far surpassing human comprehension must be the plans and the attributes of the infinite and eternal Creator? "His greatness is unsearchable, and his ways past finding out." Could we thoroughly comprehend the depths of his perfections or the grandeur of his empire, he would cease to be God, or we should cease to be limited and dependent beings. But, in presenting to our view such magnificent objects, it is evidently his intention that we should rise in our contemplations from the effect to the cause, from the creature to the Creator; from the visible splendors and magnificence of creation to the invisible glories of Him who sitteth on the throne of the universe, "whose kingdom ruleth over all, and before whom all nations are counted as less than nothing, and vanity."

A SCENE IN THE CATSKILL MOUNTAINS.

BY GRENVILLE MELLEN.

We first came to the verge of the precipice, from which the water takes its leap upon a platform that projects with the rock many feet over the chasm. Here we gazed into the dell and the basin into which the stream pours itself from the beetling cliff. But the prospect from this point is far less thrilling than from below; and we accordingly began our descent. Winding round the crags, and following a footpath between the overhanging trees, we gradually and with some difficulty, descended so far as to have a fine view of the station we had just left. The scene here is magnificent beyond description. Far under the blackened canopy of everlasting rock, that shoots above to an alarming extent over the abyss, the eye glances round a vast and regular amphitheatre, which seems to be the wild assembling place of all the spirits of the storms, so rugged, so deep, so secluded, and yet so threatning does it appear. Down from the midst of the cliff that over-arches this wonderful excavation, and dividing in the midst of gloom that seems to settle within it, comes the foaming torrent, splendidly relieved upon the black surface of the enduring walls, and throwing its wreaths of mist along the frowning ceiling.

Following the guide that had brought us thus far down the chasm, we passed into the amphitheatre, and moving under the terrific projection, stood in the centre of this sublime and stupendous work; the black, iron-bound rocks behind us, and the snowy cataract springing between us, and the boiling basin which still lay under our feet. Here the scene was unparalleled. Here seemed to be a theatre for a people to stand in, and behold the prodigies and fearful wonders of the Almighty, and feel their own insignificance.

Here admiration and astonishment come unbidden over the soul, and the most obdurate heart feels that there is something to be grateful for. Indeed, the scene from this spot is so sublime, and so well calculated to impress the feelings with a sense of the power and grandeur of nature, that apart from all other considerations, it is worthy of long journeyings and extreme toil to behold it.

Having taken refreshment, very adroitly managed to be conveyed to us from above, by John, we descended to the extreme depth of the ravine, and with certain heroic ladies who somehow

dared the perils of the path, we gazed from this place upon the sheet of water, falling from a height of more than two hundred and fifty feet.

This is a matter of which Niagara would not speak lightly; and there is wanting only a heavy fall of water to make this spot not only magnificent, for that it is now, but terribly sublime. Mountains ascend and overshadow it; crags and precipices project themselves in menacing assemblage all about, as though frowning over a ruin which they are only waiting some fiat to make yet more appalling. Nature has hewed out a resting place for man, where he may linger, and gaze, and admire! Below him she awakens her thunder, and darts her lightning; above she lifts still loftier summits, and round him she flings her spray and her rainbows!

MORTALITY AMONG MASONS.

Masons are continually surrounded with an atmosphere of fine, impalpable dust. By the ordinary act of breathing, this dust is received into the air-passages and the lungs, where it slowly accumulates. Inflammation supervenes—slight at first, it is ultimately acute. A wasting then begins, accompained by spitting. In a short number of years, a mason dare not walk sharply up a hill. The breathing is impeded, the circulation is interrupted, the blood is imperfectly supplied with oxygen. General debility is then felt—rapid consumption occurs—and at length the disease which originated in his apprenticeship, terminates with his premature death. This is the disease known among the men as the 'mason's trouble.' It is termed *phthisis* in medical phraseology. . . . . Dr. Alison has said, that 'there is hardly an instance of a mason regularly employed in hewing stones in Edinburgh, living free from phthisical symptoms to the age of fifty.' We can go lower than that: we can state, from pretty extensive observation, that there are none but suffer from it at forty. We do not, in truth, know ten hewers (working) in Edinburgh above fifty, and only two above sixty. It is to be observed, however, that the celebrated Craigleith stone, of which the New Town of Edinburgh was built, contributed more largely to this characteristic disease than the softer stones at present in use. An old Craigleith man was done at thirty, and died at thirty-five. . . . . Out of twenty-seven apprentices—fine, young, healthy men—who began with Forsyth at the erection of Cramond Bridge, twenty-six years ago, only two survive. Out of 120 hewers who worked at the High School in '27, we know of only ten survivers. In a squad of thirty stout hewers, who began the Edinburgh and Glasgow Bank twelve years ago, only one-half lived to see it finished. The stone-cutting and carving of the Scott Monument killed twenty-three of the finest men in Edinburgh. The stones, let us humbly suggest, might be worked damp, and, we are informed, worked better. The sheds, too, might be better ventilated. . . . . The men had better endure the wind and rain, the storm and tempest in their greatest fury, than endure for a single week the atmosphere of a shed. Another corrective has been pointed out by Dr. Alison, who recommends the Edinburgh hewers to wear mustaches and beards. It is a notorious fact, that cavalry regiments suffer less than regiments of the line from consumption. Their beards and mustaches act like a respirator; and the same line of reasoning applies with greater force to stone-masons. In the south of Germany—in Bavaria and Wurtemberg, for example—where freestone is extensively worked, and where the masons are fine-looking, muscular fellows, with large beards, such a disease as phthisis is never heard of.—Abridged from a series of articles *On the Condition of the Working-classes* in the *Edinburgh News*.

NOON IN THE TROPICS.

The soil appeared to undulate, from the effect of mirage, without a breath of wind being felt. The sun was near the zenith, and its dazzling light, reflected from the surface of the river, contrasted with the reddish vapors that enveloped every surrounding object. How vivid is the impression produced by the calm of nature, at noon, in these burning climates! The beasts of the forests retire to the thickets; the birds hide themselves beneath the foliage of the trees, or in the crevices of the rocks. Yet, amidst this apparent silence, when we lend an attentive ear to the most feeble sounds transmitted through the air, we hear a dull vibration, a continual murmur, a hum of insects, filling, if we may use the expression, all the lower strata of the air. Myriads of insects creep upon the soil and flutter round the plants parched by the heat of the sun. A confused noise issues from every bush, from the decayed trunks of trees, from the clefts of rocks, and from the ground undermined by lizards, millepedes, and *cecilias*. These are so many voices proclaiming to us that all nature breathes; and that, under a thousand different forms, life is diffused throughout the cracked and dusty soil, as well as in the bosom of the waters, and in the air around us.—*Humboldt's Personal Narrative.*

Copied from the Daily Register.

An Extract from a Letter written by Dr. Franklin, on the death of his brother, John Franklin, to Miss Hubbard:

"I condole with you. We have lost a most dear and valuable relation. But, it is the will of God and nature, that these mortal bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state—a preparation for *living*. A man is not completely born

until he be dead. Why then should we grieve that a new child is born among the immortals, a new member added to their happy society? *We are Spirits.* That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it: and he who quits the whole body, parts at once with all pains, and possibilities of pains and diseases it was liable to, or capable of making him suffer.

"Our friend and we were invited abroad on a party of pleasure, which is to *last forever.* His chair was ready first; and he is gone before us. We could not conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and *know where to find him?* Adieu. B. FRANKLIN."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 29, 1853.

We perceive from some remarks made to us that the insertion in our paper of the account taken from the P. Banner, of "Fifteen Young Men," has given rise to "fears that we are disposed to lay too much stress upon the keeping of the Sabbath," or that we endorse the view that "one day is more holy than another." We would not be thus understood. In our estimation, *all days* are equally holy in the Divine sight, and should be alike marked by purity of life. Nevertheless, we consider it a wise provision that there is one day set apart for the more effectual release from the harassing cares of the world, and we believe that if our hearts were filled with such love as is called for by the first great commandment, we should be found faithfully fulfilling the duties which devolve upon us as rational and accountable beings. Among these is recognized that of assembling for public Divine worship, or as expressed by the Apostle, "assembling together as the manner of some is." We were the more interested in the brief statement given of the "Fifteen Young Men," whose early and latter course were thus brought into view, because of a concern for a class within the limits of our acquaintance, who are in the habitual indulgence, it may be, of nothing more than an *indolent* disposition, which, however, is sufficient to prevent their regular attendance at a place of worship, which we cannot but observe with regret, betraying, as we think it does, a want of a proper regard for a religious duty.

As the force of habit has been proved to be powerful, we feel that parents cannot too early impress upon the minds of their children the advantages resulting from a punctual attention to their religious as well as moral obligations. The Society of Friends has a testimony against *formal* worship, and hence we have not generally a set period for religious exercises in our families, but in avoiding one extreme we should be careful we do not run into the opposite. If we were to live consistently with our profession, we should not only by precept but through the more powerful medium of example direct the tender minds of our offspring to "the light within," that makes manifest the will of our heavenly Father, upon the observance of which rests our present and eternal welfare. And may we here express the belief that if parents were enough concerned not only for themselves but their children, to be found "daily inquiring in the temple," or seeking that "wisdom which is profitable to direct," their minds would be so illuminated that they would be able clearly to distinguish between that which is *formal* and that which is *substantial;* and if we mistake not, an ability would be frequently furnished to gather their little flock to await the coming of the Master, who still suffers little children to come unto him that he may bless them.

This kind of parental care for the right ordering of our household, would no doubt meet with a manifest reward—we should not only witness its healthful influence over our own spirits, but should discover the fruits of our labors in the willingness manifested by our children, to yield their strong wills to the guidance of the *spirit of love,* whereby the varied duties of life would each be fulfilled in its measure; and among them would be found "a due observance" of those which custom and habit have acknowledged as belonging peculiarly to *the first day of the week.*

A Stated Meeting of the Joint Committee on Friends' Central School, will be held on Fourth day afternoon, next, (the 2d inst.,) at half-past three o'clock.

JACOB M. ELLIS, *Clerk.*

Philada., 10th mo. 29, 1853.

To the Library Association of Friends of Philadelphia.

At a Stated Meeting of the Committee of Management, held Tenth month 12th 1853, the following was read and approved, and directed to be forwarded to the Annual Meeting as their

ANNUAL REPORT.

The time has again arrived when it becomes the pleasant task of the Committee of Management to present to the Annual Meeting of the Association; and if deemed advisable, through it, to its members and contributors, a statement of the transactions of the past year, as well as the present condition of the Institution over which, a twelvemonth since, they were selected to preside.

And it is with no small satisfaction they are able to use the language adopted by them in the commencement of this Report; that the task they are about to fulfil is an agreeable one—this could not be the case, were not the affairs of the Institution in a prosperous condition; for which state of things they claim no merit—they have simply endeavored to do their duty to the best of their ability, and powerless would have been all their efforts for the advancement of its interests, had it not have been for the generous aid so promptly and cheerfully rendered by its contributors.

The appeal made to them this time last year, when the funds were entirely exhausted, with strong claims existing for the completion of certain arrangements then in progress or in anticipation, was not made in vain, as the exhibit of the Treasurer's account will manifest. To this liberality, individuals using the Library are indebted for many of the advantages they have enjoyed during the past year.

In the last Annual Report, reference was made to some estimates having been procured of the cost of Printing a New Catalogue. Although the total expense proved to be considerable (the entire cost of printing, binding, &c., being one hundred and ten dollars), the present Committee deemed the best interests of the Library as loudly called for an expenditure being made for this purpose, as for the purchase of new books or any other within their control. Five hundred copies were accordingly printed, and about one-half of them bound with blank leaves introduced for the convenience of such as wish to keep them written up as fast as new books are introduced. A manuscript Catalogue thereof is kept on the table, to which any so disposed can refer. For the accommodation of those who may not have availed themselves of this arrangement, as well as for the information of contributors generally, a list is hereunto appended,* of all the books introduced into the Library, since the publication of the Catalogue.

This Catalogue is arranged and classified as per following statement, which shows the number embraced by each class at the present time, to be

Abridged and Juvenile, . .	631	volumes
Scientific, ...	451	"
Religious, ...	1112	"
Voyages and Travels, . .	408	"
History and Biography, .	693	"
Miscellaneous, ...	685	"

Making the entire number of volumes now catalogued as belonging to the Library, 3980.

A donation (per will of the late Thomas Gilpin) of ten copies of "*Friends Exiled to Virginia,*" was made some months since, but as there was already one in the Library, it was deemed advisable to place only three additional copies on the shelves, the remainder being laid aside for future disposition of some kind. These seven copies are not included in the above total. Twelve volumes of the entire number have been donations, and the total increase of last year has been *two hundred and twenty volumes*, comprising about one hundred and fifty-six works of various kinds. Two copies of the "*Life of George Fox,*" about to be published by Samuel M. Janney, and one of the forthcoming republication of "*Piety Promoted,*" have been subscribed for; and every opportunity is embraced for introducing *re-prints* of this character.

About 250 copies of the Catalogue remain in sheets, ready for binding when necessary. A few of the bound copies have been distributed to kindred associations, in the belief, they might, in some instances aid them in the selection of books—in which view the recipients also participated.

Some improvements have been made to the book cases, which greatly enhance the comfort and convenience of visitors to the room.

The monthly reports of the Librarian, and the personal inspection of the Committee, keep them advised of the state of the Library. Books are seldom kept out much over time, and when this does occur, prompt measures are taken for their speedy recovery. The Librarian believes not a single volume has been lost during the past year; and from his previously furnished reports, the following statement has been compiled, which is believed to be nearly correct, viz.:—

During the *first* six months, viz. from the

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* As this list has already been published in the Intelligencer, as works were introduced from time to time, it is deemed unnecessary to repeat it here.

Tenth month last, to the Third month, *both inclusive*, the applicants *averaged*

Females 223, who borrowed 2384 Books.
Males 227 " 2157 "

Total *average* for said period 450 individuals borrowing 4541 books.

During the *last* six months, viz. from Fourth mo. 1st, to Ninth mo. 30th, inclusive, the applicants *averaged*

Females 127, who borrowed 1047 Books.
Males 109 " 973 "

Total *average* for said period, 236 individuals borrowing 2020 Books, presenting, when combined, the following statistics *for the year*, viz. An *average* of 346 females, to whom were loaned 3431 books; of 343 males to whom were loaned 3130 books. Showing a circulation from our Library, of *six thousand five hundred and sixty-one* volumes in *twelve months*.

The Library is now open on *fourth* and *seventh* day *evenings*, for the accommodation of Friends generally; *seventh day afternoons* being, as usual, appropriated *exclusively for females*.

The Treasurer's account, settled up to the 12th instant, shows the following state of the finances, viz.

Amount received during the year per voluntary Contributions, .		506 75
" Fines collected, . .		24 05
" Sales of Catalogue, . .		21 47
Total,		$552 27
Expended during the same period:		
For New Books purchased,	199 13	
" Rebinding Books, .	13 00	
" Printing 500 Catalogues,	110 00	
" Librarians' Salaries, Commissions for Collecting and Insurance, :	131 24	
" Sundry expenses of room,	16 45	
" Printing and distributing Annual Reports, Stationary, &c., . .	21 31	
" Alterations to Cases, .	13 27	
Balance due Treasurer at last settlement, . .	47 73	552 13
Leaving a balance due the Association of . .		0 14

In conclusion, the Committee have an increased satisfaction in believing, that the liberality of Friends, alluded to elsewhere in this report, will continue to be manifested, and that the annual visit of their collector will again be cheerfully responded to—as this manifestation *must* go hand in hand with the exertions of the Committee, if an *advance* in the usefulness of the Institution is realized, or even its present condition sustained.

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk.*

Philadelphia, Tenth mo. 1853.

LETTER FROM R. MASON.—NO. XVII.

7th month, 1837.

My dear H.—An opportunity to-morrow, direct to Philadelphia, tempts me to hold epistolatory communion with thee. Though externally the horizon is overcast with clouds, yet it is to me a lovely afternoon, and after I had retired into my own little chamber, I thought if thou had been with me, we could have enjoyed the quietude together. There is something peculiarly pleasant to me in a first day afternoon in the country. I attended meeting this morning, where life seemed at a low ebb, and my mind was taken back to the period when many servants and handmaidens of the Lord were bearing the heat and the burden of the day, in this place, when the Gospel trumpet was often sweetly blown. Now, no voice is heard to speak of the goodness of Israel's unslumbering Shepherd, and to invite and incite the lukewarm and the youthful to enlist under His banner and become valiants in His cause. But the same Almighty Power is as able now as in days past, to cause a shaking among the dry bones, and to raise up a living army out of these, to go forth conquering every foe to his righteous government.

I greatly desire to become one of this number, for truly I often feel myself one of the poorest of the poor. My dear H., be thou faithful unto the death of all that pertains to self, and the crown of life will assuredly be given thee, and thou wilt sit at the king's table and partake of the dainties thereof. But shrink not from frequent descendings into the washing pool, nor yet endeavor to elude that fire which must pass upon all that is impure in us, for "our God is a consuming fire." But why do I tell thee these things? Thou knowest the Master, perhaps better than I. Still, we may speak a word of encouragement to each other, as we journey on. I know the proneness of the mind to withdraw from the watch tower.

Our advancement toward the land of promise may be compared to the progress of the Israelites through the wilderness. We often have to retrace, with weary steps, the way our own perverse wills have trodden, and thus prolong our journeyings through a desert land. But henceforth let us run with alacrity the race that is set before us. Certain it is, we have no time to loiter by the way. And I am inclined to believe if we were each found at our posts, we should more frequently be engaged in administering to the hungry and thirsty soul. The sick and prison-bound mind would be visited, and we should see that we live for others as well as ourselves. Then, my beloved friend, let us so watch that we may hear every soft whisper of the divine breath, and so fulfil every requisition as to be prepared to hear *undismayed* our stewardship of *time* and *ability* remanded by the great donor of all we have, and all we are; and may we mutually re-

member each other, when we are favored with access to the place where prayer is wont to be made.

In near affection, thy friend, R. M.

EDUCATION CHEAPER THAN CRIME.

The London *Athenæum*, in an article commending the public school system of the state of New York, after giving a few statistics, derived from the last report of the Board of Education and the aumber of scholars taught, and the cost of each, remarks:

"The 207 schools in the New York district, with their 107,363 scholars, involve a yearly outlay of 274,794 dollars. The year at school includes a period of 240 days attendance—so that the average expense of a really good system of instruction for each child amounts to 6 dollars and 6 cents a year, or less than three cents—not quite three halfpence—a day. It does not seem to us that this outlay is very extravagant under any point of view. No system of police that we are acquainted with is so cheap. If it prevents only a tithe of what would otherwise go to the erection of prisons and the salaries of police magistrates, it is a good bargain for the community to have made. It costs our own metropolis about 49s. a week to support every thief, pickpocket, and burglar who infests our streets. Five years' public education of the Mew York urchin may cost the American public about six or seven pounds; but at the end of that term the pupil is able to take his place in society and repay it many-fold by his educated industry. In London, the average cost of each criminal from first to last is probably not less than £400. So that, if early and careful training when young would save even a small portion of those outcasts who now fall by necessary inheritance into a life of crime, at the same expense as we find incurred in the great American city, the public would gain largely in the mere money account, Education is by many degrees the cheapest of all discipline."

SPEED ON RAILWAYS.

Dr. Lardner adopts some ingenious arguments, or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exter travels at the rate of 43 miles an hour, including stoppages, or 51 miles an hour without including stoppages; to attain this rate, a speed of 60 miles an hour is adopted midway between some of the stations; and in certain experimental trips 70 miles an hour have been reached. A speed of 70 miles an hour is about equivalent to 35 yards per second, or 35 yards between two beats of a common clock; all objects near the eye of a passenger travelling at this rate will pass by his eye in the thirty-fifth part of a second; and if 35 stakes were erected at the side of the road, a yard asunder, they would not be distinguishable one from another; if painted red, they would appear collectively as a continuous flash of red color. If two trains with this speed passed each other, the relative velocity would be 70 yards per second; and if one of the trains were 70 yards long, it would flash by in a single second. Supposing the locomotive which draws such a train to have driving-wheels seven feet in diameter, these wheels will revolve five times in a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders, which act alternately, there are really twenty puffs or escapes of steam in a second. The locomotive can be heard to "cough" when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth that of a cannon ball; and the momentum of a whole train, moving at such a speed, would be nearly equivalent to the aggregate force of a number of cannon balls, equal to one-fourth the weight of the train: that a "smash" should follow a "collision," is no subject for marvel, if a train moving at such speed—or anything like such speed—should meet with any obstacle to its progress.—*Dodd's Curiosities of Industry.*

DO GOOD.

There is more satisfaction in doing than receiving good; to relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence, and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.—*Holt's Extracts.*

PASSION.

Passion is a sort of fever in the mind, which ever leaves us weaker than it found us.

But being intermitting, to be sure it is curable with care.

It, more than anything, deprives us of the use of our judgment, for it raises a dust very hard to see through.

They who are not made saints in a state of grace, shall never be saints in glory. The stones which are appointed for that glorious temple above, are hewn and polished, and prepared for it here; as the stones were wrought and prepared in the mountains, for building the temple at Jerusalem.—*Leighton.*

Refuse not to be informed, for that shows pride or stupidity.

"THY WILL BE DONE."

My God, my Father, while I stray
Far from my home in Life's rough way,
O teach me from my heart to say,
"Thy will be done!"

Tho' dark my path, and sad my lot,
Let me be still, and murmur not,
But breathe the prayer, divinely taught,—
"Thy will be done!"

What, tho' in lonely grief I sigh,
For Friends beloved, no longer nigh,
Submissive still would I reply,—
"Thy will be done!"

If thou should'st call me to resign
What I most prize—it ne'er was mine;
I only yield Thee what was thine—
"Thy will be done!"

Should pining sickness waste away
My life in premature decay,
My Father—still I strive to say,—
"Thy will be done!"

If but my fainting heart be blest
With thy sweet Spirit for its guest,
My God to Thee I leave the rest—
"Thy will be done!"

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,—
"Thy will be done!"

Then when on earth I breathe no more
The prayer, oft mixed with tears before,
I'll sing upon a happier shore,—
"Thy will be done!"

THE MERRY TRAVELLER.

One day, as I journeyed, alone, o'er the plain,
I met one who bore, on his shoulder and cane,
A wallet that weighed him nigh down to the earth,
Yet he trudged on as gay as though freighted with mirth.

With burden so heavy, pray how can you sing,
I exclaimed as we met; with an air of a king,
He replied, if it were only twice as much more,
It were merrier borne; and he sang as before.

This world is a wearisome burden of cares,
But Cheerfulness eases the shoulder that bears;
Contentment and Love lighten every one's load,
And level all hills in the traveller's road.

A. KINMAN.

How softly on the bruised heart,
A word of kindness falls,
And from the dry and parched soul,
The moistening tear-drop calls.
O, if they knew who walk the earth,
'Mid sorrow, grief, and pain,
The power a word of kindness hath,
'Twere Paradise again.

The weakest and the purest may
This simple pittance give,
And bid delight to withered hearts,
Return again and live.
O, what is life if love be lost,
If man's unkind to man;
Or what the heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea,
In mimic glory shine,
So words of kindness in the heart
Reflect their source divine;
O, then be kind, whoe'er thou art,
That breathest mortal breath,
And it shall lighten all thy life,
And sweeten even death.

BY CARLOS L. STUART.

SLAVE-HUNTS IN THE SAHARA.

BY HORACE ST. JOHN.

[Concluded from page 494.]

There is joy in Zinder. All day long the triumph is prolonged. Following this vanguard—the abject trophies of misery, come single cavaliers, then lines of horsemen galloping over the plain, then cavalry with drums beating, and then a body of mounted warriors, with helmets of brass and padded coats, who marched around the sarkee or sultan. At length the mass of the hunting army appears in sight, toiling along a rolling canopy of dust, and with it comes the spoil of the expedition, perhaps three thousand slaves. This is the beginning of a sorrow which is to end perhaps with insults and lashes on a plantation of Cuba.

Some of the captives taken are, after the general sale, domesticated in Zinder, or a neighboring Bournou city. Almost every householder has one or two trained, who, from the method in which the irons are fixed on their limbs, cannot walk, but when they are obliged to go about, move along with little jumps. No sight can be conceived more painful; but if the people will have slaves it is necessary to fetter them, because there are so many towns and retreats near, to which they could escape without difficulty, and whence they could not easily be brought back. They are exceedingly useful to their owners, who enjoy indolence and comfort through their industry; and for this reason it is, that when the slave-hunting army returns, so much delight fills the population as they salute the army with the beautiful Arabic word "Alberka!"—"blessing!" In the same spirit the Italian bandit repeats an invocation to the Virgin while he cocks his pistol!

The slaves cultivate the ground, cook food, sweep the huts, and do all kinds of menial offices for their masters, and when they offend, are punished with awful severity by them. Yet they are not on the whole inhumanly treated, and are allowed to enjoy some of their favorite amusements. On the "night of power," in which the Koran is said to have descended from heaven, they are permitted to have a feast, a free dance, and songs; and then they forget for the hour all thought of suffering, and are as happy as under their native shades. On certain days, too, they visit the tombs of their dear friends, burning incense over them, calling upon their names, and praying to be restored "to them and to liberty

after death." They dress very gaily on holidays, and derive from such occasions an enjoyment which seems almost to compensate for the sadness of the rest of the year. Many of them are patterns of fidelity, and after a lengthened period of service will die for their masters.

But the most unhappy are those who are doomed to be sent across deserts, to be sold in distant cities, and scattered far over the earth in strange lands. Regular caravans are formed to take them across the Sahara, to the market of the coast. They are either sold or confided to the dealers, and marched in the heat of the day over the desolate wastes of sand and rock, with no alleviation to their toil except the lightness of their own hearts, and the cheer of their own songs. The train is ready—it starts; little time is given for adieus, and the links of blood, and the bonds of love, and all the dear affinities of the heart, are broken forever. And who shall say that such pangs do not burn as deeply into the bosom of the negro, at sudden and hopeless partings—"such as burn young hearts"—burn in the bosoms of the most youthful and delicate in England?

A number of camels with a file of armed men, march with the weary cavalcade of slaves. They may be seen struggling along the brown desert, some crawling and scarcely able to move, others urged suddenly on with threats or blows. Lately, a traveller fell in with one of these melancholy caravans. It consisted of about twenty camels laden with ivory, and thirty girls, who had been seventy days on their monotonous, mournful way. Most of these poor young creatures had performed journeys on their road from their own happy villages to captivity, which would acquire for any European traveller who should perform them an unequalled renown. Some of them had little children slung on their backs. They met an old woman who was returning free to her own country, under the protection of a party of white men. No envy filled their sad breasts. They fell upon her aged neck, weeping and kissing her, and blessing her in return for the kind wish she uttered, that the same happiness might be in store for all of them.

Away the caravan proceeds over the unmeasured desert, the camels pacing along in strings, one being tied to another, and resembling, in the distance, a moving mass of troops, especially when the mirage multiplies their long files to the eye. A solid bed of rock constitutes the basis of the region, scattered over with fine dry sand, or blue pebbles, except when a fountain splashes amid its little green paradise like a smile on the face of desolation. Occasionally a vast assemblage of rocks appears on the horizon, and seems to the believing eye of the Moslem, some abandoned city of the Iinn. Then a small lake shines like a patch of silver under some palms, and some pretty red and yellow wild flowers are scattered along the track; and the wanderer unaccustomed to beauty amid all this dreariness.

> "In barren deserts, with surprise,
> Sees lilies spring, and sudden verdure rise:
> And starts amid the thirsty wilds to hear
> New falls of water murmuring in his ear."

The slaves as they march, wear scarcely any clothes, and are treated as much like merchandise as it is possible for human beings to be. Three or four are often made into a "parcel"—a young woman, a young man, and two children. Their condition varies, of course, with the character of their drivers. Some are grossly and savagely used, whipped along by day, and made the toy of their masters in the camp: others are kindly treated, well fed, and permitted to ride in turns. Those with infants in their arms are behaved to with tenderness and even respect—respect, I mean, of the sort which is paid to women in this part of the earth. Generally, females are not believed to have souls, they have no moral motive to virtue, no family or feminine pride, no liberty of the affections, and are expected to do wrong if they can. From women in such a position what can be anticipated? Sultan Ennoor, of the unexplored kingdom of Aheer, told Richardson his ideas on this subject: "The opinion of his highness of women does not flatter the ladies; he recommended us never to listen to the advice of our wives; if we did we should be lost. The women were very well to fetch water, pound ghaseb, and cook the supper, but for nothing else. He never himself paid any attention to what they said: they were awful talkers." So much for the old savage. However, women in bonds are not likely to be the best representatives of their sex.

Happy is it for the poor slave-girls on their march through the Sahara, that they have light hearts. They sing touching and plaintive songs, laden with memories of home, laden with thoughts of former joys, laden with recollections of the fields and huts where they spent their happy youth, and so they beguile their way. As soon as the place of encampment is reached, they arrange everything and light fires, first for their masters and then for themselves. The cold of the desert is bitter at night, and the wretched creatures wear little or no clothing. Their rations of food are then served to them; and too often the barley-meal and water which would be scarcely sufficient for one, is divided among ten of the famished and squalid slaves.

They may have been on foot fourteen hours; they may be still hungry, thirsty, weary; yet, as the evening deepens, they rise one by one to the dance, and trip upon the sand until the moon grows pale. They beat their uncouth drums, and the young slaves fly round, often in very modest and graceful measures, though often, too, in figures quite of another character. A peculiar, hopping step is much in practice among

them, and it is by no means an uncurious circumstance that we can trace many of the favorite negro dances in America to their origin in the remote kingdoms of the Sahara. They have even preserved some of the most singular of the movements and evolutions, as well as many of the native airs, so that the spirit of Africa is breathed again among the sugar-canes and cotton fields of Alabama and Carolina. In such festivities the unhappy creatures fall into forgetfulness of their lot, and seem as though lost by an indifference, which, however, only lasts while the merriment goes on. See them next morning setting out, with unwilling steps, their heads bent, their eyes downcast and dull, their faces marked with sorrow, and all the illusion of the moon-lit revelry passes away, and slavery becomes again as cheerless and desolate a thing as the Sahara itself.

And so the caravan toils along, now winding in irregular files along the plain, now crawling up a mountain, now bivouacking near a well, and on the green fields of an oasis. As it goes, some of the victims fail in strength, and sink and perish on the road. The very aged especially leave their bones in this manner, half-way between their former dwelling-places and the termination of the journey to bondage. It seems a gratuitous cruelty on the part of the slave-hunters to disturb tottering old men and women, who have nothing left on earth but to die, and who, if they were actually brought to market, would not sell for more than *one shilling*, so feeble and useless are they. When they expire, a hole is dug, or rather scratched, in the sand and they are thrown in, and a loose stone is placed over them. Numbers of such graves mark the four great caravan tracts, from the kingdom of the Sahara to the northern coast. Many little mounds, too, mark the resting beds of children who have died on this road; the earth is hollowed for them the moment they have ceased to breathe, even before; and no mother, no friend can ever come to visit the sacred place again. An undistinguishable hillock remains for a while upon the spot, but the desert is soon subdued to its level, and every sign of their existence is gone.

VARIETIES.

Perpetual Thirst.—Some years ago we gave a detailed account of the condition and appearance of man who was then supposed to be the greatest drinker among men in America, if not on the globe. He is yet living in excellent health, at the age of 58 years, and still remains in a state of perpetual thirst. The individual alluded to is Mr. James Webb, of Fairhaven, Mass. Under every aspect in which the case may be examined, it is remarkable, and perhaps unparalleled in the annals of physiology. In early infancy, the quantity of water he consumed was so large as to astonish those who witnessed it. A development in size and weight of the body required a corresponding increase in the quantity of his aquatic potations. Under ordinary circumstances, three gallons of water is rather a short daily allowance for him, and it would be impossible, it seems, for him to live through a night with less than a pailful. With this immense amount of cold water daily poured into the stomach, Mr. Webb has been in good health and spirits. We leave the statement of these curious facts, unembarrassed by comment, and simply ask of learned editorial friends the probable cause of this unsatisfied thirst.—*Boston Medical and Surgical Journal.*

Durability of Wood.—The piles under the London Bridge have been driven 500 years, and on examining them in 1846, they were found to be little decayed. Old Savoy Place, in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beach, and chesnut, were found upon recent examination to be perfectly sound. Of the durability of timber in a wet state, the piles of a bridge built by the Emperor Trajan, over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch; but the rest of the wood was not different from its former state, though it had been driven 1600 years.—*Daily Reg.*

The Wyandot Tribe of Indians.—"Big Turtle,' a chief of the Wyandot tribe of Indians, who removed from Ohio to the Indian Territory, writes as follows to the *State Journal* concerning their present condition:—Our improvements, when appraised, amounted to upwards of $127,000, which was paid us in the autumn of 1845. In the spring of 1850, our chiefs retroceded the granted track to the Government, and $100,000 of the proceeds was invested in five per cent. Government stock—making our present annuity $22,000. We have two churches, one a splendid brick edifice, neatly finished. We have three district schools in active operation, under the immediate supervision of the Council. We have two flourishing Sabbath schools, with good libraries. We have a large temperance society, and a division of the sons of temperance about to be formed. And as for our agricultural pursuits, they are carried on profitably, every year yilding a surplus for market. Our general thrift surpasses that of any tribe north of the Arkansas line. In short, we are in far better circumstances than when living in Ohio. The nation generally is contented and happy.

Gum Arabic Starch is said to be the article which gives the glossy surface to linen, &c., and this is said to be the way to make gum Arabic starch:—"Take two ounces of fine white gum Arabic powder, put it into a pitcher, and pour on it a pint of boiling water, (according to the degree of strength you desire,) and then, having covered it, let it set all night. In the morning pour it carefully from the dregs into a clean bottle, cork it, and keep it for use. A tablespoonful of gum water stirred into a pint of starch that has been made in the usual manner, will give to lawns (either white or printed) a look of newness, when nothing else can restore them after washing. It is also good (much diluted) for thin white muslin and bobinet.

Real lovers of gardening never consider anything a trouble that has in it the remotest likelihood of success.

GUTTA PERCHA WATER PIPES. — Gutta Percha Pipes have been tried in Quebec by the Water Company with signal success. They bore a pressure of 105 pounds to the square inch, and could apparently have sustained double that pressure. The brass coupling twice gave way, but not the pipes.

A School for the education of Colored Children, has been established by the Board of Control, at Holmesburg, and after a trial of four months, sufficient interest has been indicated to warrant the continuance of it, to impart the benefits of education to this part of our community. The same humane and enlightened course should be followed at other places, wherever the number is sufficient to warrant it.

AGRICULTURAL AXIOMS. —In no department is Beacon's celebrated maxim "Knowledge is power," worth more than in agriculture. Hence, no farmer can be counted skilful in his profession, who does not improve his knowledge of husbandry, by the perusal of the ablest works which have been written on that subject. It is absurd to imagine, that the communication of knowledge which has promoted the advancement of every other art, should be of no use in agriculture.

BITE OF MAD DOGS.—An English journal says, that an old Saxon has been using, for fifty years, and with perfect success, a remedy for the bite of mad dogs, by the agency of which "he has rescued many fellow-beings and cattle from the fearful death of hydrophobia." The remedy is to wash the wound immediately with warm vinegar or tepid water, dry it, and then apply a few drops of muriatic acid, which will destroy the poison of the saliva, or neutralize it, and the cure is effected.

REMEDY FOR THE STING OF BEES.—The stung place is to be rubbed with the freshly-pressed juice of the honeysuckle. The expressed juice may be kept in closely-stoppered bottles for this purpose.

TRY IT.—By sprinkling common wood ashes on vines when wet, you can effectually prevent bugs from injuring them.

DIED, at the residence of his son-in-law, Joseph Horner, of Evesham, Burlington Co., New Jersey, on Fourth day, the 19th inst., CALEB ATKINSON, at the advanced age of ninety-nine and a half years, wanting a few days.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of

SAMUEL M. JANNEY,
9th mo. 24th. 28 North Fourth St.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——BENJAMIN B. LIPPINCOTT, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.
9th mo. 17.—1833.

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend' School, by making immediate application to

THOMAS WARNER,
Wrightstown P. O. Bucks Co. Pa.
Wrightstown, Pa., 9mo. 26th 1853.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853–6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

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Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

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For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, ELEVENTH MONTH 5, 1853. No. 33.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

ANTHONY BENEZET TO SAMUEL FOTHERGILL.

Philadelphia, 11th mo. 27th, 1758.

* * * * * I find some freedom, and I apprehend something of a necessity, to lay my thoughts a little open to thee, with respect to our youth, or I might rather say, the youth everywhere; it is amongst these that the seed of corruption first subtilely insinuates itself most strongly; and notwithstanding exceptions to the contrary, yet Solomon's words will generally prove true, that the child trained up in the way he should go, will not depart from it when old. We are apt to doubt of the general truth of this saying, because experience shows us that the children of many good parents, who have been concerned for the welfare of their offspring, go much out of the way, and yet, if we consider what little effectual care is taken of the youth, even amongst too many of the best amongst us, we shall not wonder at our ill success; some, doubtless, are really and vitally careful, but it is generally but an indulgent and partial care; was it but such a watchful care as the miser has to preserve and increase his wealth, or the ambitious to gain honors, with fervent application to God for help, I doubt not but the effects would appear. Ought not the educating and training up of the youth, both with relation to time and eternity, next to our more immediate duty to God, be the chief concern of every one that really desires the welfare and enlargement of Zion? I have often thought that, next to preaching of the Gospel, the labor that is bestowed in preventing the influx of evil, and the watching over every opportunity of instilling noble and Christian principles in the tender minds of the youth, is the greatest and most acceptable sacrifice and service we can offer to the great Father and Head of the family of the whole earth, and the most exalted duty a Christian mind can be engaged in; and it is, I think, observable, that even those children, who, notwithstanding great care has been taken in their education, have suffered sin to prevail, so as to rush violently into evil, yet even in these, the Christian labor which was bestowed on them while young, has been as bread cast upon the waters and found again after many days of vanity and sin. How many are there in the Society, of sufficient talents for educating the youth, who are so situated as that, by a moderate addition to their fortune, which they might easily gain by this service, might live easily, and have a mite to spare for the poor? There are others whom God has so blessed with substance, that they have nothing to do but to spend the increase of it; yea, time hangs heavy on their hands, and proves even a snare to themselves and others. And there are some, who, though they have already a large affluence of wealth, yet are toiling hard to add thereto, without knowing wherefore they thus toil, and whether a wise man or a fool shall possess it after them. Many persons in these different situations, are doubtless in the main honest souls, who, though they find no call to the ministry, yet think themselves willing, like one of old, to follow Christ wheresoever he goes. Why then do they stand so long idle, when so large a field lies open before them? What account will many of these be able to give of their time, when every word and consequently every inch of time, must expect to be called into judgement? What more beneficial employ, and more fruitful of comfort and joy in the end, than time spent in an honest labor for the properly educating these innocent souls, which the Almighty has clothed with flesh and blood, and by Divine help, to be so enabled to watch over them, as to fustrate the wiles and devices of the grand adversary, that so these youth might truly answer the end of their creation? What a beautiful and noble prospect do such thoughts open to the view of those whose eyes are not blinded by the love of pleasure, ease, and profit? Why do so many suffer the god of this world, so to blind their eyes, and vitiate their reasonable, as well as religious senses, as to suffer them to toil after gain, and think it a mighty thing, and themselves notably employed, if they can add, £1,000 to £1,000, or £10,000 to £10,000, and that by a trade far from being pure from defilement, as such gain often arises chiefly from the purchase and sale of things at least useless and vain, if not of a defiling nature;

an instance of which, I have often painfully observed amongst us, where it is frequent to see even Friends toiling year after year, enriching themselves, and thus gathering fuel for their own and their children's vanity and corruption, by the importation and sale of large quantities of rum, &c., which though good in its place, yet from the enchanting allurement it is of to nature, and from the excessive use of it, may truly be said to be the greatest curse that ever befel the English nation, and if possible yet more so to the poor natives of this land. * * * * * * * * * * * * * * Well, my mind longs to see in our well minded Friends everywhere, especially the younger sort, a noble emulation for the welfare and well educating of the youth. If a number of such Friends, in their different allotments, would, as it were, shake hands with the world, and all its enticing prospects, seeking and expecting nothing from it but bread and trouble, and would freely dedicate themselves to the care of the youth, not limiting themselves to the narrow views of fleshly ties, nor even to religious denominations, but looking upon themselves as fathers, and brothers of all that want their help, taking more especial care to make the poor and helpless, the first objects of such a care, not solely from necessity, but of a willing mind, of what a blessing might they be, not only to our youth in particular, but to mankind in general; and indeed it seems to me, that our principles, which in the present corrupt state of the world, seem to prohibit our medling with offices &c., naturally point out to us as a people, rather than others, to serve God and our country in the education of the youth. I will acknowledge that it is a situation which does not appear so desirable as some others, nor so likely to procure riches, ease, or worldly honor. But alas! alas! what have we to do with these things? Shall we desire to be great and rich, when our Saviour has so plainly declared it a situation so very dangerous, and that his predominate choice is of the poor of this world? Is it now a time, or was it ever a time, for the believer, who eyes and relies upon the promise,—is it a time for such to seek for money, or olive yards, or oxen, &c.? and although by engaging in the education of the youth we should be deprived of some of those things so desirable to nature, which we might better enjoy and accumulate in the way of trade, and thereby look upon ourselves under affliction, yet may we not hope that it will be termed for righteousness sake, and therefore should we not have thereat to rejoice, and be exceeding glad, and even leap for joy?

Many good and necessary works are omitted, solely because custom has allowed them to be passed over, as not necessary nor binding upon us; when if we would give ourselves time to consider them, divested from custom and prejudices, we should see them to be weighty and indispensable duties. But I fear a proposal of this kind, would prove to many as great a trial of the sincerity of their love, as the instance of the young man that came to Christ. Many appear to have a love to Christ, and would sell something for his service, especially if it was to serve him in some elevated and shining sphere; but to serve Christ in a station generally so little regarded, where the labor of love, though ever so deep and sincere, is much hidden, and often, when the most impartial, but the more disliked, this is hard for flesh and blood to encounter.

Well, dear friend, I was not easy without thus laying before thee some part of my concern, and prospect. I apprehend from my knowledge of thy generosity, I need make no apology, either for the strangeness of the thought, or the incoherence of the style. Whether this matter will appear to thee or others in the weighty and extensive view it does to me, or not, I must leave, and remain thy friend,

ANTHONY BENEZET.

From the "Index."

THE PROPHET DANIEL.

Daniel was one of the most extraordinary men which the world has ever produced. Among all the characters which are exhibited in sacred history, none present more traits of true greatness than he does. While Noah and Abraham, and Job, and Moses, and David, and Solomon, each filled so large a place in the world, and ranked so high among men; yet neither of them was more exalted than Daniel. No man ever passed through more peculiar scenes, and was subjected to greater perils, who yet, throughout a long life, more fully preserved his integrity.

1. He was devout and faithful before God.

Through a long life of ninety years or more, he continued true to God and his cause. Though he dwelt in heathen courts and officiated in heathen governments, and was surrounded with every kind of temptations and trials; yet, he never neglected his religious duties, and never wavered from his purpose of serving God. But in times of the greatest danger, his unwavering devotion to the cause of God was more illustriously manifest. Neither the burden of official duties, nor the influence of those with whom he was surrounded, nor the terrors of kingly decrees, could ever move him from his spirituality, nor hinder his daily devotions. So faithful was he in all things, that were it not that he informs us himself that he confessed his sins before God, we should suppose his life to have been of spotless purity. For we nowhere find any fault alleged against him either by God or man to cast a stain upon the purity of his character. Divine Providence guided and guarded him, and he was enabled by Divine inspiration to look into futurity and to foretell many of the most remarkable events in the history of the Church and the

world. No other prophet enjoyed a deeper insight into the glorious mysteries of God than he did. Wherever he lived, his enemies were made to be at peace with him. Kings courted his services, and envied his abilities, and subjects honored him with their submission and confidence. He was blessed with such wisdom that he was enabled to interpret dreams, resolve doubts, and explain the most difficult questions. His eminent abilities thus enabled him to gain favor at human courts, and to enjoy promotion which he never sought; but which he used to advance the good of his own people and the truth of God in the world.

2. He was faithful in all his official duties under the kings whom he served.

He lived in the times of Nebuchadnezzar, Belshazzar, Darius, and Cyrus, and enjoyed to some extent the confidence of each. Under Nebuchadnezzar and Darius he was very highly promoted. He would have enjoyed similar promotion under Belshazzar had that monarch lived to promote him. Yet notwithstanding the great dissimilarity exhibited in the lives and wills of these kings, and the diversity of their principles of government, yet Daniel under each was so true and faithful, as to enjoy their confidence. No king ever complained against him for any neglect of duty nor for any abuse of authority. And no subject murmured against him for any oppression or injustice. Even those who sought an accusation against him could find no fault with his administration. They could not raise the least complaint against him; not even his religious consistency. They wished to destroy him, because he was a good man, and stood in the way of their own promotion. They admired the man, but hated his popularity, and despised his uprightness; and to destroy the one, they must needs destroy the other. Hence they adopted a wicked and wonderous course; but which brought much fury upon themselves and effected their own destruction. Wherever he officiated his affairs were prospered; and above every other man in power, his spotless integrity, made him the counsellor and confident of the kings he served; and kings found that in proportion as he was trusted with their affairs, prosperity attended them. Much of his long life was thus spent in office in heathen governments, and his history affords us evident demonstration of the rich designs of God in all this to promote his own glory. For even the machinations of Daniel's enemies were overruled to the declaration of the truth, and the furtherance of God's holy cause. Throughout his whole life, his principles and practice would bear the strictest scrutiny. He was no hypocrite. He concealed none of his religious principles. And though he was sometimes subject to the greatest peril on account of his steadfast adherence to the truth, he still lived to a ripe old age, and by his influence at court doubtless contributed largely to the restoration of his people to their own land. We have no evidence left us to show that he returned to Palestine himself; but he lived to see his people restored; and although we have no account of his death, still no doubt can be entertained that, being full of honors, and ripe for eternity, his sun set in unclouded glory. His example is worthy of imitation. His steadfast integrity is a living monument to the glory of piety, and his deep devotion to the cause of God a never fading star in his crown.

Reader! meditate upon the example before you. Imitate it, and your life will be a peaceful one, and your end triumphant. J. M. W.

From Armistead's Select Miscellanies.

RICHARD CLARIDGE.

As at the first promulgation of Christianity, not many wise men after the flesh, not many mighty, not many noble, were called, so at its revival after that long night of apostacy, which had been since the apostles' days, it pleased God, by the foolish things of the world, to confound the wise; and by the weak things of the world, to confound the things that are mighty. There were, however, among the early Friends, those who had been great and learned in this world; these were made willing to count all things but loss for the excellency of the knowledge of Jesus Christ; and to cast down all their crowns as at the foot of the cross; seeking to learn of that promised Comforter, who, the Saviour declared, should teach his disciples "all things, and bring to their remembrance whatsoever he had said unto them."

Amongst these was Richard Claridge, who had received a very liberal and extensive education. He was born at Farnborough, in Warwickshire, in the Tenth month, 1649. He spent nearly two years at Baliol College, and was afterwards at Mary's Hall, Oxford; where "he gained the reputation of being a good orator, philosopher, and Grecian." In 1670, he took the degree of "Bachelor of Arts," and was ordained a Deacon; and two years after was made a priest of the King's Chapel, Westminster. In 1673, he became rector of Peopleton, in Worcestershire; where he kept a school for the purpose of preparing scholars for taking their degrees at the Universities. He also became "Master of Arts." He continued rector of Peopleton, for about thirteen years; but having become very uneasy as regarded his own state, though a teacher of others, he went to hear many who were highly esteemed amongst the Baptists, Presbyterians, &c., and was at length enabled, through grace, to obey the heavenly call; and being directed by the Truth, according to the measure then manifested to him, he voluntarily quitted his parochial charge, and tithes revenue. This he did in

1691; and then became connected with the Baptists. These people he found "to have a serious remnant amongst them, sounder in doctrine, holier in life, and to have less of human invention in their worship than those of the national way, yet they were far short of that purity of faith, worship, and discipline, for which the primitive Christians were so famous in the age of the apostles." Those words remained much with him, which he heard expressed by a bystander, when baptized with water after the manner of the Baptists: "Welcome from one form into another;" and feeling more and more that something far beyond these various forms was to be known and attained unto, he did not settle in them, but was humble and watchful to embrace that which was manifested in the light.

Having made diligent search into the principles of Friends, he attended their meetings about the end of 1695. Here he met with the desired satisfaction which his soul had long sought after; coming to the substance and leaving the shadows, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation." His first appearance in the ministry amongst Friends, was at a meeting held at a Friend's house in Aldersgate street, London, in the Eighth month, 1697. His views on this important subject were very clear, as expressed in some papers which he wrote about this time; and he "was very watchful over himself, lest at any time he should be too forward, and by that means insensibly fall again into what he had formerly been judged for; namely, preaching and praying in his own will and wisdom." Amongst his writings, (and his labors in this line were not a few,) are some interesting reports of conferences on doctrinal points with Baptist teachers and others, who continued to "have a personal respect for him."

In Sixth month, 1700, Richard Claridge removed from London, where he had been living, to Barking, in Essex; here he dwelt, and kept a boarding-school for some years. Soon after, he was drawn forth in a spirit of love, "to write an epistle to the people called Baptists, with whom he formerly walked in fellowship," in which, as well as in his other writings, much religious experience and knowledge in "the deep things of God" is manifest. In the next year, he visited several neighboring meetings, in Essex, Hertfordshire, Middlesex, &c., to his own spiritual consolation, and to the refreshment and strengthening of others; "to whom it was frequently with him to speak a word in season, exhorting all to a humble and patient waiting upon God, that they might come to witness the possession of Truth in themselves." About this time he published his *Mercy covering the Judgment-seat;* and afterwards his *Lux Evangelica Attestata;* these books proved helpful to many, but says R. C., "not unto man, but unto the Lord alone be ascribed the praise and glory of all."

In the next and succeeding years, he wrote several valuable tracts, &c.; besides many letters of spiritual advice and comfort, and counsel. About the time called Michaelmas, 1703, he discontinued his school; but remained at Barking, for two or three years longer; devoting his spare time "to the service of Truth and Friends, both by preaching and writing." He continued thus engaged till about 1707, when, after a short tarriance at Edmonton, he removed to Tottenham, where he kept a considerable school.

Whilst at Barking, he bore a faithful testimony against the steeple-house rate, and published some cogent reasons for his not paying the same, and probably whilst at Edmonton, he published a book which he had written some little time before, entitled *Melius Inquirendum*, in answer to a priest's book, called *Rigid Quakers, cruel Persecutors.*

Shortly after his settling at Tottenham, he was prosecuted for the non-payment of tythes, for which his goods were seized; and he was further subjected to a tedious prosecution "for keeping school without license" of the Bishop. But his adversaries did not gain their end; who it is supposed were stirred up by the priest, particularly against him who had left their church, and had written "so learnedly in defence of the Quakers' principles;" the vicar preaching too from the pulpit against R. C. and his school, which he designated "a nursery of heresy and schism." In 1710, R. C. wrote his *Tractatus Hierographicus*, which was not published until after his decease; and in 1712, *An Apology for Bocket's Gentle Divinity and Morality.*

In the latter end of 1713, being the 64th year of his age, beginning to be sensible of a decay of his wonted strength and vigor, and finding the fatigue of his employment disagreeable to the infirmities of age; and having through the blessing of God, a competent estate for his subsistence, he discontinued keeping school, and removed from Tottenham to George's Court, near Hick's Hall, London, where he dwelt the remainder of his days, "attending meetings in and about that city, also marriages, burials, &c.," on which occasions he was very serviceable; "and devoting the greater part of his time to the service of Truth."

Richard Claridge "had a peculiar gift of administering suitable advice and consolation to such as were in distress, or affliction, whether of body or mind;" as the many letters he wrote witness. His friends testified, that "his piety towards God, his love to his neighbor, the truth and justice of his words and actions, made him as a light in the world, and gave forth a testimony to the Truth, in the hearts of those who came not to hear his preaching thereof. Great was his care and concern for the Church, that it

might be kept clean from the spots and pollutions of the world;" he was a reprover of vice and immorality without respect of persons. His testimony was sound and edifying, pressing all to purity and holiness of life; that in giving up in faithful obedience to the light of Christ inwardly manifested, they might come to witness the free and full remission of all their transgressions, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ, the one Mediator and Advocate with the Father, and the propitiation for the sins of the world."

Having about four days previously settled his outward affairs, he was taken ill on the 22d of Second month, 1723, of a fever, which increased until his decease, on the 28th of the same, in the seventy-fourth year of his age.

FATE OF THE APOSTLES.

The following brief history of the fates of the apostles may be new to those whose reading has not been so evangelical as to know that:—Matthew is supposed to have suffered martyrdom, or was slain with a sword, at the city of Æthiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hanged upon an olive tree in Greece. John was put into a caldron of boiling oil in Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle or wing of the temple, and then beaten with a fuller's club. Philip was hanged against a pillar at Hierapolis, a city in Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body with a lance, at Coromandel, in the East Indies. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned, and then beheaded. Barnabas was stoned to death by the Jews, at Salania.—Paul was beheaded at Rome by the tyrant Nero.

RAMBLES IN DAMASCUS.

Our little cavalcade had spent some hours in laboriously ascending the mountain which forms the western boundary of the plains of Damascus, and we had vainly inquired of the mule-drivers when we were likely to reach the "beautiful city." All at once upon turning a corner of the rocky road, we found ourselves upon the summit of the ridge, and a magnificent view presented itself to our astonished sight. It was a vast plain, across which the eye could scarcely reach, and which in length seemed interminable, filled with luxuriant verdure, and watered by shining streams. Damascus itself seemed to occupy a small spot in an immense orchard; whilst two hundred towns and villages peeped forth from the surrounding foliage. It was the afternoon of a summer day, when nature was clothed with her richest verdure, and the atmosphere was so pure that every object within range of vision could be distinctly seen. No smoke ascended from the habitations of men, nor huge stacks of chimneys deformed the houses; but lofty cupolas, elegant minarets, with stately cypresses and palm-trees, reared their conspicuous heads to beautify the scenery. The air was balmy as that of Paradise, and was laden with the perfume of flowers and fruits, which regaled our senses as we approached the capital of Syria. The city does not lie in the middle of the great plain, but towards its western border, near the foot of Antilibanus; its gardens are said to extend twenty or thirty miles beyond its walls. The river Barrady, which issues from the clefts of the mountain on which we were standing, is immediately divided into three streams. The main channel flows through Damascus, and its waters are distributed to all the canalets, fountains, and cisterns of the city. The other streams run to the right and left, to irrigate the gardens and orchards by a multitude of little cuts and streamlets. It is this artificial dispersing of the waters of "the three rivers' which makes the plain so rich in foilage and in all manner of fruits.

Damascus is about two miles long, but disproportionately narrow, surrounded by a thick wall, and full of houses. To perambulate one of these Eastern cities seems almost an adventure to the European stranger. Most of the streets are very narrow, only a few feet in width; and the houses so overhang them as often to prevent a sight of the firmament overhead; but this keeps them cool, by shutting out the rays of the summer sun, and is a great saving to the eyes of a passenger. It was quite a marvel to us that many of the pedestrians were not trodden down in the streets. All respectable Mussulmans ride on horses, mules, or asses; the latter being quite of a superior size and quality to those in England. The equestrians have a servant to run before them, carrying their pipe, and clearing a passage through the promiscuous crowd. Where there is no courier, the sagacious donkeys know how to proceed warily, and remove human obstacles with their ready noses. Except in the bazaars and a few of the principal thoroughfares, there is no more room than for one beast of burden to pass another; so that the rider must be cautious not to knock his knees against a party whom he meets. In many streets, only two persons can walk abreast, and it needs some tact to get out of the way when a four-footed animal makes its appearance; but camels are the most fearful objects in the street of Eastern cities. These patient animals are a substitute for

wagons in Damascus, and their huge burdens are swung on each side so as to balance weights. Such creatures with their loads, and their long necks swinging to and fro, are formidable obstacles in the narrow paths; and persons coming in an opposite direction, must get into a corner or retire through another street, unless they are willing to risk their heads by stooping under one side of the camel's burden.

At length, after many difficulties, and, as we thought, dangers of the roads, we reached the house of the consul's dragoman, where we were to find a lodging. This domicile, like others, had no windows towards the street. We entered by a huge gate into a courtyard, from which there were doors and windows to the several apartments. An outside staircase led to a second story, and to the top of the house, which was flat and convenient to walk upon. Indeed, the Syrians spend a great part of the summer evenings and nights, on their housetops. We obtained a room to sleep in, and another chamber open at one side to be our parlor and dinning-room. This was agreeable during the hot weather; and travellers in these regions are not supposed to be particular in the extent of their accommodations. Each is expected to carry his own rug or mattress, which he lays down in a corner, covering himself with a cloak or blankets; his saddle-bags are his usual pillow. It is also necessary to take your own cooking utensils, with knives and spoons, and any crockery which you may desire to use; for in the Eastern khans or inns, nothing is furnished but the bare floors and walls. This being a private house, our parlor had a divan or raised sofa along one side, covered with a wool-mattress and cushions, on which we sat cross-legged like an Eastern, or lounged like a European. Our travelling-servant, who acted as interpreter, valet, and cook, prepared our own victuals.

On the morrow, we went to pay our respects to a Syrian gentleman, to whom we had an introduction. The house which he inhabited, a hired one, was very splendid. We entered a court, which was beautifully paved, and had a marble fountain of water, surrounded with orange and lemon trees, and other plants of fragrant perfume. Around the court was a balcony supported by marble columns, whence there were doors of entrance to various chambers. The walls and ceilings were richly painted and gilded, having Arabic inscriptions in various places. They were magnificently furnished with Turkish carpets and divans, the cushions of which were luxuriantly soft, and their coverings of rich workmanship. The whole seemed fitted for a palace of indolence; yet from the street nothing could be seen but bare walls, almost without a window. As soon as we had paid our respects, a signal was given, and some youthful attendants brought in cups of sherbet, which they gracefully presented and retired. At another signal, coffee and pipes were introduced, with dried fruits and sweetmeats, in the same silent and elegant manner. Our host was not a Mohammedan, and we were introduced to his wife, an elegant lady, and gorgeously apparelled. She was youthful, of slender form, and languid in her movements. Her skin was delicately white, as if little accustomed to the exposure of the external air; her eyes were dark, and her long black hair was plaited with gold and jewels, and allowed to hang down on her back in sparkling magnificence. Her visible apparel consisted of trousers and robe of rich silk, with an undertunic, open in front so as to shew the greater part of the bosom. Selina's veil was thrown aside, as we were Englishmen, who could be trusted with the sight of Asiatic beauty. The Syrian women marry early, their personal charms soon fade, and they seldom live to old age. The Christian females are not so entirely secluded as the Mohammedan, but are permitted to enjoy the society of their husband's intimate friends. The women of Damascus have an advantage over those of most Eastern towns, in being allowed, under proper guardianship, to frequent the gardens of the city, and taste the fresh air—yet apart from the men. The Turkish costume of the ladies differs a little from that of the proper Syrians, particularly in the head-dress.

The male attire is flowing and handsome, suited to the climate and the indolent habits of the people, but it would not comport with the activity of our pursuits. It consists of very large drawers or trousers, generally of white cotton; a vest or waistcoat of similar material over a fine shirt; a full robe of striped silk, fastened round the neck and reaching to the feet, confined by a very long sash of variegated silk, that winds several times round the body, and leaves its ends to hang down in a loose knot; above all, a loose tunic of fine cloth, with short wide sleeves, and open in front. Pistols and a dagger, ornamented with precious stones, are stuck in the girdle. The feet are covered with fine morocco slippers without soles, over which are loose slippers which can be put off upon entering a room or sacred place. A small skull-cap fits close to the shaven head, over which is the tarboosh or cap of red felt, surmounted by an ample turban to shelter the head and face from the rays of the sun. Descendants of the Prophet, of whom there are many, have the honor of a green turban; other Moslems wear a white one, which color is not permitted to Christians or Jews, unless they are privileged persons under the protection of a foreign power. The lower classes of both sexes have trousers and a close tunic or smock-coat, with slippers, to which the men add a cap, and the women a veil over their dressed hair. When these garments are white, and the sash and the turban are added, it makes a neat

and convenient dress for domestic purposes, and is the ordinary garb of servants. Some of the Turks wear the Mameluke dress, which differs from that which we have described as the proper Syrian costume.

(To be continued.)

SPLENDOR OF THE SUN.

(Continued from page 502.)

It might here form a subject of inquiry, *whether there be any reason to believe that the sun is inhabited?* Most astronomers have been disposed to answer this question in the negative. Sir W. Herschel, however, and several others, consider it as not altogether improbable that the sun is peopled with rational beings. Viewing this luminary as consisting of a dark solid nucleus, surrounded by two strata of clouds, the outermost the region of that light and heat which is diffused to the remotest parts of the system, they conceived that the interior stratum was intended to protect the inhabitants of the sun from the fiery blaze of the sphere of light and heat with which they are surrounded. On either side of this question it becomes us to speak with diffidence and modesty. We ought not to set limits to the wisdom and arrangement of the Creator, by affirming that rational beings could not exist and find enjoyment on such a globe as the sun, on account of the intensity of light which forever prevails in that region. For it is probable that the luminous matter that encompasses the solid globe of the sun, does not derive its splendor from any intensity of heat. If this were the case, the parts underneath, which are perpetually in contact with that glowing matter, would be heated to such a degree as to become luminous and bright, whereas we find they have uniformly a dark appearance; so that it is possible the interior region of the sun may be in a state of comparatively low temperature. For any thing we know to the contrary or can demonstrate, the sun may be one of the most splendid and delightful regions of the universe, and scenes of magnificence and grandeur may be there displayed far surpassing any thing that is to be found in the planets which revolve around it, and its population may as far exceed in number that of other worlds, as the immense size of this globe exceeds that of all the other bodies in the system. But, on the other hand, we know too little of the nature and constitution of the sun, and the plans of Divine Wisdom, to warrant us to make any positive assertions on this point. Although no intelligent beings were connected with this great luminary, its boundless influence in the planetary system; its being the soul and centre of surrounding worlds; its diffusing light and heat and genial influences of various kinds, to all the tribes of their inhabitants; and its cementing them all by its attractive energy in one harmonious system, are reasons sufficient for the creation of this vast globe, without the influence of which, perpetual darkness would ensue, the planets would start from their spheres, and the whole system soon become one universal wreck.

It is owing to the existence of the sun that our globe is a habitable world, and productive of enjoyment. Almost all the benign agencies which are going forward in the atmosphere, the waters, and the earth, derive their origin from its powerful and perpetual influence. Its light diffuses itself over every region, and produces all the diversity of coloring which enlivens and adorns the landscape of the world, without which we should be unable to distinguish one object from another. By its vivifying action, vegetables are elaborated from inorganic matter, the sap ascends through their myriads of vessels, the flowers glow with their richest hues, the fruits of autumn are matured, and become in their turn the support of animals and of man. By its heat the waters of the rivers and the ocean are attenuated and carried to the higher regions of the atmosphere, where they circulate in the form of vapor, till they again descend in showers, to supply the sources of the rivers and to fertilise the soil. By the same agency all winds are produced, which purify the atmosphere by keeping it in perpetual motion, which propel our ships across the ocean, dispel noxious vapors, prevent pestilential effluvia, and rid our habitations of a thousand nuisances. By its attractive energy the tides of the ocean are modified and regulated, the earth conducted in its annual course, and the moon sustained and directed in her motions. Its influence extends even to the mineral kingdom, and is felt in the chemical compositions and decompositions of the elements of nature. The disturbances in the electric equilibrium of the atmosphere, which produce the phenomena of thunder, lightning and rain, and the varieties of terrestial magnetism; the slow degradation of the solid constituents of the globe, and their diffusion among the waters of the ocean, may all be traced, either directly or indirectly to the agency of the sun. It illuminates and cheers all the inhabitants of the earth, from the polar regions to the torrid zone.

When its rays gild the eastern horizon after the darkness of the night, something like a new creation appears. The landscape is adorned with a thousand shades and colors; millions of insects awake and bask in its rays; the birds start from their slumbers and fill the groves with their melody; the flocks and herds express their joy in hoarser acclamations; "man goeth forth to his work and to his labor;" all nature smiles, and "the hills rejoice on every side." Without the influence of this august luminary, a universal gloom would ensue, and surrounding worlds, with all their trains of satellites, would be shrouded in perpetual darkness. This earth would become

a lifeless mass, a dreary waste, a rude lump of inactive matter, without beauty or order. No longer should we behold the meadows clothed with verdure, the flowers shedding their perfumes, or "the valleys covered with corn." The feathered songsters would no longer chant their melodious notes; all human activity would cease; universal silence would reign undisturbed, and this huge globe of land and water would return to its original chaos.

Hence it appears that there is a sufficient reason for the creation of this powerful luminary, although no sensitive or intelligent beings of any description were placed on its surface. But, at the same time, when we consider the infinite wisdom and intelligence of the Divine mind, and that the thoughts and ways of God as far surpass the thoughts of man, as the heavens in height surpass the earth; when we consider that animated beings on our globe are found in situations where we should never have expected them; that every puddle and marsh, and almost every drop of water is crowded with living beings; and that even the very viscera in the larger animals can afford accommodation for sentient existence, it would be presumptuous in man to affirm that the Creator *has not placed* innumerable orders of sentient and intelligent beings, with senses and constitutions accommodated to their situations, throughout the expansive regions of the sun.

DICK.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 5, 1853.

The letter on our first page expresses so forcibly the concern which occupies the minds of many, for the right education of the youth, that it was thought its republication might be profitable. In reference to that part where the traffic in rum is alluded to, although we may rejoice that Friends, as a body, are now in a great measure clear, yet there are other branches of trade and business, which if not as obviously desolating in their tendency, are yet incompatible with our advancement in the best things. Just in proportion to our eagerness in the pursuit of the wealth and honors of this world, will we be disqualified from cultivating those virtues in our children, which will ensure their happiness in this life, and fit them for that, to which this is but the vestibule.

A Stated Meeting of the Committee of Management of the Library Association of Friends, will be held in the Library Room, on Fourth day evening, next, (the 9th inst.), at half-past seven o'clock.

JACOB M. ELLIS, *Clerk.*

Philada., 11th mo. 5, 1853.

DIED,—On the 22d ult., at his residence, Chamounie, near Falls of Schuylkill, TOPLIFF JOHNSON, aged 45.

LETTER FROM R. MASON.—NO. XVIII.

My dear H.—

The probability that our friends will leave us in the morning for your city, is a stimulus to try the use of my pen, in conveying to thee another proof that thou art still held in affectionate remembrance, as well as to impart to thee that I am as yet located at Avondale. My prospect of attending Nottingham quarterly meeting, and thence to Deer Creek, was set aside for a while by the confirmation that sickness prevailed at both places. I have so often had to trace the interposition of a gracious Hand in the frustration of plans, that appeared to me very good, and promised much of enjoyment, that I have learned instruction throughout, and I think I can in verity say, that for some years I have rarely known the feeling of disappointment. We have had a large family this summer—sometimes I have desired a little more quiet, but to be resigned to our allotment is a good lesson to learn. It makes hard things easy. It is profitable, too, frequently to compare our favors with our deserts. This generally settles me down satisfied. How is it faring with dear H.? Is obedience keeping pace with knowledge? Thou hast put thy hand to the plough, then look not back, remembering for thy encouragement, in seasons when thy hands hang down and thy knees smite together, that the race is not to the swift, nor the battle to the strong. He who giveth grace to the humble, will not withhold his blessing from the poor in spirit. I desire to hear further respecting the health of your son. There is much to induce a desire that his day in mutability might be extended, but *we know but little.* He whose mercies are new every morning, and whose compassion fails not, ordereth all things aright. Let us then meekly bend to his will. * * * I gather strength slowly—so many heavy colds, one after another in quick succession, induced me to think I should not long hold out a probationer, and I could see no one that could better be spared from off this whirling orb; but conscious of my short-coming in the needful preparation for an admittance into that kingdom, whereinto no defilement can enter, I desire that every admonition of my slender tie to life may be duly improved. —— I hear is getting on very acceptably to his friends in the city. I crave his abiding in the lowly vale. He doubtless has his proving seasons, but popular applause—how seducing. I greatly desire his preservation from every snare. My letter is very poor, my dear—so is thy affectionate friend,

R. M.

LHE PRINCIPLES OF PEACE EXEMPLIFIED.

[Continued from page 501.]

The following account was communicated by a valuable Friend, who felt himself placed in a situation which exposed him to a kind of trial, different in many respects from what others had to experience, in support of the testimony against war. It not only shows the delicacy of those religious feelings which may arise in truly devoted minds, and the benefit of yielding them faithful obedience, but may afford a useful lesson to others, to attend to the pointings of duty in themselves; even their nearest friends may not see things exactly in the same light. "At the time when we were under the power of the military, and the civil authority suspended, the town of C—— was threatened, or in expectation of being attacked. On walking out one morning, I observed posted up in various places, a printed order from the general in the following terms: 'In case of alarm in the night, the inhabitants are required to place lights in the middle stories of their houses. The most severe and instantaneous punishment will be inflicted on such as neglect to comply with the order.' A cloud of distress came over my mind on reading this notice. I knew that 'light in the windows,' was that the soldiers might discern the enemy, and be able to fight; and that the '*most severe and instantaneous punishment*,' was a license to the soldiers to put all instantly to death, where this order was not complied with. As I could not fight myself, I found I dare not hold a light for another to fight for me. This would be taking a more active part in a contest than I was easy to do, and how to act was a nice and difficult point. I informed Friends how I felt, but I found they did not all see alike, and few thought themselves so restricted as I did. At length, after a few days, I felt inclined to go to the general myself, and asking a friend to accompany me, I went. He received us in a civil manner, and patiently heard me, whilst I told him that as I could not fight myself, I was not easy to hold a candle for another to do it for me. I believe he perceived the distress of my mind, and the first thing he said, was, 'I think it is a pity you did not let me know your uneasiness sooner.' He said he had issued the order as consistent with his duty as commanding officer, and having issued it he could not well rescind it now, but said, if I would furnish him with the names of such Friends as were uneasy to comply with the order, and where they lived, he would endeavor to have them protected in case of alarm. I told him, that perhaps there were some who could not say till the time of trial came, how far they might be easy to comply or not, and then it would be too late. Then with much condescension and kindness, he desired me to furnish him with the names of all the members of the society in town, and he would endeavor that they should not suffer for non-compliance with his order. This I complied with, but the town not being attacked, the general's kind intentions were not called forth. It was however, I thought, a memorable circumstance, that a general in the midst of commotion, should so patiently listen to my reasons for not complying with his order, and promise as far as he could to protect us. As well as I can now remember, he went so far as to say, he did not think he should have issued the order just as he did, if he knew it would have given Friends so much uneasiness."

In this variety of circumstances, and of perils, to which they were exposed, it is natural enough to inquire whether the society lost any of its members. We are enabled to answer this question by an authentic document, issued by the Yearly Meeting of Dublin, which contains the following passage. "It is worthy of commemoration, and cause of humble thankfulness to the Preserver of men, that amidst the carnage and destruction which frequently prevailed in some parts, and notwithstanding the jeopardy in which some Friends stood every hour, and that they had frequently to pass through violent and enraged men, in going to, and returning from our religious meetings, which, with very few exceptions, were constantly kept up, that the lives of the members of our society were so signally preserved." And in the same document, an extract is given from the epistle from the Yearly Meeting held in Dublin in 1801, addressed to the Yearly Meeting of Philadelphia, which states, that "It was cause of grateful acknowledgment to the God and Father of all our mercies, that in retrospection to that gloomy season, when, in some places, Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbours being put to death, that no member of our society fell a sacrifice in that way but one *young man*." That an exception should thus be made of one young man, in the accidents or allotments of a society composed of some thousands, is in itself a remarkable occurrence; and every one must be desirous to know under what circumstances the death of this individual took place. There are some cases in which an apparent exception confirms the law, and we are much mistaken, if, in this particular instance, the very exception will not be found to establish the principle, so far from weakening its practical force. This young man, apprehending that his life was in danger, and that he could find no means of protection but in outward means of defence, took up the resolution accordingly to put on a military uniform and to associate with armed men. He told his connexions that they would all be murdered if they remained in such a defenceless state in the country, and taking with him some papers of consequence, he fled to

a neighboring garrison town. But it so happened, that the very town he chose, as a place of refuge, was attacked and taken by the insurgents; and from the most credible information that can be collected, it appears that when the contest was over, and he was wantonly firing out of a window upon them, the door of the house was forced open by the enraged enemy; and, in terror of his life, he sought to conceal himself in an upper chamber, where he was soon discovered and put to death.

But, contemplating the fact, as if the same principles of conduct might be made applicable to the whole Christian community, how consoling and animating would the prospect be, of all the members of the Christian Church, however scattered, and however divided by minute shades of opinion, being brought to unite in the bond of peace, in a common desire to do each other good, to obey the same rule, and to adopt in their practice the same principles!

From the Protestant Banner.

THE FRETFUL MOTHER.

Some people buy papers and "yellow covered books" to read while travelling, but *I* prefer the perusal of a volume more easily obtained, and which you may read at your leisure, without being bothered by the sunlight, jolts and fine print. True it causes the eye to ache, and the *heart* too, sometimes; but it is no fiction—and it is profitable to be pained by truth sometimes. "Human nature" is often spread open before us when we are travelling, and a person has time to turn a leaf or two of it in riding upon the cars, the short distance from Hudson to Cleveland.

A few days since, as I seated myself in a car, my attention was attracted to a group who occupied a seat opposite to me. It consisted of a lady and two children, one a beautiful little boy of three or four years, the other a pale, puny babe of eight or ten months. They had evidently been travelling for some time, for they seemed very weary, and the lady looked sad and careworn. My sympathies are always excited at the sight of a delicate woman, travelling alone with two or three children dependent upon her care, and I had begun to feel considerable pity for the weary mother, when she manifested such a spirit of impatience that I turned my sympathy towards the poor little children upon whom she wreaked her petulance. "Henry! keep your feet off my dress!" said the mother, contracting her features into a mass of wrinkles, and striking at the intruding morocco. "Sit still!" vociferated the same shrill tones. "Ma, are we most to Ohio?" said the child in a languid drawling tone. "Sit still, and stop asking questions!" was the ungentle reply. At this moment the infant who had been sleeping upon the reversed seat, awoke with a plaintive cry—a cry that went to my heart, and I longed to soothe the poor helpless babe, weary from its long journey, peevish, of course—what child is not when taken from its quiet home, its soft cradle, and familiar amusements; toted about over the country—rocked in the steamer's cabin—jolted over the railroad, and fed on hap-hazard fare, at irregular hours of the day or night? "O dear!" sighed the mother, catching it up and shaking it angrily. The child screamed—spat! spat! came the maternal hand, upon its delicate limbs. I could scarcely retain my seat; my heart bled for the poor little defenceless thing thus committed to the care of such a mother. "Ma! I want to look out of the window." "Henry!" and the ejaculation could not have been more emphatic if he had hung over a threatening precipice that moment. "O dear!" sobbed the little fellow, "I want to get to Ohio!" "Let the baby ALONE," exclaimed the mother, as little Henry smilingly offered it a toy, and for a moment forgot his grief in the pleasure of the infant, who gazed with baby wonder upon the little earthen dog, and stretched forth his little hands to grasp it. "You want to get him into a tease, I s'pose—keep your playthings to yourself, or I'll take them all away from you, and give them to him," said the *amiable* mamma. Great way to teach those children to love one another, thought I. "Ask your mother, if you may come over and sit with me," said I to the little boy. "May I go, ma?" "Yes! go along if you want to—I never did see such an uneasy child." I drew a long breath when the mother's consent was obtained; she seemed so determined to make the child miserable, that I feared she would not grant his request.

I took the little fellow upon my lap; fortunately MY dress was not too nice to come in contact with his feet. I gave him part of my boquet, and asked him if he loved flowers. "Yes, pretty flowers," said he.

We soon became very good friends. He could look out of the windows now, and his enthusiastic shouts at sight of a drove of cattle or a flock of sheep, proved quite a contrast to the whining tone of a few moments before. I directed his attention to the beautiful Cuyahoga, the green woods, the meadows from which we could hear the music of the sharpening scythes, the bright winged birds, and every other object which I thought would interest him. I am sure that child was happier during the few moments that we sat together, than he had been for many a day. I know he would have preferred going with me when the cars arrived at the depot; but I had no claim upon him, and so consigned him to the rightful owner, wishing, with Fanny Fern, that I was the mother of all the little sorrowing ones.

This page of "Human Nature" has too many counterparts. Many a feeble, fretful woman wears the maternal mantle unworthily. Oh!

who but a mother shall smooth the thorny path of the little child. I know that there are many flowers therein; but childhood hath its griefs, and they are as great in proportion to the baby-shoulder, as the crosses of manhood to the athletic arm of middle-age. Who but a mother can bear with infantile faults and waywardness, and who can be expected to be patient and kind, and gentle, and affectionate, if a mother is not.

I shudder when I look forward through the life of little Henry and his little brother. Will they love each other? who will teach them? Will they respect and honor their mother? what is she doing now to build for herself a throne in their young hearts? Will they love the beauties of nature, and delight in scientific research? Will her silence or petulant replies to their innocent inquiries, foster the inquisitiveness of their expanding souls? Who will be to blame if they grow up idle, quarrelsome boys, and bring her gray hair with sorrow to the grave? Will they be so very ungrateful, if, weary of the quarrels, and frowns, and bitterness of such a house as that mother will make for them, they seek pleasure elsewhere, and leave the lone widow by her solitary, desolate hearth, to reflect on the past, sown thickly with thorns by her own careless hand?

Oh! the wine cup, the gaming table, the haunt of vice, the dungeon, the gallows—how many of their victims are driven into their jaws by the hand that should lead them into ways of pleasantness, and with its magic touch throw such attractions and allurements around home as to stay the wandering feet, and keep the gem of virtue pure in the fireside casket.

Oh, mothers! if you wish to live in the fond memory of your children, be gentle and patient towards them in their early years. Do not alienate them from you by moroseness or impatience. Answer their childish queries, arouse curiosity, and stimulate investigation in their young minds. Let them know that you desire nothing so much as their happiness and welfare. Be to them the fond, faithful, judicious mother, whose kind forbearance and gentle guidance the stern man shall have to look back upon with tears of affection, and emotions of respect. Make the hearth of home a place of repose and enjoyment. Let your smile lighten, but never your feverish frown darken, the sky of that home. Never—never—lower yourself in the estimation of your children by exhibiting petulance before them. In short, so discharge the maternal duties as to make yourself worthy of the beautiful and holy title of mother.

NELLIE.

CEDAR TREE IN CALIFORNIA.

There is a tree growing in the mountains of Calaveras county, California, about twenty miles north-east of Murphy's, which is said to be the largest tree in the world. A correspondent of the *Sonora Herald*, who recently made an excursion to see it, thus describes it:—

"At the ground its circumference was 92 feet; four feet above that, it was 88, and ten feet above that, it was 61 feet in circumference; and after that, the tapering of the shaft was very gradual. Its height, as measured by Capt. H., is 300 feet, but we make it but 285. This tree is by no means a deformity, as most trees with large trunks are. It is throughout one of perfect symmetery, while its enormous proportions inspire the beholder with emotions of awe and sublimity. Elegance and beauty are inseparable concomitants of its grandeur.

"I have said that this is the largest tree yet discovered in the world. It is so. The celebrated tree of Fremont would have to grow many centuries before it could pretend to be called anything but a younger brother. It is said that a tree was once found in Senegal, in Africa, whose trunk measured 90 feet in circumference. But no one has ever been able to find it since its first discovery. It is called by the natives *Baobab;* by botanists, *Adansonia Digitata*, but it is admitted that none can now be found with a circumference greater than 81 feet. There is a tree in Mexico, called the *Taxodium*, which is said to be 117 feet in circumference, but some have said that it is formed by the union of several trees. The height of all these foreign trees is not more, in any case, than 70 feet; and none of the trunks are more than ten feet.

"The age of this mammoth cedar of California, if each zone may be reckoned one year, is about 2520 years. A section of the wood which I brought home with me, exclusive of the sap, which is but little more than one inch thick, numbers about 14 zones or grains to the inch. At that rate, if it were permitted to grow, it would increase its diameter one seventh of an inch every year. In 84 years its diameter would be increased one foot; in 840 years 10 feet—so that it would then be 40 feet in diameter, and 120 feet in circumference.

"This giant of the woods and of the world is to be flayed literally. The patriotic process has already commenced. We understand that the bark, which at the base is about 14 inches thick, is to be taken off in sections to the height of 50 feet, and sent to the World's Fair in the city of New York."

A VALUABLE STONE.

A quantity of ground zinc stone, a quarry of which has been discovered in Rockbridge county, Va., has just arrived in Richmond by the James River and Kanawa canal, en-route for England. This curious stone has the remarkable quality, when finely pulverized, mixed with flaxseed oil, and spread over any surface, of re-forming itself into stone, by a re-union of its rock particles.

WHEN I AWAKE I AM STILL WITH THEE.

Still, still with Thee—when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

Alone with Thee—amid the mystic shadows,
The solemn hush of nature newly born:
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness, Thou beholdest only
Thine image in the waters of my breast.

Still, still with thee! as to each new-born morning
A fresh and solemn splendor still is given,
So doth this blessed consciousness awaking,
Breathe, each day, nearness unto Thee and Heaven.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer,
Sweet the repose beneath thy wings o'ershading,
But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadow's flee;
Oh! in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee!

"WORK WHILE IT IS CALLED TO-DAY."

BY J. A. LANGFORD.

Work while the day is,
Wait for no morrow,
Life else a prey is
To dreaming and sorrow.

Doing and duty
Will gladden the hour,
Giving earth beauty
And joy for her dower.

Twelve hours are given;
Then faithfully use
The bounty which heaven
To none doth refuse.

The storms of life breasting,
As swimmers the sea;
'Unhasting, unresting,'
Thy motto should be.

No talent concealing
In darkness or dust;
God giveth no feeling
For mildew and rust.

No effort withholding,
A brother to bless;
'Tis heaven unfolding,
Thus onward to press.

Free leisure is doing
The duties of life;
Working is wooing
Sweet peace from the strife.

Then work while the day is,
Wait for no morrow;
Life else a prey is
To dreaming and sorrow.

"WE SEE BUT IN PART,"

In the beautiful language of the Bible, is well and forcibly illustrated in the following:

A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and almost seemed to spoil the scenery.

"If," said he, "I was the owner of this forest, I would cut down that tree."

But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the whole landscape.

"How erroneously," said he, "I have judged, while I saw only a part."

"This plain tale," says Dr. Olin, "illustrates the plans of God. We now see but in part. The full view, the harmony and proportion of things, are all necessary to clear up our judgment."

A WORD TO LITTLE BOYS.

Who is respected? It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and to obey him in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve his knowledge and wisdom every day, who is busy and active in endeavoring to do a good act towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and who applies himself diligently to get wisdom, and to do good towards others, and if he is not respected and beloved by every body, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and you will grow up and become useful men.

I CAN'T.

I once knew a lad of some twelve years, who acquired a habit of saying "I can't," whenever he was told, or asked to do anything. When at school he was always behind his class, and if reprimanded by his teacher, his only excuse or answer was, "well, Miss C., I *can't* learn it." Miss C., thought perhaps she had assigned too long lessons, and afterwards gave shorter ones, and still shorter, but it was still the same, "I can't," as before; and she thought that unless that habit was broken, it would entirely prevent all progress in knowledge, and render him a burden to society. Many experiments were resorted to, but without success. At length she resolved to meet him on his own ground—so one morning during the first exercise, which was reading in the New Testament, when it came his turn to read, Miss C., said, Horace might be excused,

and the next one read. Not long afterwards he asked permission to get his pencil which had fallen from his desk, and Miss C., replied, "*I* will get it for you, for I do not think you *can* pick it up." At recess it was said that all could have recess but Horace—it was presumed that he could not play. In the same manner he was excused from all duties, much to his own surprise and that of the whole school. During the afternoon some one ventured to ask, "why may not Horace recite with us?" and was only answered, "*he can't.*" A little before the closing exercise, as the teacher was standing near him, he looked up very beseechingly in her face, and said, "Miss C., are you going to hear me recite any more lessons?" She replied, "I would like very much to have you go on with your classes if you *can*, but you always tell me you *can't*, and if you *can't*, I ought not to require it of you.

Said he, "Shall I come to school to-morrow?" and was answered, "yes if you *can*"—he burst into tears, and said, "I *will try* to get my lessons, Miss C." The point was gained. For many months, while that teacher remained, his lessons were faithfully learned and other duties promptly performed without any "I can't" to sadden her heart. Years afterwards she was gladdened by hearing that he had never lost the profit of that day's discipline.

Dear children, do not say "I can't," but rouse up all the energies of your minds, and gladden the hearts of your parents and teachers by persevering efforts to become wise and good, for only the truly good are truly great.—*Ohio Farmer.*

STEPHEN ALLEN'S POCKET-PIECE.

Among the victims of the Henry Clay disaster, was Stephen Allen, Esq., an aged man of the purest character, formerly Mayor of New York, beloved and esteemed by all who knew him. In his pocket book was found a printed slip, apparently cut from a newspaper, of which the following is a copy:—

"Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue.—Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speak evil of you, let your life be so no one will believe him. Drink no kind of intoxicating liquors. Ever live, (misfortunes excepted,) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get outagain. Never borrow, if you can avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week.

HINTS TO PROMOTE HARMONY IN A FAMILY.

1. We may be quite sure that our will is likely to be crossed in the day—so prepare for it.
2. When inclined to give an angry answer, to lift up the heart in prayer.
3. If from any cause we feel irritable, to keep a strict watch upon ourselves.
4. To observe when others are suffering, and drop a word of kindness and sympathy suited to their state.
5. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
6. To take a cheerful view of everything, and encourage hope.
7. To speak kindly to servants, and praise them for little things when you can.
8. In all little pleasures which may occur, to put self last.
9. To try for "the soft answer that turneth away wrath."
10. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same thing and been forgiven?"
11. In conversation not to exalt ourselves, but to bring others forward.
12. To be gentle with younger ones, and treat them with respect, remembering that we were once young too.
13. Never judge one another, but attribute a good motive when we can.
14. To compare our manifold blessings with the trifling annoyances of the day.

APPLE TREES.

The experience of Mr. Pell, of Ulster county, N. Y., is invaluable as to the management of apple trees, and cannot be too often repeated.—The following is from that gentleman:

"For some years I have been experimenting upon the apple tree. Having an orchard of 20,000 Newton Pippin apple trees, I have found it very unprofitable to wait for what is termed the bearing year. I have noticed that the Newton Pippin bears more profusely than any other kind, and, consequently, requires the intermediate year

to recover itself, by extracting from the atmosphere and earth the requisites to enable it to produce. If unassisted by art, the intervening year must necessarily be lost. If, however, it is supplied with the proper sustenance, it will bear every year.

"Three years ago, in April, I scraped all the rough bark off a few of the apple trees in my orchard, and washed the trunk and limbs within reach with soft soap, trimmed out all the branches that crossed each other, early in June, and painted the wounded part with white lead, to keep out the moisture, then split open the bark, by running a sharp pointed knife from the first set of limbs, in the latter part of the same month, which prevents the tree from becoming bark bound, and gives the inner wood an opportunity of expanding. In July, I placed one peck of oyster shell lime around each tree, and left it piled about the trunk until November, when I dug the lime in thoroughly. The following year I collected from these trees 1700 barrels of fruit, some of which was sold in New York for $4, and the balance at $9 per barrel. Strange as it may appear, they are now (1844) literally bending to the ground with the finest fruit I ever saw, a specimen of which is now before you. The other trees in my orchard, not treated as above, are barren, next year being their bearing year."—*Daily paper.*

THE FARMER'S PEST.

Weeds, it should be recollected, are always more exhausting to soil than either roots or grain crops. They are indigenous, consequently gross feeders, and abstract from the soil only those elements of fertility which are essentially and indispensably requisite to sustain the more valuable and cultivated crops. It should ever be a rule with the farmer, to allow no plant to perfect its seed on his premises, that will in any way, diminished the productiveness of his soil. There are many weeds which, if cut close to the soil, while in infloresence, inevitably die; and others, if so treated, will not start again till the following year, or if they do, it will be very feebly, and with so little vigor that they will effect but little injury, comparatively speaking, and without any possibility of producing seed. Mullen, thistles, burdocks and many other noxious productions of a similar class, may be eradicated by placing a tablespoonful of salt upon the stump of each plant after cutting it. When these weeds "are in force," we have frequently found it profitable to sow salt freely after mowing, as the exuding fluids of the roots dissolve it, and of course take a portion of it into their vessels, where it acts as a most efficient destroyer. If a field infested with thistles be mowed when the thistles are in full bloom, and salt, say two bushels to the acre, be sowed upon the stumps, and sheep be permitted to graze in the inclosure, it is said the thistles will be at once destroyed. This is perhaps a more economical method of eradication, than removing the plants by the roots, which is tedious, expensive and but seldom effectual.—*Maine Farmer.*

VARIETIES.

Chinese Antiquities in Ireland.—A paper was recently read before the Belfast Literary Society in Ireland, on Chinese porcelain seals, which have been found in that country. About fifty have been found, some in deep bogs, one in a cave, some in one place, some in another, scattered over the country from Belfast to Cork. How they came there is a query; nobody can tell. They are of great antiquity. They have all inscriptions on them in the ancient Chinese seal language, and Mr. Gutzlaff had translated a number of them. Each seal is a perfect cube, with the figure of a Chinese monkey by way of a handle. It is supposed they may have been brought there by ancient Phœnicians, but it is our opinion that they were brought there by some of the ancient Irish tribes, who no doubt journeyed through and came down from China. No such seals have ever been found in Britain. This may account for the differences in the Scots and Irish Celts. Smith asserts, in his treatise on the Human Races, that the Irish are a different mixture from the Northern Celts; but some more light on the subject may clear the mystery up.—*Scientific Am.*

Discipline in Childhood.—"Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and, consequently, will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am firmly persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

Education of Farmers.—Farmers often complain that they are deficient in education. For this there is no necessity. Let them support and improve good common schools. Let them avail themselves of the other means of mental improvement within their reach, and they will acquire an education adequate for any occasion they will be called upon to meet; and they will hold an elevation in society held by no other class of men. It is known that they have a large amount of leisure. Let this be spent in the cultivation of their minds; in laying up stores of knowledge.—*Blake's Farmer's Day Book.*

GUM ARABIC.—In Morocco, about the middle of November, that is, after the rainy season, which begins in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs either in a vermicular or worm shape, or more commonly assuming the form of oval and round tears, about the size of a pigeon's egg, of different colors, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks.

The gum is packed in very large sacks of leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time of harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it, and experience has proved that six ounces of gum are sufficient for the support of a man during twenty-four hours.

At the recent annual public session of the Russian Imperial Geographical Society, held in St. Petersburgh, it was stated that the great Scientific expedition about to be sent by that body into Eastern Siberia and Kamtschatka was on the immediate eve of setting out. The expedition comprises twelve young men, who have been trained by the Society expressly to the duty of taking astronomical, magnetical, and meteorological observations. It was further stated, that another expeditiun would be dispatched to examine the condition of the fisheries in the Caspian Sea; and a third, to explore in a geological point of view several regions of European and Asiatic Russia.—*Athenæum.*

RULES FOR LIFE.—1. Choose the path of virtue, and imitate a high pattern.

2. Do all the good in thy power, and let every action be useful.

3. Cultivate thy mind carefully—it will be a store of pleasing reflection.

4. Be diligent in thy business, and strictly upright in all thy dealings.

5. Investigate affairs closely, and engage in them cautiously.

6. Lay thy plans with prudence, and be prepared for emergencies.

7. In all difficulties be patient, and overcome them by perseverance.

8. Do that first, always, which needs doing most.

9. Have a place for everything, and everything in its place.

10. In all things be economical without meanness, and combine utility with elegance.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of SAMUEL M. JANNEY,
9th mo. 24th. 28 North Fourth St.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary in. struction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
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Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——BENJAMIN B. LIPPINCOTT, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.
9th mo. 17.—1833.

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend' School, by making immediate application to

THOMAS WARNER,
Wrightstown P. O. Bucks Co. Pa.

Wrightstown, Pa., 9mo. 26th 1853.

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THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853 6 months.

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All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, ELEVENTH MONTH 12, 1853. No. 34

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

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EXTRACTS FROM THE "MEMOIRS OF C. PHILLIPS."

As the dealings of the Almighty with me from my youth have been singular, and are worthy to be retained in remembrance with thankfulness, I have committed to writing some remarkable circumstances of my life; tending to awaken future thanksgiving and watchfulness in myself; and considering how wonderfully the Divine arm has been manifested for my help, to encourage me to a steady trust therein, and perseverance in submission thereto: and in order to leave my surviving relations some memorials of the various exercises and dangers which I have passed through, and of the merciful support and preservation vouchsafed from the Lord therein.

But first it appears proper for me to leave a testimony to my parents, who not only professed the truth, but had it in possession. My father, Henry Payton, of Dudley in Worcestershire (son of John and Catharine Payton, respectable members in the Society of Friends,) was called into the work of the ministry about the eighteenth year of his age; and when young, travelled much in the service of truth in divers parts of this nation, Ireland and Scotland, as also in the American colonies, and from the testimonies of Friends, I have good reason to believe that his service was truly acceptable and edifying to the churches; his ministry being lively and clear, and his care not to exceed the openings of truth therein apparent.

His deportment was grave, his conduct clean and steady, and his charity, in proportion to his circumstances, diffusive. He was an affectionate husband, a tender father, and kind master; serviceable among his neighbors, and beloved and respected by them. Many years before his decease, he was disabled not only for public service in the ministry, but for acting in the private duties of life in providing for his family; being afflicted with a paralytic disorder, under which his faculties gradually gave way.

I was much his companion in his long weakness, reading to him and attending upon him; and can give this testimony respecting him, that he retained the savor of the Divine life to the last; and frequently manifested a religious concern for his children, and particularly for me, his youngest child and tenderly beloved by him. He would often say, "The Lord bless you, my children;" when his speech faltered so that he could articulate but little. In the seventy-fifth year of his age, he was released from his affliction, and I doubt not is entered into everlasting bliss.

My mother was the daughter of Henry and Elizabeth Fowler, of Evesham, Worcestershire. She was a religious woman, endued with a strong and steady understanding, and many and singular virtues, whereby she was fitted for the part she had to act in life.

This was peculiarly exercising in part, through my father's incapacity for business, the care of a pretty large and young family, and a considerable business, (and that not of the kind the most fit for a woman,) devolving upon her.

When my father was disabled from acting for his family, being engaged in a partnership in one branch of business which terminated in great loss of property, his affairs were in a very unsettled state; all which, with other very trying circumstances, my mother passed through with admirable steadiness, fortitude and patience; and through a long series of necessary worldly engagements, she was favored to retain the best life. The Lord greatly blessed her endeavors for her children in temporals, and I doubt not heard her prayers that the dew of heaven might rest upon them. She would say, she desired not great riches for her children but that they might dwell in the fear of God. Her steady and strong conjugal affection was manifested in my father's long indisposition, by tender attention; and after his decease, by her frequently mentioning him in terms which evinced that their union was founded in that love, which death cannot dissolve. She said that when she married him, she was so far from being intimidated at the thought of his leaving her, to travel in his ministerial office, that she entered the solemn covenant with a resolution to do her utmost to set him at liberty

therein; and when it pleased Divine wisdom to deprive her of a husband whom she might offer up to his service, she was desirous that some one at least of her offspring might be called to the ministry: which was fulfilled in me, whom she bore rather late in life and tenderly loved; but, I believe she as freely dedicated me to the Lord as Hannah did Samuel, and was always ready to put me forward in his work; yet was weightily concerned that I might not run before my true guide. And although after I was called to the ministry, it was my lot to be much absent from her, she never repined at it, but frequently encouraged and excited me to faithfulness; so that among the many mercies bestowed by a bounteous Providence, I may justly number as not the least, the having such a parent.

She was an affectionate mother to all her children, yet very quick-sighted to their faults, ready to reprove them; and not subject to indulge them in childhood, but educated them in industry. In fine, she was an example of fortitude, cheerfulness, gravity, industry, economy, self-denial, and resignation to the Divine will. She was generous to her friends; her house and heart always open to receive the Lord's messengers; for which she would say, she thought a blessing was dropped upon her family. She was charitable to the poor; rather choosing to save from other expenses, that she might have to dispense. She died in the ninety-first year of her age; and retained a considerable degree of soundness of judgment until near the close of a useful, but careful, life.

Thus descended, it may be supposed I was in the way to receive religious instruction from my infancy; and indeed I cannot date the first dawn of Divine light upon my soul; for with humble thankfulness I may say, that early in the morning of life I knew the Lord to be a God nigh at hand; convincing of evil, and raising breathings after the saving knowledge of his Divine love and power. Friends who travelled in the ministry usually lodged at my father's house. I loved their company when but very young, and their tender notice of me I commemorate with gratitude. And here I remark, that if our youth prized the favor of the company and converse of such whose "feet appear beautiful upon the mountains" of salvation, and who have had large experience of the love of God, they might profit much thereby. But, alas! how often do some avoid their company, scarcely giving them an opportunity of manifesting to them that tender affection, wherewith their spirits are clothed; being probably afraid of reproof, on account of their indulging in liberties, contrary to the pure liberty of truth; which they think hard although it be given in that love which seeks the true happiness of their souls. I could read well very young, and (as is before hinted) spending much time with my afflicted father, I read much to him; and the experiences and sufferings of faithful martyrs, and of our worthy friends, with the accounts of the glorious exit of such as launched out of time in full assurance of everlasting bliss, made profitable impressions upon my mind; my spirit being often tendered thereby, and my love of virtue and piety strengthened; so that I may truly say that such holy persons, though "they are dead yet speak." May their language be heard by the youth of the present and succeeding generations; and excite them to eschew the paths of vanity, and to follow the footsteps of Christ's companions. So will the song of his redeemed be theirs.

But, notwithstanding these promising beginnings as I grew up, I yielded to divers temptations, and was allured from the simplicity of truth; the evil propensities in nature getting the ascendency. But even in my childhood I experienced many conflicts, and my convictions for evil were strong; so that at times my heart was sorrowful, and my pillow watered with my tears, although my countenance and deportment were mostly cheerful. Once, having yielded to temptation, my sense of guilt was such, that I concluded I had sinned against the Holy Ghost, and that agreeably to Christ's testimony I "should never be forgiven." This so affected my tender mind with sorrow and unutterable distress, that it could not be entirely concealed from the family; although I was enabled, even in childhood, to keep my exercises of mind to myself. I think I must have been eight or nine years old when it was thus with me; and as in my childhood I was several times visited with fevers, which brought me very low, I was led to consider how I was prepared for the awful change wherewith I was threatened; and a weighty sense rested upon my spirit, that my soul was not pure enough for admittance into Christ's holy kingdom.

Sometimes I would covenant with the Lord to be more circumspect and watchful for the future, but the airy natural disposition again got the ascendency, whereby again an occasion for repentance would arise. My natural disposition was very volatile, and my apprehension quick; and as my faculties opened, I delighted much in books of a very contrary nature and tendency to those which had engaged my attention in my childhood.

I had a near relation, who, notwithstanding his having been Divinely favored in his youth had slighted his soul's mercies, and pursued lying vanities. He kept house in the town; and through him myself and my sisters, had opportunities of obtaining plays and romances, which I read with avidity. I also spent so much time at his house as to be introduced into amusement very inconsistent with the simplicity of truth and my former religious impressions; so that my state was indeed dangerous, and but for the in

terposition of Divine Providence, I had been left to pursue courses which must have terminated deplorably. I also read history, was fond of poetry, and had a taste for philosophy; so that I was in the way to embellish my understanding (as is the common phrase,) and become accomplished to shine in conversation; which might have tended to feed the vain proud nature, render me pleasing to those who were in it, and make me conspicuous in the world. But the Lord in his wisdom, designed to bring me to public view in a line directly opposite to worldly wisdom, pleasure or honor; and when he was pleased more fully to open to my understanding his great and glorious work of renovation of the spirit, I saw that I must desist from these amusing publications and studies, and pursue the one necessary business, viz., working out the salvation of my immortal soul. And I esteem it a great mercy that I readily attended to this intimation.

THE RULE OF LIFE.

It may not always appear, when we see men only as they are revealed to us in the outward life, that there is a vital and radical distinction in human character, or that the terms Christian and worldling describe states of mind so very diverse from each other. But who cannot see that the RULE OF LIFE which we adopt makes an inconceivable difference as to our internal condition, and may make an eternal difference in the distinctions of a coming world. There is a class of persons whose rule of conduct is convenience, respectability, honor, or gain; there is another class whose rule of conduct is the Gospel of Jesus Christ. In many of the relations of life these two classes of persons may act very much alike, for the dictates of convenience and respectability are not always in opposition to Christianity. But the inward motive of one class is self-interest, while that of the other is obedience to God. These motives will tend to form characters totally diverse from each other. One will be the mere creature of this world, conformed to its hollow and shifting expediencies, the other will be changed internally, always approximating towards a standard of perfect excellence. And when outward things all pass away and the internal man is disclosed, one would be found hollow and corrupt, the other transformed into the glorious image of Jesus Christ.

Memoir of SIMON MAW BOWEN, *an Elder, of Gainsborough, England, who died 7th mo.* 9, 1852, *aged* 80 *years.*

This Friend had not a birthright in our religious society, and as he seldom conversed about himself, little is known of his early history, but his aged sister speaks of him, as being religiously thoughtful when a child. While very young his father placed him with a Friend, near his own residence; and in this situation, when attending a funeral, the ministry of a woman-Friend made a deep and lasting impression on his mind. After this he was apprenticed with an uncle at Woodbridge, who was a Friend, but with the stipulation on the part of his father, that he should attend the Episcopal Church. This uncle dying before his apprenticeship expired, he was turned over to another Friend of the same place, and he then commenced attending the meetings of Friends, but he has been heard to say, that it was the reading of the life of John Richardson, which convinced him of the soundness of our principles.

After leaving Woodbridge, he settled at Gainsborough, in the business of a grocer. Conducting his trade in strict accordance with Christian principle, and being diligent and courteous, he realized experimentally the truth of the declaration, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It was his practice to close his shop during the time of the week-day meetings, and thus to liberate himself and assistants for the purpose of joining on these occasions in the public worship of the Most High, whom he truly recognized as his God, preferring his service before every other object. And notwithstanding this sacrifice of time, in what are generally called business hours, he obtained a comfortable maintenance for himself and his family, as well as a sufficient provision for old age.

About the year 1793, he was received into membership with Friends, and he afterwards married Ann Hopkins, whom he survived sixteen years. They had four children whom they trained in the nurture and admonition of the Lord; three of whom died when about of an age to be the comfort and stay of their parents. Keen as was this trial, it was greatly mitigated by the evidence which each of these young people afforded, that they had chosen the Lord for their portion, and by the humble and confiding trust, that though a crucified and glorified Redeemer, they were removed from the temptations and trials of time to the joys of a happy eternity; and under these alleviations, the parents were enabled to bear these trials with composure and resignation, and with thankfulness to God for his mercies.

While in the vigor of life Simon Maw Bowen took an active part in the anti-slavery cause, and in many other objects for promoting the welfare of the human family. Partaking largely of the love of Christ, he was earnest in endeavoring to attract others to the same Lord and Saviour; and with this object in view, he became an active distributer of religious tracts, before this mode of diffusing Christian instruction was so general as it now is. He was also diligent in maintaining the Christian discipline of our own society,

and watched over the flock with fatherly care, as an Elder. His house and his heart were warmly open to those who labored in the Gospel, and he willingly accompanied such and assisted them in the appointment of meetings for persons not professing with Friends. Whilst from home in a service of this kind, when the Asiatic Cholera first visited this island, he was attacked with that malignant disease, and brought as to the brink of the grave. From this time his bodily strength was exceedingly reduced; but notwithstanding his great feebleness he continued to attend meetings for worship diligently, often making extraordinary efforts to unite with his friends on these solemn occasions. His treasure being in heaven, it was evident that his heart was there also; and after he became confined to the house, he sometimes expressed a fear that he was too anxious to be gone, and said that he had no pain of body or mind. His cheerfulness and resignation during the long period of his great weakness, were striking: his voice had become so feeble as to be scarcely audible, but his happy countenance was an index of the peaceful serenity of his mind. A few days before the final close he expressed a hope that he might not be detained here much longer; soon after he fell into a lethargic state, which continued till "the silver cord was loosed," and he fell asleep in Jesus.—*Annual Monitor.*

THE SILENCE OF SCRIPTURE.

Nor is it only what Scripture says, but its very silence, which is instructive to us. It was said by one wise man of another, that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to "a dial in which the shadow as well as the light informs us." For an example of this, how full of meaning to us that we have nothing told us of the life of our blessed Lord between the twelfth and thirtieth years—how significant the absolute silence which the Gospel maintains concerning all that period: that those years in fact have no history, nothing for the sacred writers to record. How much is implied herein! the calm ripening of his human powers—the contentedness of his waiting—the long preparation in secret, before he began to open his ministry. What a testimony is here, if we will note it aright, against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and premature harvest, which should have been the season of patient sowing of an earnest culture, and a silent ripening of their powers.—*French.*

DOMESTIC AND SOCIAL MANNERS OF THE INDIANS WHILE ON THEIR WINTERING GROUNDS.

The Indian, who takes his position as an orator, in front of his people, and before a mixed assemblage of white men, is to be regarded, in a measure, as an actor, who has assumed a part to perform. He regards himself as occupying a position in which all eyes are directed upon him in scrutiny, and he fortifies himself for the occasion, by redoubled efforts in cautiousness and studied stoicism. Rigid of muscle, and suspicious of mind by nature, he brings to his aid the advantages of practised art, to bear him out in speaking for his tribe, and to quit him manfully of his task by uttering sentiments worthy of them and of himself. This is the statue-like and artistic phasis of the man. It is here that he is, truly

"A man without a fear—a stoic of the wood."

All this is laid aside, so far as it is assumed, when he returns from the presence of the "pale faces," and rejoins his friends and kindred, in his own village, far away from all public gaze, in the deep recesses of the forest. Let us follow the man to this retreat, and see what are his domestic manners, habits, amusements and opinions.

I have myself visited an Indian camp, in the far-off area of the *North-West*, in the dead of winter, under circumstances suited to allay his suspicions, and inspire confidence, and have been struck with the marked change there is in his social temper, character and feelings. And I have received the same testimony from Indian traders, who have spent years among them in these secluded positions, and been received by them as friends and kindred. All indeed, who have had frequent and full opportunities of witnessing the red man on his hunting grounds, concur in bearing evidence to his social, hospitable, and friendly habits and manners. Viewed in such positions, the most perfect sincerity and cheerfulness prevail; and their intercourse is marked with the broadest principles of charity and neighborly feeling. The restraint and ever watchful suspicion which they evince at the frontier post, or in other situations exposed to the scrutiny and cupidity of white men, is thrown aside and gives way to ease, sociability and pleasantry. They feel while thus ensconced in the shades of their native forests, a security unknown to their breasts in any other situations. The strife seems to be, who shall excel in offices of friendship and charity, or in spreading the festive board. If one is more fortunate than the other in taking meat, or wielding the arrow or spear, the spoil is set apart for a feast, to which all the adults, without distinction, are invited. When the set time of the feast arrives, each one, according to ancient custom, takes his dish and spoon, and proceeds to the entertainer's lodge.

The victuals are served up with scrupulous attention that each receives a portion of the best parts. While at the meal, which is prolonged by cheerful conversation, anecdote and little narrations of personal adventure, the females are generally listeners; and none, except the aged, ever obtrude a remark. The young women and girls show that they partake in the festivity by smiles, and are scrupulous to evince their attention to the elder part of their company. Conversation is chiefly engrossed by the old men and chiefs, and middle aged men. Young men, who are desirous to acquire a standing, seldom offer a remark, and when they *do*, it is with modesty. The topics discussed at these public meals relate generally to the *chase*, to the *news* they have heard, or to personal occurrences about the village; or to deeds, "real or fabulous," of "old lang syne;" but the matters are discussed in a lively, and not in a grave style. Business, if we may be allowed that term for what concerns their trade and government intercourse, is never introduced except in *formal councils*, convened specially, and opened formally by smoking the pipe. It seems to be the drift of conversation, in these sober festivities, (for it must be recollected that we are speaking of the Indians on their wintering grounds, and beyond the reach, certainly beyond the free or ordinary use of ardent spirits,) to extract from their hunts and adventures whatever will admit of a pleasant turn, draw forth a joke, or excite a laugh. Ridiculous misadventures, or comical situations, are sure to be applauded in the recital. Whatever is anti-social, or untoward, is passed over, or if referred to by another, is parried off by some allusion to the scene before them.

Religion, (we use this term for what concerns the Great Spirit, sacred dreams, and the ceremonies of the Meda or medicine dance,) like business, is reserved for its proper occasion. It does not form, as with us, a free topic of remark, at least among those who are professors of the dance. Thus they cheat away the hours in pleasantry, free, but not tumultuous in their mirth, but as ardently bent on the enjoyment of the present moment, as if the sum of life were contained in these three words, "eat, drink, and be merry." When the feast is over, the women return to their lodges, and leave the men to smoke. On their return, they commence a conversation on what they have heard the men advance, and thus amuse themselves till their husbands return. The end of all is generally some good advice to the children.

The company in these ordinary feasts is as general, with respect to the rank, age or standing of the guests, as the most unlimited equality of rights can make it. All the aged and many of the young are invited. There is, however, another feast instituted at certain times during the season, to which young persons only are invited, or admitted, except the entertainer and his wife, and generally two other aged persons, who preside over the feast, and administer its rites. The object of this feast seems to be instruction, to which the young and thoughtless are induced to listen for the anticipated pleasure of the feast. Before this feast commences, the entertainer, or some person fluent in speech, whom he has selected for the purpose, gets up and addresses the youth of both sexes on the subject of their course through life. He admonishes them to be attentive and respectful to the aged, and to adhere to their counsels: never to scoff at the decrepid, deformed or blind: to obey their parents: to be modest in their conduct: to be charitable and hospitable: to fear and love the Great Spirit, who is the giver of life and every good gift. These precepts are dwelt upon at great length, and generally enforced by examples of a good man and woman, and a bad man and woman, and after drawing the latter, it is ever the custom to say, "you will be like one of these." At the end of every sentence, the listeners make a general cry of haà. When the advice is finished, an address, or kind of prayer to the Great Spirit is made, in which he is thanked for the food before them, and for the continuance of life. The speaker then says, "Thus the Great Spirit supplies us with food; act justly, and conduct well, and you will ever be thus bountifully supplied." The feast then commences, and the elders relax their manner and mix with the rest, but are still careful to preserve order, and a decent, repectful behavior among the guests.

Let it not be supposed, however, that the Indian's life, while on his wintering grounds, is a round of feasting. Quite the contrary; and his feasts are often followed by long and painful fasts, and the severity of the seasons, and scarcity of game and fish, often reduce himself and family to the verge of starvation, and even death. When the failure of game, or any other causes, induce the hunter to remove to a new circle of country, the labor of the removal falls upon the female part of the family. The lodge, utensils and fixtures of every kind, are borne upon the women's backs, sustained by a strap of leather around the forehead. On reaching the intended place of encampment, the snow is cleared away, cedar branches brought and spread for a flooring, the lodge set up, the moveables stowed away, wood collected, and a fire built, and then, and not until then, can the females sit down and warm their feet and dry their moccasins. If there be any provisions, a supper is cooked. If there be none, all studiously strive to conceal the exhibition of the least concern on this account, and seek to divert their thoughts by conversation quite foreign to the subject. The little children are the only part of the family who complain, but even they are taught at an early age to suffer and be silent. Generally

something is reserved by the mother, when food becomes scarce, to satisfy their clamors, and they are satisfied with little. On such occasions, if the family have gone supperless to rest, the father and elder sons rise early in the morning in search of something. If one has the luck to kill even a partridge or a squirrel, it is immediately carried to the lodge, cooked and divided into as many parts as there are members of the family. On these occasions, the elder ones often make a merit of relinquishing their portions to the women and children. If nothing rewards the search, the whole day is spent by the father upon his snow-shoes, with his gun in his hands, and he returns at night, fatigued to his couch of cedar branches and rush mats. But he does not return to complain, either of his want of success or his fatigue. On the following day the same routine is observed, and days and weeks are often thus consumed without being rewarded with any thing capable of sustaining life. Instances have been well authenticated, when this state of wretchedness has been endured by the head of a family until he has become so weak as to fall in his path and freeze to death. When all other means of sustaining life are gone, the skins he has collected to pay his credits, or purchase new supplies of clothing or ammunition, are eaten. They are prepared by removing the pelt, and washing the skin until it requires a certain degree of crispness. Under all their sufferings, the pipe of the hunter is his chief solace, and is a solace often resorted to. Smoking parties are frequently formed, when there is a scarcity of food not tending, as might be supposed, to destroy social feeling and render the temper sour. On these occasions the entertainer sends a message to this effect, "Come and smoke with me, I have no food; but we can pass away the evening very well without it." All acknowledge their lives to be in the hands of the Great Spirit; feel a conviction that all comes from him, and that although he allows them to suffer, he will again supply them. This tends to quiet their apprehensions; they are fatalists, however, under long reverses, and submit patiently and silently to what they believe to be their destiny. When hunger and misery are past, they are soon forgotten, and their minds are too eagerly intent on the enjoyment of the present good, to feel any depression of spirits from the recollection of the past, or to hoard up any thing to provide against want for the future. No people are more easy, or less clamorous under sufferings of the deepest dye, and none more happy, or more prone to evince their happiness, when prosperous in their affairs. H. R. SCHOOLCRAFT.

KNOWLEDGE.

Valuable knowledge can be attained only by personal effort. Every one must traverse the hills and valleys for himself, and it is only by unremitting application and perseverance that the attempt will be crowned with success. But to the devoted persevering seekers success is certain. The state of mind is such as to insure the best use being made of any accessible helps, and of the exercise of ingenuity and application in surmounting difficulties even in the absence of all foreign aid. Whatever may be his present deficiencies and disadvantages, the person—especially the young person who is so sensible of the value of knowledge as to apply his heart to understanding—to seek for it as for silver, and search for it as for hid treasures—assuredly shall not seek in vain. Knowledge is the prize of application.—*Country Gentleman.*

FURTHER EXTRACTS FROM RURAL HOURS.

April 11th. Coming in from a walk this afternoon, we found a beautiful oriole, perched upon the topmost bough of a locust on the lawn; no doubt, he had just alighted after his journey, for they travel singly and by day, the males appearing first. The new comers among the birds often perch in that way, with an observing look, on their first arrival.

It is early for orioles, but we gave our guest a hearty welcome, with an invitation to build near the house; we seldom fail to have one of their hanging nests on our narrow lawn, and some years, two families have built here. Our visitor looked brilliantly handsome, as he sat high on the leafless tree, in his coat of golden red and black; but in spite of their fanciful costume, the orioles are just as well behaved as the robins—harmless, innocent birds, bearing an excellent character. We all know how industrious and skilful they are in building; both work together at weaving the intricate nest, though the wife is the most diligent. They are particularly affectionate to their young: if any accident befalls the brood, they grieve so earnestly, that they actually forget to eat, returning repeatedly to the spoiled nest, as if in hopes of yet finding some one of their little flock. Their voices are remarkably deep and clear, but they have few notes: those few, they will sometimes vary, however, by imitating their neighbors, betraying an inclination to mimicry. One taste, they share in common with the humming bird, and some others; they like flowers, the apple blossoms especially, feeding on them as long as they last, and even commencing their feast, before the buds are well open. From the moment they arrive, you see them running about the apple branches, as if already on the watch, and so long as the trees are in bloom, you may hear their full, clear voices in the orchards, at most hours of the day. Probably they like other flowers also, since the apple trees are not indigenous here, and they must have begun to feed upon some native blossoms of the forest. They are occasionally seen in the wild cherry trees, and

are said to be partial to the tulip trees also; but these last do not grow in our neighborhood.

12th. On one of the hills of Highborough, several miles from the village, there is a point where, almost every spring, a lingering snow bank is seen long after the country generally looks pleasant and life-like. Some years it lies there, in spite of warm rains, and south winds and sunshine, until after the first flowers and butterflies have appeared, while other seasons it goes much earlier. *Time* gives greater consistency and powers of endurance to snow and ice, just as a cold heart grows more obdurate with every fruitless attempt to soften its fountains. Old *snow*, in particular, wears away very slowly —as slowly, as an old prejudice. This handful of ice, lying so late on Snow-patch Hill, would doubtless prove, in a colder region, or among higher hills, the commencement of a glacier, for it is precisely on this principle that glaciers are formed and continue to extend, until they stretch at last into the flowery meadows, as in Switzerland, where you find strawberries and ice in the same field. Let a snow bank hardened into ice, by successive thaws and frosts, pass through one summer, and the next year it will be more than doubled in strength, until it bids defiance to the greatest heats of summer. It is in this way, that from the higher peaks of the Alps and the Andes, covered with these vast ice mantles, five thousand years old, glaciers stretch far down into the region of grass and flowers, increasing rather than diminishing every year, since what is lost in summer, seldom equals what is added in winter.

13th. A solitary goldfinch on the lawn. They winter about New York, but seldom return here in large numbers before the 1st of May. A brown creeper has been running over the locusts for several days—it is unusual to see them in the village, but this bird remained so long that his identity was clearly settled. The little fellow continued for an hour or more among the same trees, visited previously by the nut-hatch, and during that time he was not still a second. Always alighting on the trunk near the roots, he ascended to the top, then taking flight, alighted at the roots of the next, repeating again and again the same evolutions with untiring rapidity. If he found the insects he was in search of, he must have swallowed them, without much ceremony, for he never seemed to pause, for the purpose of eating. Probably, like the nut-hatches, these birds neglect the smaller limbs of a tree, because their prey is not found there.

14th. There are many instances (even among the birds) in which a temporary change of habit or of character, as it were, is produced by the powerful feeling of parental affection—where the careless become watchful, the timid bold, and the weak strong, under its influence. The eagle, the chief among his race, is a striking instance of this, when he lowers his lordly wings, to bear a burden in behalf of his young. This peculiar tenderness of the eagle, in bearing its young on its back, is entirely opposed to the common habit of birds, who almost invariably carry their less precious burdens, their food, or the materials for their nests, in their bills or their claws. Whether the eagles in this part of the world resort to the same practice one cannot say;—that the eastern eagle does so, we feel assured, for it is implied in two striking passages of holy Scripture. The Almighty Jehovah, who has vouchsafed to represent himself to man in the paternal character, as conveying to our minds the strongest idea of his compassionate Providence, when addressing his people of old, was pleased to employ this image: "Ye have seen what I did to the Egyptians and how I bare you on eagle's wings and brought you unto myself." And again, the inspired Prophet, when singing the salvation of Israel through the merciful care of the Almighty, says, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him."

15th. Walked in the woods, looking for flowers: went some distance in vain, but at last near the summit of the hill we found a bunch of fresh ground laurel—the first wild blossoms of the year to us and prized accordingly—there were many more in full bud, but no other open. Since we were last in the woods, the squirrel-cups (hepaticas) have sprung up—their modest little lilac cups, in half open buds, are hanging singly here and there over the dead leaves, and very pretty they are in this stage of their short life: they have a timid modest look, hanging leafless from their downy stalks, as if half afraid, half ashamed, of being alone in the wide woods—for their companion, the ground laurel, remains closely wrapped in the withered leaves. It cannot be said that either of these plants is fairly in bloom; they are only opening—a slow process, with the cubutus, but a rapid one with the hepatica. The mosses are in great beauty now; several varieties are in flower, and exquisitely delicate—the dark brownish moss, with its white capped flowers and tiny red stalk, and a dainty companion of light green, with a blossom of the same tint, are in perfection. Wherever we went, they were so abundant and so beautiful in their spring freshness, as to delight the eye.

25th. Went into the woods this afternoon to gather a harvest of trailing cubutus. The plant stretches its vine-like, woody branches, far and wide over the hill sides in thick patches—its large, strong, rounded leaves grow in close tufts; the flowers are in clusters at the ends of the stems, from two to a dozen or fifteen in a bunch, pink or white, larger or smaller, varying in size, number and tint: they are not very much unlike the blossom of a hyacinth, though scarcely so

large and not curled at the edges. * * * There is more than usual interest in gathering these flowers, from their peculiar habits. We may easily pass over ground where they abound, without observing them, unless one knows their tricks of old; for they often play hide and go seek with you, crouching about old stones, and under dead leaves, and among mosses. But here and there you may see a pretty, fresh cluster pressing out from among last year's withered herbage, as though it bloomed from lifeless stalks, and when you stoop to gather it, raking away the dead leaves, you find a dozen bunches in near neighborhood, under the faded covering. Perhaps half these sweet flowers lie closely shrouded in this way, under the fallen foliage of the forest. After coming at length to the right ground, this afternoon, we were very successful—they are in full season, and never were finer—large and very fragrant. Several bunches of those we gathered, were growing so prettily, that it seemed a pity to pull them—some shewing their fragrant heads among rich mosses, while others were hooded in large withered leaves of the oak, chesnut and maple. The sun had dropped low, while we were busy at our pleasant task, but we lingered a moment to look down upon the village as it lay in the valley below, the picture of cheerful quiet, and upon the lake, with sweet evening tints playing over the water; and then descending the hill, at a quick pace, we succeeded in reaching the village, before the sun had quite set.

By a resident of Central New York.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 12, 1853.

On our first page will be found Extracts from the Life of C. Phillips. The faith and trust she exemplified under the vicissitudes which attended her pilgrimage, are worthy of notice. We ask the attention of our young readers to her experience of the operations of truth upon her mind when a mere child; and we doubt not they might acknowledge that the same power had been with them, not only as a reprover for evil, but as a rewarder for well doing. Were these gentle monitions taken heed to in early life, much suffering might be avoided, and instead of the severe struggles to overcome evil habits and long indulged propensities, the love of goodness and of truth would grow with their growth, and strengthen with their strength, and they would be enabled to bear testimony, that "Wisdom's ways, are ways of pleasantness, and all her paths are peace."

TO THE READERS OF FRIENDS' INTELLIGENCER.

The republication of "No Cross No Crown," having been verbally referred to the Representative Committee or Meeting for Sufferings, at our late Yearly Meeting, it was on solid consideration believed that a benefit might result to the youth of our Society, and our testimonies be advanced, by the republication of this standard work. It has accordingly been stereotyped, so that its publication may be perpetuated, at as cheap a rate, as it can be furnished without profit.

This work was written by William Penn, in the twenty-fourth year of his age, whilst suffering persecution for conscience sake in the Tower of London, in the year 1668.

It is in two parts. The first contains an examination into the practical truths of Christianity, how they have been disregarded by men, in substituting sound for substance, and carnal indulgences for the Cross of Christ; and finally concludes by an exhortation to temperance and self-denial, with respect to the customs and fashions of the world, as the true means of preparing the way to eternal rest!

The second part contains the opinions of numerous wise and great men, in former ages, eminent for their learning and virtue, going to confirm the views maintained in the foregoing—"that a life of strict virtue, that is, to do well and to bear or suffer ill, was the way to everlasting happiness."

When we take into consideration the youthfulness of this dedicated servant, the many temptations of worldly glory by which he was surrounded, and the firm, meek, and unwavering manner he bore the accumulated trials, persecutions and obloquy of the world—should it not encourage us to renewed diligence to press onward for the prize of the high calling—seeing the many privileges we now enjoy have been purchased at so dear a rate; and that the evils with which we are surrounded call as loudly for faithfulness as at any former period. Let us not falter in the work, but stand faithful to our duties; and in our day and generation be willing to carry out the reformation so gloriously begun by our fathers—so that it may be no longer said of us we are living on their reputation, whilst the testimonies of Truth are trampled under foot.

Proposals for publishing the work on next page.

Proposals to republish William Penn's "No Cross, No Crown."

A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect. Signed,

WILLIAM DORSEY,
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S.W. cor. 2d & High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 9th mo. 20, 1853.

LETTER FROM RACHEL MASON.—NO. XIX.

A——, 1839.

My beloved Friend,—Thy truly welcome letter was duly received. These little evidences of sisterly feeling are always precious to me, and often prove as a gentle shower, when my mind needs the renovating influences of a power superior to my own, and whether immediately or instrumentally imparted, it matters not.

Thy views of the qualifications requisite for an elder, are entirely in accordance with my own, but thou little knowest how far, how very far short I am of possessing them. There is in me such a proneness to elude that deep indwelling of soul, whereby access is gained unto the King's treasury, and discernment received, so as to know the coin which bears *His* impress, that truly I shrink from taking upon me the form, when so much of the vital substance is lacking. Nevertheless, if the committee unanimously concur in believing that it is the allotment designed me, in the ordering of best wisdom, I think I can submit: I have in times past suffered seasons of great desolation, in consequence of determining for myself, but in quiet acquiescence to the judgment of my friends peace has attended me. Perhaps when you meet again, some little David may present, on whom the Master has commanded the anointing oil to be poured. May you who are appointed to judge, be endued with wisdom as Samuel was. I am sensible that nursing fathers and mothers in the church are few. The babes in Christ are often discouraged for want of helping hands to lead them gently on. May none of these give out; there is a supporting arm that never faileth. *On this*, then, let your confidence be stayed in every time of proving. I hope my dear S. L. will not pass by any opening to write to me. If she has known that state wherein she could but feebly ejaculate "lighten my eyes lest I sleep the sleep of death, least mine enemy say, I have prevailed," then can she enter into feelings which have oft been mine since last we met; yet in mercy, a little crumb of bread is occasionally dispensed, and a little faith abides with me, that better times will come. R. M.

1842. Thinking it quite time to let my dear H. and other dear friends in P. know what has become of me, I have seated myself to give a little account of my movements since we parted. I spent three weeks pleasantly in B., visited most of my particular friends, attended monthly and quarterly meetings, and was at the select Preparative and Quarter much to my satisfaction. I believe the Master has begun a good work in many of the dear young people, who have "made covenant with him by sacrifice," and they are prepared to lend their aid in little services in the meeting, and I hope they may hold fast that which they have received, and advance step by step in the work of their day. I felt a word of encouragement to offer to those who had yielded to the circumscribing influence of the Heavenly Father's love, that they might not suffer any thing to impede the good work begun in them, with the assurance they would find no substitute for faithfulness. But I must now close.

Thy friend, R. M.

When we consider how weak we are in ourselves, yea, the very strongest of us, and how assaulted, we may justly wonder that we can continue one day in a state of grace; but when we look on the strength by which we are guarded, the power of God, then we see the reason of our stability to the end; for omnipotency supports us, and the everlasting arms are under us.—*Leighton.*

A BEAUTIFUL EXPERIMENT.

A beautiful experiment was recently exhibited in England, by a gentleman named Laurent. Several plants were made to flower almost instantaneously:—

"The plants to be experimented upon, a selection of geraniums and a rose tree, were placed in two deep boxes of, to all appearance, common garden mould, and, having been covered with glass shades or bells, each having a small hole in the top, which was at first plugged, M. Herbert proceeded to *water* them, if we may use the word, with some chemical amalgam, which, acting upon other chemicals already in the earth, for it was evidently, and, indeed, was admitted, to be prepared for the purpose, caused a high degree of heat; as was evinced by the rising of a steam or vapor within the bell, which was allowed in some measure to escape through the hole alluded to, and, indeed, by the feel of this vapor, M. Herbert appeared to regulate the heat necessary to effect his object. In about five or six minutes from the commencement of operations, the buds on the geraniums began to open, and within ten or twelve minutes they were in full bloom, and the blossoms distributed among the ladies present. The experiment with the rose-tree was unsuccessful, M. Herbert alleging that it had only been in his possession about half an hour, and he had, therefore, not had sufficient time to prepare it. From this it will be seen that the whole of the operation is not so instantaneous as would appear to the mere looker-on at the moment of blossoming; but, nevertheless, the invention may prove useful to those who wish to deck their boudoirs or drawing-rooms with flowers before nature brings them forth in due course, and in which, by the by, she is this year somewhat tardy."—*Inquirer.*

A LETTER OF COLUMBUS.

We lay before our readers a copy of the letter written by Columbus in the year 1502, four years before his death, to the directors of the Bank of Genoa, which, we are sure, will be read with the deepest interest. If we are not mistaken, it has never been reprinted on this side of the Atlantic, and, although distinctly alluded to by Irving in the appendix to his life of Columbus, does not appear at length in that work. The letter exhibits new proof of the generous benevolence of the real Discoverer, who, when about to embark on his last voyage, turned his eyes affectionately towards his native city, and made a liberal benefaction for its poor.

COLUMBUS'S LETTER.—Translation from the Spanish language into the English, of an autograph letter of Christopher Columbus, dated 2d April, 1502, addressed to the Bank of St. George, at Genoa.

On the outside of the cover in which the letter was found folded. is this inscription:

MDII,—Letter of the Lord Admiral Don Christopher Columbus.

ADDRESS OF THE LETTER.

To the Most Noble Gentlemen of the most magnificent Bank of St. George.

Most Noble Gentlemen—

Although my body be walking here, my heart is always with you. Our Lord has bestowed on me the greatest blessing which, since the time of David, he has conferred on any one. The affairs of my enterprise are already brightening up, and would shine yet more did not the darkness of the Government cover them. I return to the Indies in the name of the Most Holy Trinity, speedily to return again; and because I am mortal, I leave orders to Don Diego, my son, that of all my income, he is to account to you for the tenth of the whole, year by year, perpetually, in order to reduce the price of corn, wine, and other provisions. If this tenth part be much, accept of it; and if not, accept the good will which I feel towards you. I beg most earnestly to recommend to you my son. Messee Nicolo Oderigo is acquainted with all my concerns as much as I am myself. I have sent to him a copy of all my privileges and papers, that he put them in safe custody, and I should be pleased if you saw them.

The King and Queen, my Lords, deign to honor me more than ever.

The Most Holy Trinity guard your most Noble Persons and increase the dignity of your office.

Done in Seviglia the 2d April, 1502. The Lord high Admiral of the Ocean, Viceroy and Governor General of the Islands of the Terra Firma of Asia and of the Indies of the King and of the Queen, my lords, and their Captain-General of the Seas.

S.
S. A. S.
X. M. Y.
X. FERENS.

Explanation of the above initials: Salutana, Solus, Admiralus, Summus, Christopher, Maris Insularum.

THE DIGNITY OF LABOR—WHAT IS IT?

Amid the present agitations of society the struggle of the workman to place himself in a better position is everywhere apparent. He feels the deprivations attached to his condition, but he is annoyed by a sense of his degradation not less than by his miseries. He sees no dignity in labor—the paradox is too absurd to make a convert of him. It is a strange dignity: he neither feels it himself, nor does he perceive its effects upon others. The men who talk of the "dignity of labor," of its being "the God with us in the flesh," are those who, unless the click-clack of the tongue can be accounted labor, willingly for themselves forego all its dignities and divine incarnations.

Labor is the exertion of mental or muscular strength. The constitution of man as an individual, as well as his relation to the system of the universe, show, that he was intended to labor, and if there be any dignity derivable from the operation, it must arise from the fact that while he is engaged in it he is employed in obedience to the laws of his being. But this glory he must divide with the ox and the horse.

Mankind have universally awarded their honors, not to those who labor. But is this justice? Is the laborer not the only producer? Would there be any product without labor? Surely there would not. Society owes much to those who do its drudgery. But still the mere laborer has done little to promote the progress of society. It is not said that there are no men who labor and live by labor, that are honored, and who deserve to be honored; there are many such who deserve to be preferred to princes; but it is not *because* they labor, nor do they derive their dignity from it.

Power is knowledge, not physical force; and the energies of nature are subjected to man, not by the strength of his muscles, but by the powers of his mind. And if a man has no mind, or is too apathetic to exert it, or sinks into an occupation that precludes its use, why should he not bear the idea attached to his position? If he merely employs the animal portion, he shall have the animal's reward. Why should a man enjoy the honors of society who has contributed nothing to its advancement? Is it unreasonable that a man who has done nothing to advance the cause of civilization, should enjoy fewer of its blessings than he who has brought the toil of genius to its relief? Hands and arms could do as much in the infancy of society as now, and are only entitled to what hands and arms can produce. The ameliorations of the condition of society are the products of mind—certainly not products without labor—but it is for the excellence and value of the product, not for the quantity of the labor, that the producer is honored. The architect of the building is honored, not the hodman, the hewer of the stone, or the windlass employed in raising it. Mental labor, if unproductive, is as contemptible as bodily labor, but to its successful achievement mankind owe all their blessings; and to it, of right, they have acceded all their honors. In accordance with this, degrees of respectability are awarded to the various occupations of men, not according to the labor, but in proportion to the skill required in their prosecution. Is it not absurd, then, to talk of the dignity of mere labor? Could words be chosen that would run more counter to the common experience of men?

Those only who apply their minds to discover the laws of nature, and subject her operations to the will of man, ameliorate his condition, remove the fatal curse, and are entitled to his rewards. The labor of man has been much lightened, and his enjoyments increased, throughout the world, during the present century. It is one of the effects of mental progress, and the probability is that the condition of the mere laborer, in a few years, will be much better; but still he will attain no dignity by his labor. Forward—upward—is the voice of Heaven, and he that will make no effort to speed the onward progress of his species, shall never share the glories of the triumph. He only who, in the exercise of his moral and intellectual powers, reveals the laws of nature, subjects her energies to the use of man, teaches him how to live in harmony with the laws of the universe, and delivers him from toil, is entitled to the homage of his species.

Let not the laborer be deceived with flattering words. If he can elevate himself, it must be by his *thoughts*, his *brain*, and not by his *hands*. When the laborer obtains false ideas of his own position, and of the means of his elevation, the greatest misfortune has befallen him. The true friend of the laborer will never seek to deceive him with falsehoods and shams. There are the eternal facts standing out in history, and in the nature of things—let the lesson be read. We see that physical labor is not incompatible with the highest moral and mental advancement; but it is the *moral* and the *mental* advancement, and not the mere *labor*, which will give him position. Such is the eternal law of society.—*Exchange.*

A joyless and dreary season will old age prove, if we arrive at it with an unimproved or concepted mind. For this period, as for everything, certain preparation is necessary; and that preparation consists in the acquisition of knowledge, friends, and virtue. Then is the time when a man would especially wish to find himself surrounded by those who love and respect him, who will bear with his infirmities, relieve him of his labors, and cheer him with their Society. Let him, therefore, now, in the summer of his days, while yet active and flourishing, by acts of seasonable kindness and benevolence, insure that love, and, by upright and honorable conduct, lay the foundation for that respect which in old age he would wish to enjoy. In the last place, let him consider a good conscience, peace with God, and the hope of heaven, as the most effectual consolations he can possess when the evil days shall come.—*Blair.*

In my apprehension, the man that has a great mind, is he that uses his utmost moral diligence to find out what are the best things he can do, and then, without being deterred by dangers, or discouraged by difficulties, does resolutely and steadily pursue them, so far as his abilities will serve; and this out of an internal principle of love to God and man, and with a sincere aim to glorify the one and benefit the other.—*Boyle.*

For Friends' Intelligencer.

THE ANNIVERSARY OF MARRIAGE.

"One shall be taken, and the other left."

Years roll their course—but none so sad as this
Has ever marked my pilgrimage on earth;
This day, the dear remembrancer of bliss,
Till now, more joyous than the date of birth,
Brings, in the fullness, to my soul its dearth—
Paints the dread contrast with life's happiest hours,
When cheered by her, the angel of my hearth,
The idol of a heart where anguish lowers—
Then, life's perennial bloom was ever strewn with flowers.

But ah! no more, for me no more that dawn
Which ushers in another welcomed year;
The one that ever gladdened it, is gone
To add refulgence in a holier sphere—
Forth from my widowed couch alone I rear
On the scathed altar of departed joys,
Whence, late, united breathings rose in prayer,
My orisons to Him, whose bolt destroys
In wisdom, all of earth that heaven's pure love alloys.

Father, Supreme! thus lowly in the dust,
Where thou hast stretched my agonized frame,
Broken and crushed, my deep, unfalt'ring trust
Can yet thy mercy and thy love proclaim;
With praises magnify thy sacred name
From the dark caverns of my soul's distress—
For thou, oh! God, art good—e'en now the same,
In boundless love and justice not the less
That from thy hand I drink the cup of bitterness.

Shall I repine, and with a murm'ring heart
Receive thy direst dispensation now?
Ah! no; I've known Thee ever what thou art,
The blest consoler in each earthly woe—
All, all is thine; if, 'mid the ceaseless flow
Of gifts unnumbered from that bounteous hand,
In wisdom, thou hast dealt this heaviest blow,
It is that she, my loved, lost one, may stand
With kindred round thy throne in heaven's seraphic band.

Shall I, the meanest of its sons, rebel,
When in the record of thy wondrous ways
And equal dealings, holy penmen tell
Of saints and prophets proved in former days—
Of righteous Job, focus of all the rays
That Heaven, in scorching wrath, could pour on man,
Yet still the purer from that awful blaze—
More rich and honored than his course began,
He came, prepared to live and lengthen out life's span.

Shall I dare murmur when I read of Him,
Thy Son, the Saviour of this world of woe,
Thine *outward* Presence, mangled limb by limb,
With scorned front and desecrated brow—
Alone, abandoned e'en by Thee, to show,
In life's accumulated ills, how sure
An Arm of Power, encircling hell below,
Can shield untouched the humble and the pure—
How far the God can reach, how much the man endure.

Oh! have I not, with that all perfect One,
Wept through the gloom of night's funereal pall,
Watched in the agony of soul alone,
Drank to the dregs the wormwood and the gall?
Have I not known, in verity, the fall
Of sweat, as 'twere great drops of my heart's gore?
Have I not felt the loss of more than all
That earth beside can yield from richest store,
The star, the light of life, the love that gilt it o'er?

Yet, shall I murmur? No! I bless the rod,
Which, chastening, weans me from this lower sphere,
Brings to my sense the presence of a God,
With whom to dwell is to be alien here—
Renews my strength to run that high career
Whose aim 's Eternal Life—whose goal is bliss—
Whose staff, humility—whose guide, the fear
Of Thee, the one omnipotent—I kiss
Thy rod that gives the blow—I bless thee most for this.

For well I know that in affliction's hour
Thine is the empire, thine the ruling sway—
Within its furnace every other power,
Which binds rebellious man, consumes away;
Not one among th' angelic host that pray
Before thy throne, but who, in former years,
Hath passed this portal to the realms of day,
Has borne, in trial, all our doubts and fears,
Has felt the anguished heart, and wept the scalding tears.

Well, too, I know that, though a worthless worm
In grovelling bondage to sin's mortal stain,
With a high hand and an outstretched arm,
Thou, Father of Eternity, wilt deign
To clasp in mercy's fold a son again—
That wisdom infinite, that boundless power,
Are freely proffered to restore thy reign—
Oh! shall I shun adversity's brief hour,
And weigh the ills of Time with Life forevermore!

If to thy glory I may consecrate,
While breath remains, a dedicated soul,
What thou hast given of grace and strength, prostrate
In humble service to thy loved control—
If while o'er me the circling seasons roll,
I stand, a living witness of Thy name,
Then shall my wishes reach their loftiest goal—
What, to the glorious prize, were wealth or fame!
What all the martyr's pangs—the life-long badge of shame!

Thus, dearest Father, from thy stricken child,
Now bowed in sorrow, comes the song of praise;
Heaven's law is just, though we, by sin defiled,
Fail to unfold the wisdom of thy ways—
Preserve me still, that all my future days
May know no object but to honor Thee—
To Thee, to Thee, in gratitude, I raise
The prayer of faith—Oh! may its guerdon be
My sure defence through Time—its hope, Eternity.

J. J. W.

Thomas Chalkley, while on a religious visit to Virginia, in 1698, says:

"Near James river, I met with an aged friend, whose name was William Porter. He was ninety-two years of age.

"I saw him some years after, and he was weeding Indian corn with a hoe. He was then one hundred and six years of age, and had upwards of seventy children, grand children, and great grand children.

"Divers friends of us went to see him, and he preached to us a short but very affecting sermon, which was, as near as I remember, thus:

"Friends, you are come to see me in the love of God. God is love, and those that dwell in God, dwell in love. I thank God I feel his divine life every day and every night."

He died aged one hundred and seven years.

For Friends' Intelligencer.

Review of Weather, &c., for Tenth Month.

	1853.	1852.
Rain during *some portion* of the 24 hours, ...	7 days,	7
Rain all, or nearly all day, . .	2	0
Cloudy, without storms, . .	5	11
Total, Cloudy, . . .	14	18
Ordinary Clear days, . .	17	13

Average State of Thermometer.

	9 o'clock,	12 o'cl'k,	3 o'cl'k.
1853, . . .	50.55	56.19	58.39
1852, . . .	55.64	61.87	63.56

General mean of do. at same hours for 1853, 55.04°
" " " " 1852, 61.36

Being an excess of heat (averaged from the same hours) of last year, over the present, of more than 5 degrees.

Mean Temperature of *extremes* (per Penna. Hospital), for 1853, 53.48 °
" " " " " 1852, 58.25

Being an excess of heat *last* year over the present of about 4¾

We may remember, however, that the temperature of the Tenth month last year, was stated to have been 4 degrees above the *average* of the corresponding months for twenty-six previous years.

A letter from an acquaintance in Richmond, Va., received during the present month, details the following:—

"On Monday Evening, September 26th, about 15 minutes after sundown, my attention was called to a very large and splendid meteor in the North-West; it descended in a vertical direction with great velocity, within 10 or 12 degrees of the horizon; but what was most remarkable, after the explosion and disappearance of the meteor (which was large and more brilliant than any I ever before saw,) a beautiful and very luminous streak continued suspended above the horizon, at the height of 25 degrees, as near as I could judge—this retained its brilliancy for at least 7 minutes, when it gradually began to dim, and in 15 minutes had entirely disappeared."

Although *Second day*, the 24th inst., was justly credited in this city with a "*very heavy* storm of Rain and Hail," it would appear by the following items that this vicinity felt, *comparatively* little or nothing of the power of the "*Great Storm King*," and that his memorable visit on that day was not confined to *Northern* latitudes; early in the season as it was, for such an exhibition:—

"The Late Snow-Storm.—On Monday, snow, to the depth of one and a half inches, fell about 65 miles above Petersburg, Va. At Hollidaysburg, Pa., the snow is reported to have fallen to a depth of one foot, and two feet deep on the mountains near that place, by 4 o'clock on Monday afternoon, at which hour it was still snowing. At Harrisburg, sufficient snow fell to cover the ground some six inches, had it not melted. Four or five inches of snow fell at Albany, on Monday afternoon and night, but only served to make pedestrianism disagreeable. Snow also fell at Rochester and Poughkeepsie, N. Y. At Staunton, Va., it was from twelve to fifteen inches deep, in many places, it is said, breaking the limbs of trees."

The Snow-Storm in the Interior.—The Sunbury American says,—"Monday, the 24th of October, 1853, will become famous in the annals of the clerk of the weather, as the day on which occurred one of the most remarkable snow-storms of the last century, at least so far as our memory is concerned. In this place great quantities of snow, intermixed with rain, fell during the whole day. Four miles east of us, there was less rain, and the snow fell to the depth of a foot. At Shamokin, it was still deeper. Between that place and Pottsville, on the mountains, the snow was eighteen inches deep. The roads were rendered almost impassable by the amount of snow and the breaking down of trees by the accumulation of snow on their branches. The cars from Philadelphia were about two hours behind time at Pottsville."

Rain for the month, (per Penna. Hospital)

1853, ...	3½ inches.
1852, ...	2¼ "

Deaths.

For the Tenth month, 1852, (5 weeks,) .	735
" " " 1853, " . .	878
In New York, " " " . .	2067

J. M. E.

THE POWER OF LOVE.

The king in the gospel invited to the divine feast of his consolations, *the poor, the blind, the halt, and the lame.* It would seem that he who was most unfortunate was most beloved! We are further taught how a father pitied the prodigal son when weary of his lusts; and the ineffable God has chosen to reveal his divinity most clearly to man by teaching him to believe in love, to be merciful and sin no more. Therefore, be kind. One tender look, one generous expression, may create a feeling of cordiality, a tide of happiness, that will affect instantaneously the most abandoned individual or circulate through a great multitude. It is thus that good will creates good will, and mankind, even here on earth, are made to feel the might and mystery of that tie which is destined to bind all pure souls together in the bliss of heaven. We are to contemplate sinners and apostates of every name, as Christian and Hopeful did, when they were passing through Vanity Fair—with gushing tears and prayerful hearts. Let us remember the rule laid down by Chrysostom: "Have but one enemy: the devil. With him never be reconciled; with thy brother never fall out."

Those who wish for long life should be careful to allow none of their time to be wasted in idleness and dissipation; for length of life is not measured by length of days, but by the good accomplished in it. He that loveth life and would see good days, let him keep his feet from evil, and his lips from speaking guile.

LUXURY.

Such is now become our delicacy, that we will not eat ordinary meat, nor drink small, palled liquor; we must have the best, and the best cooked for our bodies, while our souls feed on empty or corrupted things.

In short, man is spending all upon a bare house, and hath little or no furniture within to recommend it; which is preferring the cabinet to the jewel, a lease of seven years before an inheritance. So absurd a thing is man, after all his proud pretences to wit and understanding.

Nationality is a good thing to a certain extent, but universality is better. All that is best in the great poets of all countries is not what is national in them, but what is universal. The roots are in their native soil; but their branches wave in the unpatriotic air, that speaks the same language unto all men, and pervades all lands. Let us throw all the windows open; let us admit the light and air on all sides; that we may look towards the four corners of the heavens, and not always in the same direction.—*Longfellow's Kavanagh.*

CHARITY.

Charity has various senses, but is excellent in all of them.

It imparts, first, the commiseration of the poor and unhappy of mankind, and extends a helping hand to mend their condition.

They that feel nothing of this are, at best, not above half of kin to the human race; since they must have no bowels, which make such an essential part thereof, who have no more nature.

A man! and yet not have the feeling of the wants or needs of his own flesh and blood! a monster rather! and may he never be suffered to propagate such an unnatural stock in the world!

Such an uncharitableness spoils the best gains; and two to one but it entails a curse upon the possessors.

Nor can we expect to be heard of God in our prayers, that turn the deaf ear to the petitions of the distressed among our fellow creatures.

God sends the poor to try us; as well as he tries them by being such; and he that refuses them a little, out of the great deal that God has given him, lays up poverty in store for his own posterity.

I will not say these works are meritorious, but I dare say they are acceptable, and go not without their reward; though, to humble us in our fulness, and liberality too, we only give what is given us to give, as well as to use: for if we ourselves are not our own, less is that so which God has intrusted us with.

VARIETIES.

Bad air is a "slow poison." That is the trouble. People go on taking it into their lungs day after day, and night after night. They grow pale, their lungs suffer, the circulation is languid, they take colds readily; the chest, the stomach, the skin, become disordered, and a host of chronic diseases attack them. A little carbonic acid taken every day don't kill a man. It is almost a pity it did not! If a red hot-stove destroyed, instantly, one man in every town daily, for a week, there might be some salvation for the nation. If, instead of fainting away in crowded and badly ventilated public assemblies, people occasionally died outright in convulsions, the authorities would take the matter in hand, and make it penal for the owners of such building to open them for public use without attending to the proper conditions for the preservation of health. When a thing is only a slow poison, the age is too much in a hurry to attend to it.

In such cases we must wake up the public lethargy by facts. And here is one of them. We have before us the History of the Dublin Lying-in Hospital. Some years ago, this building, erected in the common way, without the slightest regard to ventilation, was found to exhibit a great amount of mortality among the young children born there. In four successive years—healthy seasons too—out of 7,650 infants brought forth in the hospital, 2,244 died within the first fortnight after birth, of convulsions, or what the nurses call nine-days fits. These children foamed at the mouth; the jaws became firmly closed; the face swelled and assumed a purplish hue, as though they were choking. "These last circumstances suggested to the physician that a deficiency of wholesome air was connected with the great mortality." Air-pipes were immediately contrived; the various rooms were well ventilated. What was the result! That in the three following years, out of 4,243 children born in that hospital, only 165 died. In the very same rooms, too, where according to the old ratio, before the ventilation took place, the number of deaths to that number of children, would have been 1,632. To save the lives of more than 1,400 human beings in three years, by merely putting in a few pipes! Can any one say there is nothing in ventilation, after such facts as these?

Artless Simplicity.—A certain little boy of this city who recently lost his father, found himself debarred thereby from attending school as formerly, and, in the fulness of his faith, he determined to seek the wherewithal, at that footstool to which he doubtless had been taught to look for other and higher blessings.

In the simplicity of his heart, he sat down and gravely *wrote a letter* to his Redeemer, thinking, perhaps, that so formal a mode of preferring his requests would meet with greater attention. What was the surprise of our worthy postmaster, Wm. N. Friend, Esq., on discovering, among the contents of his letter-box, one morning, lately, a missive directed to "Jesus Christ!" Opening it, he read the story of the boy's wants, and, with a noble kindness which we are not selfish enough to deprive our readers of the pleasure or profit of hearing, he deposited in the envelope the amount required, and directed it to the young suppliant.—*Petersburg, (Va.,) Chronicle.*

Fruits of the Wilds.—Horticultural art may point to its *eleves* with pride; but let not Nature remain unrepresented. Let us not forget that Providence has kindly spread abroad wild fruits for those who cannot command the luxuries of the fenced and tended garden. The small raspberry beside the brook, and the sweet wood strawberry, the delight of peasant children, have passed away before autumn commenced; but all over the country the wholesome and pleasant blackberry offers an abundant feast to all who are not too proud to stoop for it; and both its flowers and fruit are useful to the dyer.

Extraordinary Site of a Tree.—At the village of Witherley, in Leicestershire, seven miles from Market Bosworth, a gooseberry tree, with a stalk as thick as a stout man's thumb, and the bush from four to five feet in diameter, may be seen springing out of the joint in the stone wall of the church tower at the height of eighty-four feet from the ground. It has grown there for a century or more, thriving greatly in moist seasons, and dwindling and pining during drought. The seed was probably dropped, where it has germinated, by a bird.

Don't Fret.—It is unamiable. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable housemate in comparison—it only stings when disturbed. But an habitual fretter buzzes if he don't sting with or without provocation. "It is better to dwell in the corner of a house-top than with a brawling woman and in a wide house."

It is useless. It sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pictures, cures no spoilt hay, and changes no east winds.

Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master.

Benefit of Affliction.—A young man who had been long confined with a diseased limb, and was near his dissolution, was attended by a friend, who requested that the wound might be uncovered. This was done,—"There," said the young man, "There it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God, as my only portion, and to eternal glory as my only hope; and I think it has now brought me very near my Father's house." What an illustration of the words, "It is good for me that I have been afflicted."—*Cope's Anecdotes.*

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhoad and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of Samuel M. Janney,
9th mo. 24th. 28 North Fourth St.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary instruction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.

Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.
9th mo. 17.—1833.

TEACHER WANTED.—A single man, who is a member, and who is fully competent to teach the higher as well as the lower branches of an English Education, may obtain a situation in Wrightstown Friend's School, by making immediate application to

THOMAS WARNER,
Wrightstown P. O. Bucks Co. Pa.
Wrightstown, Pa., 9mo. 26th 1853.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

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Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
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Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853 6 months.

Friends' Central Dry Goods Store,

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CHARLES ADAMS,

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To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

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ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co., Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal*.

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction. will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, ELEVENTH MONTH 19, 1853. No. 35.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Continued from page 531)

However lawful it may be in proper seasons to look into the works of nature, and become acquainted with the history of former or present times, my attention was now powerfully attracted to higher subjects; and had I pursued those lower things, I might have become as a "vessel marred upon the wheel." This is, alas, the case with many who have been divinely visited, but who, not deeply and steadily attending to the instructions of pure wisdom, but seeking to be wise and learned, in matters which merely relate to this present state, have not advanced in the simplicity of divine knowledge; and although it has remained obvious that the Lord's hand has mercifully been turned upon them for his service, they have not grown up to that degree of usefulness in Christ's church whereto they might have attained, had they passively abode the turnings of his preparing hand. Were the sons and daughters of our religious society who are favored with good natural understandings, clothed with heavenly wisdom, they would become and appear truly great, in the dignified simplicity and humility of the service of the King of kings. Human knowledge and acquirements too often puff up the minds of youth; and, indeed, some of more advanced age pride themselves therein, when, as examples to the rising generation, they should be clothed with humility. It was observed of a truly honorable member of our society, 'that he was a divine and a naturalist, and all of the Almighty's making.'

I have read very little on natural philosophy, and am not in a disposition to boast of my acquired knowledge of either human, natural, or divine things; but I may say that I have admired how, by one gleam of heavenly light, the understanding is opened into natural things; so as in degree to behold, as at one view, the general economy of the divine Former of all things, as it is displayed in the outward creation. This produces adoration to him under the humbling sense of his power, mercy, and wisdom, as well as admiration of his works; and discovers that they are indeed marvellous, and, in their full extent, incomprehensible, and impossible to be traced in innumerable ages.

From these remarks I return to my education, which, whilst I was at home, had not been entirely neglected as to useful and necessary learning; yet as, through the afflicted circumstances of our family, I had been held pretty closely there until I had attained my sixteenth year, my mother concluded to send me to London, and put me for one year under the care of Rachael Trafforee, who, with her sister, kept a respectable boarding-school; not doubting her attention to me, as she when young had spent a considerable time in my father's family, and indeed she was affectionately kind to me, and as a minister as well as mistress, I believe her mind was frequently exercised for the religious improvement of her scholars, which at times was manifested by verbal supplications for them, as well as advice and reproof. * * * After I had been a few months in the school, I was favored with a renewed visitation of divine love, and grew uneasy with my situation. Home became desirable, although I knew it to be a house of affliction, and on my intimating it to my dear mother, my brother James fetched me there sooner than she intended when I left her.

Thus far I have commemorated the dealings of the Almighty with my soul, manifested principally in tender mercy; but now the day was coming wherein his righteous judgments were manifested against all that was high and opposite to his pure spirit; in which day my wanderings from him, the Shepherd of Israel, were brought to my remembrance, and my sins set in order before me, which brought great humiliation and brokenness of heart, with strong cries to him that he would graciously pass by my transgressions, and receive me into covenant with himself. And although this dispensation was not agreeable to degenerated nature, which, like Adam when he had transgressed, seeks to evade the condemnation, yet, because of the glory which I was favored to discover beyond it, and the divine love which I saw therein, I said, in the secret of

my soul, "It is good for me to be under it;" and I was made willing patiently to abide the judgments of the Lord for sin, in order that I might witness remission thereof through the baptism of repentance and the sanctifying life or spirit of his Son Jesus Christ. And this mercy, in the appointed season of infinite wisdom, I experienced; so that my past transgressions were blotted out of the book of remembrance, upon the terms of my future steady perseverance in the fear of God; and in the sensible exaltation of the attribute of divine mercy over judgment, my soul rejoiced with humble thankfulness. Yet as, when the children of Israel were delivered out of Egypt and travelled through the wilderness, they had new trials of various kinds to encounter, insomuch that they thought their sufferings rather increased than diminished, and frequently feared perishing in that distant land; so being now relieved from the oppressive weight of past actual transgressions, and travelling after the saints' promised inheritance, which is a state of establishment in righteousness, I had to pass to the attainment thereof through many deep baptisms and exercises of faith and patience. I was now brought into my own heart which, by reason of the irregularity of its passions and inclinations, might well be compared to an uncultivated wilderness, through which I must travel, and wherein I must receive the law for the ordering of my outward conduct. And oh, the seasons of hunger and thirst, the tossings and perplexities, "the thunderings, lightnings, and tempests," which seemed to threaten destruction, which I had to pass through in that day, are to be had in everlasting remembrance; with thanksgiving to that divine hand which preserved me from being so far discouraged at them as to look back with a desire to return to that country or state from which I had happily escaped. The adversary here transformed himself as into an angel of light, and under the specious appearance of righteousness, represented the way so strait that it was impossible to walk therein and act as a rational being, thereby endeavoring to discourage me or prevent my attaining to the true gospel liberty, in the use of the creatures, and the course of my conduct. Indeed, in this season of deep distress, both the "earth and heavens were shaken," some of those religious principles which I had received by education were called in question, and I was left without any foundation of certainty respecting them, nor could I attain to it by the testimony of others, or the writings of such as had vindicated them to the world, being to receive my convincement of them, from the deep ground of divine revelation. All which I have seen was necessary to fit me for the service which was appointed me, that the foundations of my faith might be laid in certainty, and that I might be able to testify with boldness that I had experienced what I asserted to be the truth, and be also suitably qualified to sympathize with and minister to such as were in like states. I saw early for what station I was designed in Christ's church. This manifestation of the divine will my soul received with a good degree of resignation; nevertheless, until the Lord's time for putting me forth to service was come, I was frequently assaulted with fears lest it should be required of me at such times and in such manners as would be doubly hard to flesh and blood, and the adversary was very busy with his presentations, intending thereby either to dispirit my mind from pursuing its proper duty, or, by hurrying me into what had the appearance thereof, to bring me into confusion. But in all these "voices of the stranger" there was a want of that certainty which I had concluded should attend such a discovery of the divine will, and which I was happily led to look for, and I was at length strengthened to covenant with the Almighty, that whenever the evidence was clear and strong I would submit thereto.

And here it may not be unprofitable to remark, that some minds are more liable to be thus affected than others. Such as have a strong and quick imagination, and whose hearts have been deeply affected with the exceeding sinfulness of sin, and of the love of God to mankind; whose desires are strong that the one might come to an end and the other abound in the earth; it is difficult for these at all times (especially when young in religious experience) to keep the quiet habitation, wherein alone the voice of the true Shepherd is to be heard and distinguished from that of the stranger's. But as the will becomes gradually resigned to that of God, and the imagination in its natural working silenced, and the soul comes more constantly to worship in the Lord's temple, the adversary in these false appearances is bound, or if suffered to present them, there is strength acquired to stand still and try the spirits. This I have seen in the light of truth to be absolutely necessary before we move in the Lord's service; the want of which has been productive of much confusion, and administered cause of reproach on our high and holy profession, to such who are seeking for an occasion to lay waste the belief in divine revelation. But to return: being come to the aforesaid state of resignation, I waited quietly to discern the puttings forth of the divine hand, in a state of earnest prayer that I might not be suffered to move before the proper time, which I have good ground to believe was heard and answered; and that from the motion of divine life I was constrained to supplicate the Almighty in our little meeting at Dudley, the 10th day of the second month, 1748, being then newly entered the 22d year of my age. May such of the Lord's children whom he appoints to the solemn service of the ministry, humbly and patiently wait to know when to move therein, as through neglect of it some have stepped into

it, before they have fully passed through the dispensation of preparation for it; and, if ever they have become strong in his service, they have continued long in a state of weakness. Yet, let none despise "the day of small things." A few words spoken under divine direction are often blessed to those to whom the Master of the solemn assemblies directs them.

I continued to minister, as the Lord was pleased to give me ability, in great brokenness of heart, and for a time in but a few words; for great fear was upon my spirit lest I should minister in the wisdom of the creature, which ever brings death and begets its like; and in a sense of this danger, strong were my cries to the Almighty that what I handed forth to the people might be unmixed, let it appear ever so simple or despisable in the view of the worldly wise and learned. And as I then continued to move in fear and trembling, the Lord was with me, and enlarged my understanding, and increased my service in the openings of truth; at which his people rejoiced, and in obedience to his requirings I felt sweet peace. Yet was my spirit in heaviness, being humbled with many deep exercises, which I found profitable to establish it in righteousness, although painful to nature. And I leave it as an observation, that I have seldom, if ever, seen any stand and arrive to any considerable degree of usefulness in the church, whose foundation has not been deeply laid in afflictions and exercises, whereby they are crucified with Christ, and shall therefore rise with him to glory and honor, in the present as well as in a future state. But in all my afflictions and deep baptisms, the Shepherd of Israel was with me, and preserved and supported my spirit to the honor of his own nature, to whom alone I could attribute the praise; for in those allotted days and years of tribulation, very little instrumental help was afforded me; my lot being cast in a quarter where there were none near who were capable of giving me much assistance or wise counsel, not having trodden the same steps. I sometimes thought my case was hidden from some of the Lord's servants, who were concerned to visit his heritage, or else that they were in part restrained from ministering to it, and my tongue was much sealed in silence, for my exercises were incommunicable.

All this I saw to be of excellent use, as the contrary might have led to a dependence on the servants (which ever brings weakness), or have been productive of confusion, through my imparting my case to such as were not skillful to minister to it, and who nevertheless might have advised therein. I have seen it to be profitable and necessary for such as are in a state of infancy in religion, to dwell with their exercises, leaning firmly on that arm which alone is able to carry them through; and, until the mind has acquired a depth of judgment to distinguish clearly who is on the Lord's side, to be very cautious to whom they communicate them, lest they be wounded by discovering those whom they have chosen for their friends to be enemies to the cross of Christ. Yet when the Lord directs, in times of great strait, to advise with some experienced servant, it will undoubtedly be advantageous; and a steady, sympathizing friend is a great strength and blessing, when it is afforded in divine wisdom.

Between my 18th and 22d year, I penned several small tracts, all of a religious nature; but soon after I appeared in the ministry, I dropped my pen in regard to verses. I do not say it was a sacrifice required, but the continuing of the practice might have proved a snare somewhere; it might have engaged my attention too much, or tended to make me popular, which I have ever guarded against, perhaps too much so in some points. But I was early afraid of my mind and services being tarnished with vanity. And here I may add that from the time I came from school, I read but little save religious books; and after I appeared in the ministry, until late in life, reading even them was much taken from me, except the Scriptures; all which I believe was in divine wisdom, that I might not minister from what I had gathered from religious writings, but might receive the arguments I was enabled to advance on behalf of the truth, by the immediate revelation of the Holy Spirit. And I can with truth say, that the Lord has been to me mouth and wisdom, tongue and utterance, to my own humbling admiration. May all the praise be given to him now and forever!

FROM JANNEY'S LIFE OF GEORGE FOX.

The views of George Fox in relation to the gospel ministry, were clear, consistent, and practical; being derived from the manifestations of divine grace, and corroborated by the sacred Scriptures. The authority claimed by the clergy of the Anglican Church, as well as by the Romish priesthood, by virtue of their ordination and pretended apostolic succession, he considered utterly fallacious, inasmuch as it was derived through an apostate church, and was held to be sufficient, without regard to personal character, or religious experience.

None are successors of the apostles in their ministry, unless endued with a measure of the same divine spirit that dwelt in the apostles, even as they only who have the faith of Abraham are accounted his children, and heirs of the promises. As well might a man, entirely ignorant of natural science, attempt to fill the chair of philosophy, as for one who has not experienced the regenerating power of Divine grace, to assume the office of expounding the sacred truths of religion.

The gospel of Christ, although it be "glad tidings" to the poor in spirit, is not a mere rela-

tion of events that are past. It is a living reality—a quickening influence, "the power of God unto salvation to every one that believeth." The gospel, says George Fox, "was preached to Adam, the seed of the woman was promised to bruise the serpent's head, and this was and is the power of God, the glorious gospel."* In reply to some who asserted that "the gospel was the four books of Matthew, Mark, Luke and John," he affirmed that "the gospel was the power of God, which was preached before (the narratives) of Matthew, Mark, Luke and John were written, and it was preached to every creature, (of which a great part might never see or hear those four books,) so that every creature was to obey the power of God; for Christ the spiritual man would judge the world according to the gospel, that is, according to his invisible power."†

The true ministers of the gospel are, therefore, those only who live and move under the influence of this power, and are furnished by it with matter adapted to the states of the people to whom they minister.

Being shocked with the venality of the clergy, George Fox exclaimed: "Oh! the vast sums of money that are got by the trade they make of selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest! What one trade in the world is comparable to it? Notwithstanding the Scriptures were given forth freely, Christ commanded his ministers to preach freely, and the prophets and apostles denounced judgments against all covetous hirelings and diviners for money. But in this free spirit of the Lord Jesus, was I sent forth to declare the word of life and reconciliation freely, that all might come to Christ, who gives freely, and renews up into the image of God, which men and women were in before they fell, that they might sit down in heavenly places in Christ Jesus."

This disinterested minister of the gospel, had learned to deny himself, and to renounce all dependence upon his own abilities, natural or acquired. He waited patiently upon him "who is the true shepherd and bishop of souls," who "putteth forth his own sheep and goeth before them," and he found in his own experience the divine promise fulfilled, "my grace is sufficient for thee."

In his journal he thus describes the state of joy and peace that succeeded his deep trials and mental conflicts: "Now was I come up in spirit through the flaming sword, into the paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus; so that I was come up unto the state of Adam, which he was in before the fall. The creation was opened to me, and it was showed me, how all things had their names given them, according to their nature and virtue. I was at a stand in my mind whether I should practice physic for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord. But I was immediately taken up in spirit, to see into another or more steadfast state than Adam in innocency, even into a state in Christ Jesus, that should never fall. The Lord showed me that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell; in which the admirable works of the creation and the virtues thereof may be known, through the openings of that divine word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."*

Being thus divinely enlightened, he saw that those who were engaged in the three great professions of Law, Physic, and Divinity, were too generally ignorant of that wisdom which cometh down from above, and is profitable to direct us, even in natural things. He was led to believe that by abiding under this divine influence, these professions might be reformed. The lawyers, by attending to "the law of the spirit of life in Christ Jesus," would see that "he who wrongs his neighbor, wrongs himself," and that every man "should do unto others as he would that others should do unto him." The physician might thus be enabled "to receive a right knowledge of the creatures, and to understand the virtues of them, which the word of Wisdom by which they were created and are upheld, hath given them." The priests, by obedience to the same holy power, "might be reformed and brought into the true faith, which is the gift of God." He saw, "concerning the priests, that although they stood in deceit, and acted by the dark power which both they and their people were kept under, yet they were not the greatest deceivers spoken of in Scripture, for they were not come so far as many of these." The greatest deceivers were those, who, having experienced the goodness of God, and heard his voice, and known his spirit, yet, "turned from the Spirit and the Word, and went into gainsaying.". . . . . These were they that led the world after them, who having the form of godliness, denied the power thereof.

*George Fox's works, iii. 564.
†Journal, ii. 23.

*George Fox's Journal, i. 21, 22.

Selected for Friends' Intelligencer.

REBECCA.

The patriarchal history is one which holds a peculiar place in the annals of the world. It tells of a life so hidden in the distant past, that no other history reaches it, while even tradition but faintly whispers what it dares to utter concerning the strange people and the far off times. The reader, who seeks for proof and information, aside from the narrative itself, finds no second witness to the facts, and no contemporaneous record to throw its light upon the dark sayings of this. It is true indeed that the manners and customs of their descendants explain many things which Moses has recorded concerning the patriarchs, while at the same time we verify many of his statements. A ray from times nearer to our own is thus cast back into the dimness, and we discern that which was before unseen. But this light does not reach into the deeper places; the narrative has yet its mysteries, and to them there is no clue beyond the narrative itself. It is therefore manifest, that we read this story of an ancient people with but a partial appreciation of many of its statements; much of its power is hidden, because much of its truth is unknown. This remark applies as well to its details of social and family life, as to the greater events which concerned nations and the world itself.

At the same time we have an earnest sympathy for this people of a distant age; the bond of a common nature holds us, and we feel that, in a sense full of meaning, *we were in them*. The scenes and the characters which compose the history, are consequently deeply interesting to us; the movements of the social life, as well as the success of grander events, stir us in the recital as powerfully as if the chasm between us were no broader than one generation.

Among these characters to whom we have just alluded, Rebecca, the daughter of Bethuel,—the wife of Isaac—the mother of Jacob—holds a prominent place. She becomes an actor in these wonderful scenes in the freshness of her womanhood; nor does she pass away until she has imparted something of her own character to the scenes themselves, and made *her* life a part of the life of the people, after she was dead. We read that Isaac was the child of Abraham's old age; for him many prayers had been offered, even before he was born. The gift of life to him was a miracle, and wonders made up his story as he grew into manhood. The feelings with which the patriarch regarded his son, were of a kind to which words can give no expression; they belong to that class of thoughts which are above language—as deep and as voiceless as the soul. As he felt the palsy of age creeping through his own frame, and was thereby reminded, that for him days would soon have an end, his thoughts naturally centred upon his son—the years through which he was to live, and the things with which he must struggle after the father had passed away. He doubted not that Isaac was the child of God, and that God had a work for him to do, which he would not fail to accomplish, but with a nice discernment of the relation between the Creator's purposes and human efforts, he felt that he also had a parent's duty to perform, in shaping the life and character of his son. Isaac had reached the age of 40 years; the time had come for him to enter upon another of the periods of existence, by taking to himself a wife; while the father had lived long enough to understand that this step involved interests of the highest character. He knew that it would influence powerfully the future life of his son, and perhaps decide whether the future was to be one of happiness and usefulness, or one of misery and shame. Doubtless there would have been quite as much happiness in the world, had the fathers of *later* days given more prominence to the thoughts which at this time ruled the conduct of the patriarch. He was especially desirous that his son should not marry one of the daughters of the Canaanites; for they had corrupted the true religion, and upon them rested the curse of the Almighty. Here again was Abraham wiser than the men of this generation; in his view, religious considerations were of some importance in deciding a question of this kind. He perceived how directly they would influence his son, and shape him for a higher or a lower place in the great work which God was doing through the agency of man. The patriarch had a servant in whom he confided, and who to the virtue of honesty added mental strength and deep religious faith. To him he intrusted (according to the custom of the times, and doubtless with the consent of Isaac) the most important and delicate work of selecting a wife for his son. The servant, however, had his charge from the patriarch, and promise of aid from One greater than man. He was to go into the land of Mesopotamia—the land where Abraham dwelt for a time with his father, and where many of his kindred then had a home. Accordingly, the servant took ten camels of his master, and departed for the land of which Abraham had spoken. As he drew near unto a city then called Nahor, he paused at a well just without the city, and there the camels kneeled down to rest. The sun had fallen below the horizon, and that period (so delightful in the warmer seasons of the warmer countries) when twilight begins to dim the heated face of day, was the period when the servant was by the well. Nor was he there without knowledge or design. He knew that at the time of evening the women would come forth from the city to draw water. We infer that these wells were the common meeting places for this class of the population; here they gathered in the cool of the day, dressed in their best attire, and wearing the ornaments which were peculiar to the times and people. Of

all this, the servant of Abraham was of course aware; and when he had arranged his camels near the well, this servant of a Master greater than Abraham, addressed a word to that greater Lord. He prayed that God would there shew to him the person who was to be the wife of Isaac, and give signs whereby she might be known. The shadows of the evening began to creep down the distant hills, and forth from the city came the daughters who were wont to gather at the well. There was *one* upon whom the eye of the servant rested, as in her youth and beauty she came bounding toward the fountain to execute her twilight task. The narrative which details these events is so compressed, that a single expression takes the place and does the work of a minute description. Hence, the most that is said of the personal appearance of the maiden is, that "she was very fair to look upon."

We cannot dwell upon the interview of the servant with Rebecca. She soon returned to her mother, and told of that which had happened at the well. Her brother, when he had heard her story, and seen the ornaments which had been given to his sister, went forth to the man and invited him to share their home. He came. In due time meat was set before him, and then, ere he tasted it, he told—with that wondering family as listeners—of that for which he had come and that which had happened unto him. It was a solemn scene. * * * The mother and the brother heard the story of the stranger, and when he asked for the daughter and the sister, that he might take her to the home of his master, there was faith enough under that roof to meet the requisition. They saw therein the hand of God, and they wished not to place themselves between the Almighty and his purposes. Rebecca, too, had faith, and from that moment the life of this beautiful girl turned from its old path, and she was no more seen with her piteher at the well. * * The morning of the day after the servant met her, her kindred gathered to say farewell to one thus early called of God. The camels and the men, her nurse and her damsels, were at the door, and, amid the voice of blessing and of weeping, she departed for the distant land. The record does not describe the journey. In due time they came near the place where Isaac dwelt; and Isaac, while in the field, lifted up his eyes, and saw in the distance the returning company. It was about the same hour of the day in which the servant first met Rebecca at the well; and when, in answer to her question, "what man is this that walketh in the field to meet us?" the servant said, "it is my master," "she lighted off the camel," "and took a veil and covered herself."

We have not space to pursue the history, (*the original record is open to all.*) The birth of Esau and Jacob about twenty years after the marriage—the dwelling in the land of the Philistines—the love of Rebecca for her youngest son—the means by which she secured for him the blessing of his father—are the prominent incidents. * * * * Rebecca lived until the weight of many years was upon her—years not without their trials as well as joys; and having done the work of God, she passed from the things seen and temporal into the higher realities of the things unseen and eternal.

Her story is not without its points of instruction. While it has features which can never be applied to common life, it at the same time presents the marriage relation in its highest form and influence. Its character as a divine institution—its religious uses and power—its bearings upon the future of this life, and that greater future, whose spreadings are beyond the grave—are among the points which meet us, either in the form of direct statement or of obvious implication. May its lessons be heeded by the sons and daughters of our land. *Marriage is an event upon which the life turns;* and if, in the settlement of such a question, religious considerations are entirely put aside—the religious tastes and habits and character of the parties not considered—the approbation of God made of no account—kindred unadvised and unheeded—if things lower than these are to rule the decision, let there be no complaints if the bond becomes a scourge and the scourge a living serpent, whose coil makes life awful, and from whose sting there is no refuge but in death.—*Extracted from The "Women of the Bible."*

THE STARS.

"The stars that in their courses roll,
Have much instruction given."

Look at the distant star that twinkles in the firmament. There it has shown with undiminished lustre for centuries. The eyes that are sealed in death thousands of years, have gazed upon it, and seen it the same as we behold it now. It has held its place through successive empires. If we look back through the vista of distant ages, we find it there. It beheld Rome in her might and majesty. It looked upon Babylon in the days of her glory. It saw Egypt in her rising greatness. Yet it still shines on, without change or diminution of lustre. Perpetuity, constancy, is stamped upon it. Yet this is but a feeble type of the constancy and endurance of heavenly friendship. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever. The mountains shall depart, and the hills be removed, but my kindness shall not depart from

thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." If we attach so much value to the constancy that can abide but for a few years at most, how can we estimate aright that which endures for ever! Think of a friendship, the measure of whose duration is eternity itself—the tenure of it without limit or end. O, what a basis for everlasting confidence is this!

ANTHONY PURVER,

Who made a translation of the Bible, was by trade a shoemaker. He began to teach himself Greek and Hebrew, with a book before him, and his work on the last in his lap. Whilst drawing the thread through the leather, was the opportunity which he embraced of lifting his eyes from his work to his book; and that portion of the time in which he was thus engaged in his humble vocation, was the interval for meditating on what he had read. Besides an innate and deep-rooted predilection for learning these languages, he possessed a strong memory and great perseverance, by which he was able to surmount those difficulties which would have confounded a common mind. The present Bishop of Salisbury, one of the first Greek and Hebrew scholars of the day, has pronounced Purver's translation of the Bible to be superior to all others for closeness to the original.

SELF-ESTEEM.

It is a well-known principle of optics, that shadows are longest when the sun is farthest from the objects which cast them. In the same degree that the sun approaches the shadows diminish, till arrived at the zenith, and shining in the fulness of his strength, they disappear altogether. Much the same law of proportionate increase does the shadow and stain of vanity observe: distance from the light lengthening and deepening it, while nearness to the light dwindles and attenuates it, till, resting under the very blaze of truth, it vanishes altogether. We always think best of ourselves when we are most ignorant of ourselves. The dimness of moral vision occasioned by the absence of light, magnifies the dimensions of our virtues out of all proportion, while at the same time it obscures our vices. Conceit is a plant that, like some noxious weeds, grows best in the dark. Light is fatal to it, and it accordingly instinctively shuns it. The nearer one's heart is kept to the great Source of light, the more humble and self-renounced it will become. Self-esteem is possible only where there is a great ignorance of ourselves; and if we would be free from its ignoble influences, we have only to open the doors to the entrance of the light. Like a beam of the sun introduced into a chamber of bats and owls, the heart will resound with the flutterings of its scared and miserable vanities when the truth finds effectual entrance.—*Evangelist.*

A DESCRIPTIVE EXTRACT—HOUSE CLEANING.

Written in a village of Central New York.

"The great spring house cleaning is going on in the village just now, and a formidable time it is in most families, second only as it regards discomfort to the trouble of moving. Scarce an object about a house seems in its proper place—topsy-turvy is the order of the day; curtains and carpets are seen hanging out of doors, windows are sashless, beds are found in passages, chairs are upside down, the ceiling is in possession of the white-wash brush, and the mop "has the floor," as reporters say of Hon. M. C's. Meanwhile, the cleaners pursue the family from room to room, until the last strong-hold is invaded, and the very cats and dogs look wretched.

Singular as it may appear, there are some active spirits in the country—*women spirits, of course*—who enjoy house cleaning; who confess that they enjoy it. But then there are men who enjoy an election, and it was settled ages ago that there is no arguing upon tastes. Most sensible people would be disposed to look upon both house cleaning and elections as among necessary evils of life, (far enough from its enjoyments.) One would like to know from which ancestral nation the good people of this country inherit this *periodical* cleaning propensity; probably it came from the Dutch, for they are the most noted scourers in the old world, though it is difficult to believe that such a sober, quiet race as the Hollanders, could have carried on the work with the same restlessness as our own housewives. We are said to have taken the custom of moving on May-day from our Dutch forefathers, and I believe there is no doubt of that fact; but then we may rest assured that a whole town would not set about moving the same day in Holland. In that sensible, prudent land, not more, perhaps, than a dozen householders at a time are expected to sacrifice comfort and furniture by such a step. On the Zuyder Zee, it probably takes a family at least a year to make up their minds to move, and a year more to choose a new dwelling. But see what this custom has become under the influence of *go-ahead-ism*! May-day, for ages associated with rhymes, sweet blossoms, gayety and kindly feeling, has become the most anti-poetical, dirty, dusty, unfragrant, worrying, scolding day in the year to the Manhattanese. So it is with this cleaning process. Most civilized people clean their dwellings; many nations are as neat as ourselves, some much neater than we are; but few, indeed, make such a fuss about these necessary labors; they contrive to manage matters more quietly. Even among ourselves, some patriotic women, deserving well of their country, have made great efforts to effect a change in this aspect, within their own sphere, at least; but alas! in each instance they have, we believe, succumbed at length

to general custom, a tyrant that few have the courage to face, even in a good cause.

It must be confessed, however, that after the great turmoil is over—when the week, or fortnight, or three weeks of scrubbing, scouring and drenching are passed—there is a moment of delightful repose in a family; there is a refreshing consciousness that all is sweet and clean from garret to cellar; there is a purity in the household atmosphere which is very agreeable. As you go about the neighborhood, the same order and cleanly freshness meet you as you cross every threshold. This is very pleasant, but it is a pity that it should be purchased at the cost of so much previous confusion, so many petty annoyances."

RURAL HOURS.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 19, 1853.

CONFIDENCE IN TRUTH.—"There is a faith that overcomes the world, and there is a faith that is overcome by the world." This text, used by Thomas Loe, and pondered on by William Penn so seriously as to produce conviction, has had a beneficial effect upon many minds, and if rightly considered, may still be found helpful in assisting us to arrive at correct conclusions in relation to our religious duties.

The faith that is overcome by the world is founded upon its approbation, supported by its wisdom, and maintained by its power.

The faith that overcomes the world arises from inward convictions, and can derive no aid from that which stands in opposition to its own nature. It is founded in love, love for the author of its existence, and love for those whom he has created.

If the mind is insensible to this feeling, the two first great commandments cannot be obeyed, and those who have gone forth to labor in the vineyard know full well the necessity of being baptized into sympathy with the wants and sufferings of their fellow beings, before they can truly assist them in their efforts to become established in that faith which is so needful for the promotion of happiness. We have been led into these reflections by the appearance of some discouragement among our members, and are induced to ask our readers to pause and consider the subject calmly, with a single eye towards the object of our religious associations. In doing so we apprehend they will not be able to point out a time when it was not necessary to suffer for the cause we profess. The approbation of the worldly wise might remove some difficulties, but that approbation would be likely to decrease our faith, there would be less need of a dependence on our Heavenly Father to sustain us in our conflicts, because we should in some measure be overcome by the world, and conflict would cease.

We frequently hear that the reputation of our Society is endangered by the liberties indulged in by some of our members; that instead of being a light to others, we are a reproach to the Christian name. These charges should be borne with patience, and investigated with kindness. It is not reasonable to suppose, that men educated under different influences, and coming together with different degrees of experience, different temperaments and different views, could unite in harmonious action upon various subjects presented for consideration; but it may be reasonable to suppose that all of them might be actuated by a desire to do good, and faithfully bear a testimony to those truths which have been clearly manifested to their understandings. If, in the exercise of the gift or talent committed to their care, they should wound the pride of the world or shock the prejudices of their contemporaries, they have little to expect but injustice and oppression. If we rightly understand our profession, it does not consist in the support of creeds or favorite systems of religion—it is founded in the performance of the revealed will of the Almighty to his dependent creature man, and one of the most important objects of associating ourselves together is, for the purpose of encouraging each other to faithfulness in these duties which his law and love require. If our efforts do not extend beyond the formation of an outward church, with rules for its regulation and government, the example and sufferings of our predecessors will be of little importance to us; but if, on the other hand, the establishment of our discipline has been found useful in promoting our best interests, drawing us into a nearer acquaintance with that Divine Spirit which binds the true disciples in religious fellowship, we should carefully guard against any encroachments that would be likely to weaken our attachment or destroy our love.

The pathway of Jesus was one of suffering; he informed his disciples that they must take up their daily cross if they would follow him, and

that they would necessarily meet with opposition from the world; but he encouraged them to faithfulness, in the assurance that a crown of righteousnoss would be their reward.

We would therefore earnestly entreat our brethren not to yield to despondency under any trials or discouragements that may exist among us. We have many blessings which we may rightly enjoy, provided our minds are turned towards the giver of every good and perfect gift. Let us not indulge a fault-finding or detracting spirit; if we do so, the bitterness of hostility will destroy our comfort and tinge with sorrow our declining years, making us miserable in the contemplation of evils engendered by an unsanctified imagination. Let us endeavor to turn from so sad a picture, and seek to increase our faith in the sufficiency of that power which is able to overcome the world, and establish us on that foundation which cannot be moved.

LETTER FROM RACHEL MASON.—NO. XX.

A——, 1842.

It is pleasant again to hold converse with thee, my dear H., though from my long silence thou perhaps hast doubted the fidelity of my affection—but thou knowest there are seasons, when the liberty to use the pen is withheld, and the cause not manifested. I do not feel that it is needful to spend much time on this subject, but shall turn to another, that has occupied most of my thoughts this day,—our dear tried friends, Dr. S. and family;—yesterday morning, the tidings of the death of his son reached us through the newspaper. I had heard he was ill, and therefore it was not entirely unexpected. I have mentally sat with them in the house of mourning. I have attended the tabernacle to its narrow dwelling, and heard the solemn sound as it descended to mingle with its native element. I also have participated with those whose spirits, aspiring to higher views, have been delegated comforters to those who have wept over the void in the paternal mansion where once his footsteps pressed and his voice was heard, but I trust that He, whose mercies are new every morning, and with whom one day is as a thousand years in redeeming the humbled soul seeking forgiveness and salvation, has accepted into his heavenly fold the spirit thus early called away from the pits and snares that waylay every journeyer through time. I have had to feel much within the last year, in parting from my dear young friends J. & M. E.—they had been dear to me from infancy—but the solace for my loss, is a confirmation strong, that they are participants of joys unutterable and full of glory, of which they were privileged with a foretaste, ere the curtain was drawn which closed from their vision all mutable things. I desire much to hear something respecting dear T., whether he too felt prepared to leave a world, which, to those inexperienced in its wiles, holds out many glittering prospects. I have been to P. G. Monthly Meeting. C. S. was there; her words were few, but they reminded me of the widow's mite, as she said "It was a very common thing with the idle to say they saw nothing to do; but with the industrious it was not so, they always found needful business calling for their attention; and just so it was in spiritual matters." I was also at our own Monthly Meeting, where the fig tree, to which the Master went seeking fruit but found none, presented to my view with force, and I felt it would be right for me to revive it, adding that if there was such a withholding of the offerings called for, that many would become dry and withered who were designed for fruit-bearing branches in the house of the Lord. I felt peaceful and strengthened, taking home to myself a share of the instruction. . . . . Our little Meeting is often very dry, but a stimulus is sometimes given to crave that the Lord of the harvest may, by his own eternal power, raise up laborers in his vineyard, that this part of his heritage may again become a fruitful garden. I am aware that more faithfulness is wanting on the part of some, who are ranked among burden-bearers, and that a few words arising unsought for and in the life, sometimes belongs not to us exclusively, but to the Meeting. But the cross is a heavy yoke for human nature to bear; and, shrinking from this, the crown is not placed upon the head, but darkness veils the presence of Him who requires unreserved obedience. Do ask T. Z. if he ever thinks of me—ever craves my deepening in the root of Divine wisdom. I know I need it, and the aid of the spirits of the faithful. I have just returned from a little walk, it is a season of the year replete with similes of of instructive import, and I wished some of the dear congenial ones were here to share it with me. I could send love to many, but having no space of paper to spare, must conclude with desires that thy abiding may ever be in the vine, and subscribe myself thy sister in affectionate feeling as well as in unity of spirit.

R. M.

CALEB ATKINSON.

Some weeks since we noticed the death of Caleb Atkinson. We have been furnished with the following particulars respecting him. He was born the 29th of Fourth month, 1754, and died on the 19th of Tenth month, 1853. His health was good, with very little interruption, for a long course of years, which was mainly to be attributed to his temperate habits. He had not

tasted spirits of any kind except as a medicine, and very little in that way, for nearly seventy years, and it was his general practice to rise from table with a good appetite, so that he seldom sat down without one. He was a diligent attender of meetings, even to his ninety eighth year; going through the coldest weather, and not permitting his business to interfere with this duty; and sometimes expressed what comfortable opportunities they had been. He loved silent meetings, and often expressed a fear that in our large assemblies we had too much preaching. He often expressed the concern he felt that we might live up to the principle we profess, and recommended humility and charity, saying, "if we are sufficiently humble, we shall then be charitable." To the poor in his neighborhood, he was a kind friend, never refusing assistance when asked, and often seeking out and visiting those in distress. He was deeply interested on the subject of slavery, and endeavored to bear a testimony against it, by abstaining from the produce of slave labor. He stood in the station of an elder at the time of his death, which it is believed he was qualified to fill by his example, and the exercise he passed through for the welfare of the Society. On the 15th of first month last he was attacked with paralysis, which produced general debility, and disabled him from walking. He laid generally in one position, and throughout the whole of his confinement never expressed one impatient word. He would sometimes say, he found no state so safe as profound humility. One evening, a short time before his dea h, when he had a chill and seemed more poorly than usual, he looked up and said, "there is nothing left us now but resignation;" when asked if he felt entirely resigned, he answered in the affirmative, and added, "there is nothing like humility and resignation." His mind seemed clear, and he retained his recollection until two days before the close, and passed away quietly in an easy sleep. His memory has left a sweet impression on the minds of those who mingled intimately with him. He was a man fearing God and hating covetousness, which was manifested in his declining an opportunity of entering into a large and profitable business. He was no sectarian, loving people of all professions who loved the Lord Jesus. His care not to judge others was a prominent trait in his character, often remarking "he had no right to condemn any man." It is believed he had no enemies. "Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labors, and their works do follow them."

A LETTER FROM S. HORNE TO S. K. F.

Liverpool, 8th month 4th, 1815.

MY DEAR FRIEND,—Though rather pressed by engagements attached to my present situation, I avail myself of the opportunity offering through the return of our beloved friend E. Coggeshall, to say that my very kind and beloved friends S. and H., and precious family, are among the many in Philadelphia who remain to be bound to me (I trust) in that bond of fellowship which united them to the poor sojourner in a foreign land, and had there not been opportunities of hearing by others of you, I should not, I believe, have remained so long satisfied, without encouraging either parents or children to write to me.

I have been favored to proceed through a winter's journey in the northern parts of this Island, and through Ireland. During a part of that season, E. C., my companion, whose diligent pursuit of the work assigned her, keeps her very close to the arduous business, and by which, through best aid assisting, she has been enabled to go through more than *most*, if not any I have known to do in the same space of time; and a great mercy it has proved to her, to be so remarkably strengthened for it, as the affliction which has come so nigh to her dwelling, makes it more than commonly desirable for her to return home; and that the way has been made for her, without her knowing the cause of necessity or propriety of it, sets forth the merciful dealing of Him who sent her forth, and who hath eminently clothed her for the performance of his great work, the recollection whereof will, I hope, aid to support through remaining trials, and that her restoration to her family and friends will be in peace, surely the intended reward of faithful dedication. Although my thoughts, when wandering across the mighty ocean, often are *pleasantly* fixed in that city, where so lengthened a labor of love was performed; yet the arrest to pleasurable sensation also frequently occurs, in recollection of the void and losses sustained there, while my heart desires to retain the clothing of gratitude for the remarkable favor granted me, of having the company of some whose places now know them no more; as was soon the case with my loved and honored friend and father in the truth, T. Scattergood. After my leaving America, and when so near the conclusion of my mission, my friend and brother Caleb Shreeve was so awfully suddenly called away from time, to survivors much so, though on his account there is happily cause to believe, few were better prepared for the awful summons, in an unexpected moment. I hope dear M. and the children will be thought of by those who loved and prised the character of the humble-minded husband and father. The very desirable and pleasant change that has taken place in the political state of our two countries, so agreeably restoring free intercourse between us, will be the means, I hope, of my obtaining more particular intelligence respecting those for whom I think I sometimes feel tender interest. By the kindness of my transatlantic correspondent, I gained some information about our last yearly meeting, which was comforting,

and may the great Head of his church yet condescend to overshadow this part of his heritage, where there is no doubt but that the important work of promoting the blessed cause may be eminently carried on if there are faithful servants found doing the will of the Master. The removal of some on both sides the water, who long wielded successfully the instruments with which they were furnished, *ought* to stimulate *us* to follow, as they "through faith and patience" followed him who called them, and hath in matchless love called *us*, my beloved H. F., to a part in that ministry whereby the people are invited to lay hold on eternal life. It was felt needful by the apostle to remind one who was prepared for the work, of the necessity of fulfilling it. "Say to Archippas," &c., &c. Need I make any apology for thus penning what has arisen from the pure feeling of love, precious gospel love and fellowship, which surely sweetly flows to the whole family of beloved S. and H. F. From their sincerely attached friend, SUSANNA HORNE.

OLD BONES.

Not many years ago there were discovered by some laborers who were digging in the gravel in front of St. John's College, Oxford, some "giant's bones." They were carefully placed in a wheelbarrow, and trundled off to the Professor of Geology, who had the reputation in that town of giving the best price for all old bones. The discoverers presently returned to their fellow-workmen, with information that the doctor had decided the bones to be, not bones of giants, but of elephants, and that he had given them (although there was no brag about it in his windows) two sovereigns more per pound than they could obtain at any other house.

But how came an elephant to have been buried in the middle of the street? The oldest inhabitant at once decided, that although the doctor had as usual his own book-learned theory, the elephant was one that had died in Mr. Wombwell's menagerie when it was being exhibited in Paradise Square, long, long ago.

This was an elephant, however, that had lived before the days of Wombwell. Long before King Alfred had laid the foundation stone of University College, or the Fellows of St. John's had begun to enclose the nightingale-haunted groves of Bagley Wood, did this elephant, in company with others of his class, fearing no protector, roam over the tract of land on which the undergraduate now lounges, looking about to see how he may spend paternal moneys. Times are changed, and we ought to be thankful for it. Great would be the annoyance suffered by the white-throated M. A., who in eighteen hundred and fifty-three should suddenly have his ideas disarranged by the apparation of that great leviathan on the top of Heddington Hill. There is no danger of that now; it is certain that these elephants are dead and gone, but at the same time it is not less certain that they died and went the way of their flesh in the neighborhood of Oxford; and not about Oxford only, but throughout nearly the whole of England. In the streets of London the teeth and bones of elephants are frequently turned up by the pick-axes of men digging foundations and sewers. Elephants teeth have been found under twelve feet of gravel in Gray's Inn Lane. They have been found too at a depth of thirty feet. In digging the grand sewer near Charles street, on the east of Waterloo place, Kingsland, near Hoxton, in eighteen hundred and six, an entire elephant's skull was discovered, containing tusks of enormous length, as well as the grinding teeth. In the Ashmolean Museum at Oxford, there are some vertebræ and a thigh-bone of an enormous elephant, which must have been at least sixteen feet high; these bones are in the most delicate state of preservation. They were found at Abingdon in Berkshire, about six miles from Oxford.

Near the same place—namely, at Lulham—during the digging of a gravel pit, not very long ago, there were found some "giant's bones," that were indeed human, and must have belonged to a man of considerable size. This discovery made a sensation at the time; and, to quiet the agitation and the scandal raised thereby, a coroner's inquest was held in due form over the skeleton, ending in a verdict, honestly arrived at by twelve true and lawful Berkshiremen. Upon subsequent examination by competent authorities, the mysterious skeleton was pronounced, most decidedly, to be that of an old Roman, who had been buried with all his arms and military accoutrements near the camp to which he had probably belonged, and of which the remains are still to be seen on the two hills called the Dorchester Clumps. Little did his comrades think when covering him up with gravel, how their departed friend would be disinterred and "sat upon."

With the elephant's bones found at Abingdon were mixed fragments of the horns of several kinds of deer, together with the bones of the rhinoceros, horse and ox; showing that those creatures co-existed with the elephant, and that they formed a happy family. There were carnivorous races also then existing. We have only to go further down the Great Western Railway from Oxford, and getting out at the Weston-super-Mare station, ask the way to Banwell Bone Caves. There may be found evidence enough of the former existence of more savage and rapacious animals than elephants or deer. The caves are situated at the western extremity of a lofty grass-colored range of hills. The hills contain ochre, calamine (carbonate of

zinc), and lead. Some years ago, when sinking a shaft into them, caves were discovered, and the quantity of bones then brought to light excited as much surprise among the learned as among the unlearned.

The principal cavern is about thirty feet long, and there is a branch leading out of it thirty feet further. Of course it is quite dark, and visitors must carry candles. The visitor must take heed that he keeps his candle alight; no easy matter, for the water comes down pretty freely in large heavy drops from the stalactites above. By help of the light there are to be seen bones, bones; everywhere bones.

They are piled up against the wall; they stick into the floor; they fill up recesses, in the most fantastic shapes. Here a candle is stuck in the eyeless socket of a skull; there John Smith, London, has inscribed his name in letters of hyenas teeth. We are invited to rest halfway upon a seat composed of horns and leg bones. They may be handled by the most fastidious; having lost all traces of corruption for some ages past. Yonder deer's bone was picked, perhaps, by the teeth in this huge hyena's skull; and as for the hyena himself he died of a good age—that his teeth tell us. His tough body, after death, may have been dainty dinner to the bear whose monstrous skull is employed as the crown and summit of the monument of old bones raised in the cave in honor of a learned bishop—the Bishop of Bath and Wells. When the caves were first discovered, in eighteen hundred and twenty-six, it was he who took every means in the most laudable manner to preserve them and their contents in tact. Mr. Beard was appointed curator, and he has arranged in his own house a fine collection of all the best specimens that have been found below.

To Mr. Beard I went, and by him I was most hospitably welcomed. His museum displays a very fine collection of the remains of the ancient British Fauna. The bones of the bear claimed first attention, and especially one large bone of the fore leg, which measured at the joint seven inches round; being larger than the corresponding bone in any known species of ox or horse. It is quite evident that the inhabitants of the bone caves lived before the times of King Edgar the wolf destroyer—for the museum contained wolves bones in abundance. Fine patriarchal old wolves they must have been that run upon them. Many a fine old English deer, all of the olden time, they must have run down and devoured on the Mendip hills, their cry resounding through the valleys and over the dales where now the screaming whistle and the rush of the express train startles timid sheep, who live in a land where their great enemy exists only as a fossil.

Then, again, in those old days there were foxes living in a country that contained no hounds, who ground down their teeth to the stumps that are exhibited in Mr. Beard's pill-boxes, and died of sheer senility. Glorious to foxes were the good old times, and the poor little mice that lived then, as we see by the contents of other boxes, had their bones crunched.—*Household Words.*

THE LOVE OF HOME.

It is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in this country but those who are foolish enough to indulge in them, and they are generally sufficiently punished by the published rebuke. A man who is not ashamed of himself need not be ashamed of his early condition. It did not happen to me to be born in a log cabin, but my elder brothers and sisters were born in a log cabin, raised among the snow drifts of New Hampshire at a period so early that when the smoke first rose from its rude chimney, and curled over the frozen hill, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist; I make it an annual visit. I carry my children to it to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the narrations and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I fail in affectionate veneration for him who raised it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and through the fire and blood of seven years' revolutionary war, shrunk from no toil, no sacrifice to serve his country and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted for ever from the memory of mankind. *Daniel Webster.*

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last being covetousness; the last without the first being prodigality. Both together make an excellent temper. Happy the place where that is found.

Were it universal, we should be cured of two extremes, want and excess: and the one would supply the other, and so bring both nearer to a mean; the just degree of earthly happiness.

It is a reproach to religion and government, to suffer so much poverty and excess.

A PLEA FOR BEAUTIFUL THINGS.

It is not well for deathless souls to cling
Only to that whose end must be—to die!
Th' immortal spirit, borne on Faith's broad wing,
Should soar, and seek its first, best love on high.

Yet must we therefore teach our hearts to deem
The will of earth's Creator best obeyed
By those who speak of beauty as a dream,
And scorn all earthly things—because they fade?

Not so! not so! for beauty, even on earth,
By love and power Divine alone was given;
It is the seal of a celestial birth,
The glorious signet of the King of Heaven.

"Love not the world!"—the precept is divine;
"Love not the world!" its pomps, its idle toys,
For these with but deceitful lustre shine,
And cheat the heart with their unreal joys.

But, oh! prize all that still is truly bright,
The love of what is lovely is its due;
'Tis the soul's prophecy of realms of light,
Where all things beautiful are pure and true!

False is the cold philosophy which paints
This God-created world as but a tomb;
Though fallen man upon his journey faints,
Still hath his path some of its early bloom.

Were it not worse than vain to close our eyes
Unto the azure sky and golden light,
Because the tempest-cloud doth sometimes rise,
And glorious day must darken into night?

Think ye 'twas meant that man should find no spell
Of joy and beauty in the song-bird's lay?
Oh! were the bright flowers only made to tell
A warning tale of bloom—that must decay?

Not such the lesson the Great Teacher drew
From flowers, the living jewels of the sod;
For men he taught, with wisdom deep and true,
To read in them the mercy of our God.

The wondrous bow, which seems the heavens to span,
What is more transient? yet by God 't is made—
Sign of a changeless covenant with man;
And shall we still scorn *all* things that do fade?

Wiser and better with a thankful mind
To bless our God for every glory given,
And with a gentle heart to seek and find
In things on earth a type of things in heaven.

Jerrold's Magazine.

POSTED BOOKS.

I meet the men of merchandise
Upon the streets to day;
I look into their eager eyes,
Each on his anxious way,—

Each bent upon his own pursuit
Of bargain or of sale,—
Each, in his brain, doth quick compute
His gain by box or bale,

And rubs his hands in proud delight,—
Applauds each plan invented,—
Makes up his ledger for the night,
And posts his books, contented.

Thou busy brother of the mart,
A moment lend to me:—
Within the ledger of thy heart,
What balance dost thou see?

Amid the columns, clear and tall,
Do "gracious acts" appear?
Doth any "light of goodness" fall,
To make their mazes clear?

Dost thou compute the ample gain,
From words and actions true?
If not, ah, cease thy labor vain,
And post thy books anew!

The lark rose in the vaulted skies,
And showered upon mine ear
A flood of glorious melodies,—
It seemed a spirit near.

The waving grass flung from its blades
O'erflowing benison,
And through the fairy-peopled glades
The blessing floated on.

With laden heart and beaming eyes,
And happy, hearty looks,
I count up all my merchandise,
And close my posted books.

In mood of holy harmony
I walk the world to day;
Sweet influences benignantly
Shine out upon my way:

Clear eyes in darkness answer mine,
Soft words in softness fall,
True thoughts come truly and benign,
And God doth gladden all!

My soul is bathed in ecstacy,
And leaps up with delight,
A hand unseen doth follow me
And post my books to-night.

Ah, brother, count thy richest wealth,
The wealth of noble being,
An honest heart's pulsating health,
A soul's wide stretch of seeing;

What eyes do loving follow thee,
What hearts throb at thy meeting,
What lips in blessing mention thee,
What hands grasp at thy greeting?

If rich in these, thou'rt rich indeed,
Thy soul in peace outlooks:
If poor, go, feed thy shivering need
On more than Posted Books. ELIZA COOK.

ANTI-SLAVERY OPERATIONS IN BRAZIL.

A Society for the Abolition of Slavery has been for some time in existence in Brazil; and the following extracts from one of the newspapers of the capital, will give the grounds for an Abolition Asylum, which has been introduced into the legislature of the empire, by an enlightened and persevering member, and which has passed one of the chambers. It must be presumed that great obstacles lie in the way of such operations, in a country so long flooded with living cargoes from Africa, and in the power of a population generally far behind-hand in civilization; but strong evidence is afforded by those facts, of the progress made in the capital and the government, of which various other facts bear honorable witness.

Translated from the Correio Mercantil, of Rio Janeiro.

Society for Abolishing the Trade in Africans, and the Promotion of the Colonization and Civilization of Indigenes.

To the Hon. Deputy, Pedro Pereira da Silva:

The Society against the Trade in Africans, &c., wishes to express to you through us, their approbation of the civic courage you have shown, by annually laying before the chamber, of which you are a most worthy member, a bill for the extinction of slavery in our country.

That we ought gradually to abolish slavery in our country, is commanded by religion and morality, counselled by wise policy, recommended by the prosperity of the empire, dictated by humanity, and urged by our interests.

The eloquent words pronounced by your excellency before the chamber of deputies, embrace all that can be said, most forcibly and true, in favor of the cause which you defend, and which all men ought to defend, who possess foresight or love of country.

The subscribers would not venture to add another syllable, for fear of diminishing the effect which yours should produce on the minds of all. Limiting ourselves to acting as organs of the Society, the subscribers have the honor to inform you, that you have been unanimously elected a member, and to request in their name a copy of your bill, &c.

The following is a translation of that bill:

It is decreed by the General Legislative Assembly:—

1. That all children of slaves, born after the date of this law, shall be free.

2. All those shall be considered free who are born in other countries, and come to Brazil after this date.

3. Every one who serves, from birth to seven years of age, any of those included in Art. 1, or who has to serve so many years, at the end of fourteen years shall be emancipated, and live as he chooses.

4. Every slave paying for his liberty a sum equal to that which he cost his master, or who shall gain it by honorable or gratuitous title, the master shall be obliged to give him a free paper under penalty of article 179 of the Criminal Code.

5. When there is no stipulated price or fixed value of the slave, it shall be determined by arbitrators, one of whom shall be the public *promotor* of the town.

7. The government is authorized to give precise regulations for the execution of this law, and also to form establishments necessary for taking care of those who, born after this date, may be abandoned by the owners of slaves.

8. Opposing laws and regulations are repealed.

Passed the Chamber of Deputies, May, 1852.

SILVA GUIMARAES, Deputy.

Daily Register.]

VARIETIES.

FRANKLIN'S PAPER IN PHILADELPHIA.—This paper, published and edited by Benjamin Franklin, first made its appearance on December 24th, 1728. It was first called "The Universal Instructor in all the Arts and Sciences," which title was afterwards changed to the running notice, "Containing the freshest advices foreign and domestic." Franklin continued the paper weekly until 1765, when it passed necessarily into other hands, and finally expired in 1804, in the 76th year of its age. The paper changed much in all these years, in size, paper and editorials. Its size at first was that of an eight by ten. The paper was thin, yellow and coarse. Its price was ten dollars a year, and in matter there was little variety. Tales, poems, fables, with a little foreign news several months old, were all it could set forth. The advertisements now seem old and out of date, and no one could find the places to which they refer. Persons leaving for Europe are spoken of as *intending* for Europe, and a cargo of negroes, just arrived, are duly advertised, and persons wanted to look at the cargo. Altogether, the paper, in its best estate, would not equal any village sheet, which our country now produces.

TRUTH AND SINCERITY.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and fits upon our lips, and is ready to drop out before we are aware; whereas, a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery, of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent that he that runs may read them; he is the last man that finds himself to be found out; and, whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.

NO MAN IS A GENTLEMAN, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments of dress can ever atone. Show me the man who desires to make every one happy around him and whose greatest solicitude is never to give just cause of offence to any one, and I will show you a gentleman by nature and practice—although he may never have worn a suit of broadcloth, or ever have heard of a lexicon.

ELIZA ROBBINS, author of Popular Lessons, Poetry for Schools, and many other excellent school books, died of a lingering illness, on the evening of the 16th July, at Cambridge, Massachusetts. She was a most useful writer and compiler of works suited to form the minds of young persons, and was singularly happy in her methods of communicating knowledge and inspiring sentiments of virtue. Her works had a very extensive circulation, and held their ground against a host of clever and active competitors. In conversation she was one of the most eloquent and witty persons we have known. Her mind was stored with an immense variety of historical and biographical knowledge, gathered from

a wide extent of English reading, to which large additions were made from close and keen observation of character and society, collected in a various and sometimes unhappy experience of life. With these endowments, her conversations were the delight of her friends, to whom she was no less endeared by the generosity and kindness of her disposition. She was cut off in the undiminished vigor of her faculties. We pen these few words in profound sorrow at her loss.—*N. Y. E. Post.*

Divers prerogatives are allowed by the laws of England to the king's wife—such as

1st. Making grants, gifts or contracts without the king's consent.

2d. Receiving by gift from her husband, (which no other femme covert may do); she is the only woman in England who can say to her husband, "what is yours is yours, but what is mine is my own."

3d. Suing and being sued, without affecting the king as her husband.

4th. Having her Courts and Officers as if she were a sole person.

5th. It being high treason to plot against her life.

6th. Her trial for offences.

7th. Her ancient revenue of Queen Gold.

But the present Queen of England—being Queen in her own right—now unites both king and queen in her own person, and loses none by marriage. Her husband is nothing more than her subject; and she can say to her husband "what is yours is mine, and what is mine is my own."—*N. Y. E. Post.*

Rapid Growth of Oregon.—From the first week in 1853, to the intelligence by last dates, it appears that the amount of immigration to the territory of Oregon, is over ten thousand; which, added to the thirty thousand already settled on her soil, and the natural increase since the taking of the last census, must bring her population up to forty-four or forty-five thousand. So that we may safely calculate that Oregon will be the next claimant for admission to the Union as a State.

MARRIED,

On 5th day evening, the 27th ult., at No. 353 Arch St., Philadelphia, according to the order of the Religious Society of Friends; Silvanus J. Macy, of New York; to Caroline Ridgway, daughter of Thomas Ridgway, of the former place.

On Fourth day, the 9th instant, at Rockwell, Delaware, Joseph C. Turnpenny, of Philadelphia, to Elizabeth, daughter of John Richardson, of the former place.

DIED,

Suddenly, on the 22d, ult., at his late residence, near Crosswicks, N. Jersey, David Killey, in the 75th year of his age.

On the evening of the 12th inst., Thomas Hobson, M. D., in the 40th year of his age.

At his late residence in the city of Baltimore, on the 8th inst., after a protracted illness, Henry Clark, formerly of Richmond, Va.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks, The course of instruction will embrace the usual ranches of an English education, also elementary in. struction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.
Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——Benjamin B. Lippincott, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of Samuel M. Janney,

9th mo. 24th. 28 North Fourth St.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853 6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

FRIENDS.

The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co. Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, ELEVENTH MONTH 26, 1853. No. 36.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Continued from page 547.)

Having now entered the list of public combatants in the Lord's army, I pretty soon became concerned to travel for the promotion of truth and righteousness; and for more than twenty years had but little intermission from gospel labors. * * * * *

Seventh month, 1752.—Another trial of faith came upon me, which was the near approach of a visit to Friends in America, which had appeared in prospect for about a year; with an apprehension that I must go with my dear friend Mary Peisley, who I believed was preparing for that service: yet I never gave her any hint of accompanying her, being desirous that if it must be my lot, it might be evidently pointed by the finger of Providence. * * I received a letter from her wherein she desired to be informed, whether I knew of any woman friend going to America from England, and hinted her concern for that quarter of the world. This stuck close to my mind, yet I kept it to myself for several weeks, and then communicated it to my dear mother, who heard it with a becoming resignation, telling me it was not entirely unexpected to her. And although it was exceeding hard to the natural part in her thus to part with me in her declining years; especially as she so tenderly loved me as a child, as well as in the truth; she freely gave me up to the divine requiring, earnestly desiring that the Lord might be my directer and preserver. Upon this I wrote to my dear friend, M. Peisley. Some extracts of my letter to her with her answer, follow.

Catharine Payton to Mary Peisly.

My Dear Friend,—It is not because I forgot thy affectionate request of hearing from me soon, that I have so long postponed a reply to thy last acceptable favor; but when it came here I was from home, (as I hope thou art already advised by a few liues I wrote from Bath,) and the sequel of this will discover my reason for not writing thee immediately on my return.

With pleasure I observed that thy health was better than heretofore, and hope that the blessing is still continued, so that by the assistance of heavenly goodness, thou hast been and still may'st be capable to perform the duty required, with a degree of ease and cheerfulness, to which a good share of health greatly contributes; although it must be confessed with humble gratitude, that the Lord is to his servants strength in weakness, of body as well as mind.

What we have seen of the exaltation of his arm of power in this respect, may encourage us to perseverance, and a steady dependence thereon; and silence the voice of nature, which sometimes insinuates that we are not able to perform what is required; for we have good cause to believe nothing is impossible with him who has called us; but, through his power communicated, we may perfectly perform his will. And suppose our race to be attended with weakness, pain, anxious concern, travail of soul, and inconvenience to the body; can it ever equal the incomparable sufferings of the Captain of our Salvation? Oh how does the consideration of the tribulating path he invariably trod, stifle the pleadings for ease and pleasure! For shall we, who dare to aspire to no higher title than servants, expect to be better accommodated than was our Lord? Shall we supinely settle in the outward possession afforded us, when he laboriously trod the wine-press alone, and that for our sakes? He was destitute of a place of residence, and had not where to lay his head though Lord of all; and although he could limit the power of Satan, yea, totally bind him, yet suffered the contradiction of sinners against himself, as well as a series of deep temptations. Let us be united to the sufferings Infinite Wisdom allots, remembering the blessing dropped on such as endure afflictions.

I know to whom I am writing, and believe that thou art much farther advanced than myself in this glorious resignation to the divine will; but thus much I may say, that, as I have seen, in a degree, into this happy state of constant devotion, I ardently desire to be made a partaker therein. I rejoice to find that unity and sympathy of spirit which so remarkably attended us

when present, subsists now absent; and thought my wish in my last was answered in the sense thou hadst of my state.

Oh! may we both be preserved near to the fountain of life, and then we must be near each other in the fellowship of the gospel, which distance of space cannot hinder, nor time efface; but it will centre with our spirits in that unchangeable state of felicity we humbly hope for.

I now come to answer thy last request, which will show the cause of my silence, viz: whether I know of any woman Friend who was going from England to America.

I told thee I had a hint of ——'s inclination, the same I had of ——, but know not that either is more than supposition, for I do not hear that either are preparing to set forward, and have heard of no one else. But my dear friend, I am almost at a loss to find terms to express the laborious thought which has possessed my soul; for it seems to me that Providence designs that I should accompany thee; unto which if way may be made for me, and an unquestionable evidence givin that it is right, I am at last resigned, although it be but to be the servant of servants; but He only knows who discovers the inward struggle betwixt flesh and spirit, with what reluctance I shall, if it must be so, part from my near relations, especially my dear and honored mother, unto whom I have communicated the painful thought. She heard it with becoming resignation, being determined to give me up to the divine requiring; only desirous to be convinced it is such, which I hope is but an allowable request. I have waited to have the thing a little settled on her mind, and she yesterday gave me leave to inform thee of it.

And now my dear friend, I intreat thee to weigh it well and as disinterestedly as possible, and give me thy thoughts thereupon with all the freedom which our friendship, and the nature of the case requires, not concealing one doubt, for I am exceedingly afraid of being deceived, and would willingly be convinced, if this appearance is but for the proving of my submission. But however it may be, I find peace in standing resigned, and trust my good Master will rightly conduct me. Notwithstanding what I have before said, if any companion offers with whom thou hast freedom to join, pursue thy journey and leave me to Providence, who, I believe will take care of me.

Some extracts from M. Peisley's letter to C. Phillips, in answer to the foregoing.

My dearly beloved in the Lord,—This goes with the salutation of my best love, and may inform thee that I received thy two very acceptable favors of the 10th and 12th months. The last came first to hand, for I did not get that from Bath till last week; yet it was very acceptable to me, and a stronger confirmation of what thou mentions in the latter part of thy last being right if my concern is so. For the baptism thou there describes as into a cloud of darkness, bears a just resemblance to what my spirit passed through, before I had a distinct discerning of the near approach of the journey which is now before me, and agrees with the experience of that great instrument John Churchman, as he wrote to me before he had any knowledge of my concern but what he received by sympathy; which was some strength to me, and what I greatly desired. Thy last came to hand about two weeks after its date, which I should have answered sooner, but that I waited for his answer, being willing to comply with thy request in consulting him, which I had not done before; and notwithstanding his writing as he did, his reply was, "that he had thoughts of my being under such an exercise, and therefore my letter was not surprising to him; but that he had little to say to it, well knowing that it is safe for us all to attend to that divine instruction which can alone make truly knowing in our least acceptable services at home, as well as the most weighty we may be called to abroad;" but what he did say was very edifying, and although the concurrence of such as he, is what we must naturally desire; yet to our own Master we must stand or fall.

I find it a great trial to my poor father to part with me, but the thoughts of thy going with me has made it much easier to him; and for my part I may acknowledge it is a favor, neither looked for nor expected; it being alike forbid me to take any thought about a companion, as well indeed it might, when my kind, good Master was providing so agreeably for me. To my kind and good Master I owe first and chief my hearty thanks, for all the benefit received from secondary causes. But thou mayest remember, my dear, though I wrote to thee to know if any Friend from your nation was likely to go, it was not by way of querying for a companion; but it springs upon my heart to say, thou art the woman, and I really believe the thing is of the Lord; and as we abide in his counsel, I firmly hope that he will bless us together, and make his work to prosper in our hands, if our eye be but single to his glory; seeking, hoping, nor desiring anything but the advancement thereof: and I can assure thee, my dear friend, notwithstanding the love I have for thee in the truth, and the affection I bear to thy person, with the likeness of soul I had discovered; yet, did I feel any obstruction or doubt in my mind of the thing's being right, I dare not conceal it from thee, nor take one step knowingly, out of the light and counsel of Truth, in so important an affair; and it is with me just to say, "Tempt not the Lord thy God," in seeking more strong and convincing manifestations than he may see meet to give thee: but be willing to go in faith, leaning on thy staff; for I must tell thee, I think I have

brought suffering on myself for so doing; for, since the time that it was clearly manifested unto me as a duty, till within these few weeks, I have been peacefully resigned; in which state I was favored with great tranquillity of soul, which made me look on the difficulties and dangers of the journey with such eyes, that I began to fear that I had a will to go, and so set my face against it, till I had a further manifestation of its being right. And here nature began to please itself with many pleasing prospects in my stay; and the enemy was at hand to suggest that the former manifestation was but to try my love and obedience; and here I lost faith, and without it could no more think of going than of removing mountains.

Thus did the enemy work as in a mystery, till my spirit was brought into such darkness and distress, as is better felt than expressed. I am now again, by the mercy of God, and by that faith which is his gift, fully resigned without any further manifestation, than in looking that way wherein I see a little light, peace and comfort to my poor soul; and in turning another, fear pain and daakness meet me. Thus, my friend, have I given thee a short but true account of the dealings of the Lord with my soul; which has been the cause of my silence till this day, for the forepart of this letter was written more than three weeks ago, but could not find strength to finish it till now; yet in all that trying season had no doubt of thy concern being right. Oh! what states and dispensations must *we* pass through, who are fitting to speak of the Lord's wonders which are seen in the deeps! If it be my lot to go, the way which now seems pointed to me is, to spend some time in Dublin; to go from thence with Friends to the Yearly Meeting at London; and, when clear of that city, to take shipping from thence: this I hope will be acceptable to thee, but if thou hast any call to Ireland before thou goes let not this prevent thee.

After the receipt of this letter I continued to make preparation for the journey, my way being open both in the minds of my relations and friends; though it was a trial to both to part with me.

C. P. was at this time in the 26th year of her age. A few of the dangers and hardships which she and her friend M. P. endured on their passage and after their arrival in the American Colonies, will form the succeeding chapter.

Memorial of Alexandria Monthly Meeting, concerning our deceased friend WILLIAM STABLER.

When one with whom we have been closely united in religious communion, and who has long been actively concerned for the welfare of society, and the advancement of truth, is removed from works to rewards, some statement of the prominent circumstances of his life seems appropriate, not for the adulation of the dead, but for the encouragement and support of the living. With this view our monthly meeting believes it right to prepare the present memorial.

William Stabler was born at Alexandria, on the 25th of the 10th month, 1795. His father, Edward Stabler, was favorably and extensively known as a minister in the Society of Friends, and the subject of the present memoir, being his oldest son, engaged in business with him, and, it may be said, was reared by his side, and continued with him till the close of his father's life; which occurred in the 1st month, 1831. Being of a retired, contemplative turn of mind, William Stabler generally preferred to listen to the conversation of others, rather than converse himself. When occasion seemed to require him to engage in conversation, however, he was animated, interesting, and instructive; his remarks generally tending to something practically useful and improving to the mind and heart.

In the year 1827 he was placed in the station of overseer of Alexandria preparative meeting, and was a meek and faithful servant of the church, watching over the flock for good. He was diligent in the perusal of the Holy Scriptures, and his love for these precious records increased, as his mind became more devoted to the cause of his Heavenly Father, finding them to correspond with his own experience in his spiritual journey.

He was appointed an Elder in Alexandria Monthly Meeting, in the year 1834, the duties of which responsible station he performed with great tenderness and faithfulness, acting under the influence of love for both truth and its instruments, which gave right qualification for successful labor. And as an encouragement to others in like stations to seek a similar qualification, it may be mentioned, that no instance is known where any unpleasant feeling on either side resulted from his labor, however close, but rather increased respect and affection; verifying the declaration, "the work of righteousness shall be peace." During the time he stood in the station of an elder, and before he had appeared in the public ministry, he was concerned to visit the families of friends constituting Goose Creek, Fairfax, and Hopewell Monthly Meetings, branches of Fairfax Quarter; for which service he obtained a minute of unity from the Monthly Meeting. This duty he performed to the great satisfaction of those he visited, and to the comfort and peace of his own mind.

In the year 1845, having frequently spoken in our meetings much to the satisfaction of Friends, he was recommended as a Minister of the Gospel, and thus released from the stations of overseer and elder, the duties of which he had so long and so satisfactorily performed. He did not speak frequently in the exercise of the minis-

try, but his communications were always impressive and instructive; not so much calculated to move the passions as to convince the judgment, and incline the hearts of his hearers to a practical examination of the subject of religion for themselves.

He delighted to draw the attention of his audience, especially the young, to the goodness and love of his heavenly Father, and the sufficiency of his grace and teachings in the soul, to lead them into all truth; and to effect their salvation, if they would yield an humble obedience thereto. Believing it right to confine his remarks principally to the concern under which he felt a Divine commission to rise and speak to the people, his communications were generally brief.

He performed with the approbation of his monthly meeting, and to the satisfaction of those among whom he labored, as well as to the relief and strength of his own mind, several religious visits, both to the meetings and families of Friends within the limits of Philadelphia, New York, and Baltimore Yearly Meetings. He possessed remarkable qualifications for successful labor in families, "rightly dividing the word of truth." The last visit that he paid was to the families of Friends belonging to Warrington Quarterly Meeting, Pennsylvania, in the 11th and 12th months, 1851.

The prospect of this visit was peculiarly trying to him, and after his return he remarked to his wife, that before he left home, the language had been addressed to his spiritual ear, in view of this service, "be thou faithful unto death, and I will give thee a crown of life," and that he believed his religious labors from home were now about closed.

During the early part of his last illness, he expressed himself at different times, in substance as follows:

"All the pain and suffering I experience, are nothing, while I continue to be favored, as I am, with the presence of the Divine Master. I have nothing to ask for, nothing to pray for; my Heavenly Father has already given me all I need. I can now say with the prophet Simeon, when he took up the child Jesus in his arms—'Lord, now lettest thou thy servant go in peace, for mine eyes have seen thy salvation.'" To his wife he said,—"depend on the arm of thy Heavenly Father, and he will be thy husband and protector." When near his close, he expressed perfect reliance on that Divine Power that had always sustained him hitherto, and which he had no doubt would continue to do so to the end. He encouraged those around him to place their reliance on Divine direction and help, in their every day concerns, assuring them that they would thus be sustained in their journey through life.

He bore his protracted sickness with great patience and resignation to the Divine will; and after gradually sinking for several days, he calmly breathed his last on the 24th of the 9th month, 1852, in the 57th year of his age.

In the decease of this beloved friend, our religious society has lost one of its most valued and useful ministers and members. He filled with propriety and dignity the various relations of life, being an affectionate son, a good husband, a kind and sympathizing friend, a meek and devout Christian, and we have good grounds to believe that he has been received into those mansions of eternal bliss prepared for the righteous from the foundation of the world.

Signed by direction and on behalf of Alexandria Monthly Meeting, in the State of Virginia, held 7th month 21st, by

BENJAMIN HALLOWELL, *Clerk for the day.*
MARGARET E. HALLOWELL, *Clerk.*

Read and approved in Baltimore Yearly Meeting.

SELECTED.

The sunlight which follows a shipwreck is not less beautiful though it shines on the remains of the broken bark; what is saved is so much more precious than that which has been lost. The domestic circle is always too small to allow of rupture; it is always too precious to make excusable any neglect to prevent or heal disturbance. There are enough to minister by hints and reports to domestic unkindness; and unfortunately the best under such circumstances are much prone to mistake, and thus misrepresent motives; and trifles with no direct object are magnified into mountains of unintentional offence. It is the same in social life. Let us guard against it. Delicate relations are like the polish of costly cutlery; dampness corrodes, and the rust, though removed, leaves a spot.

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Oh, what a weariness it is to live among men, and find so few men; and among Christians, and find so few Christians; so much talk and so little action, religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire; self, and flesh, and pride, and passion domineering while we speak of being in Christ, and clothed with him, and believe it because we speak it so often and so confidently. Well, I know you are not willing to be thus gulled, and having some glances of the beauty of holiness, aim no lower than perfection, which in the end we hope to attain; and in the meanwhile the smallest advances to it are of more worth than crowns and sceptres.

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We know that one of the most easy, and most common, most perfectly foolish things in the world, is a quarrel, no matter with whom, man,

woman, or child, or upon what pretence, provocation, or occasion whatsoever. There is no kind of necessity in it, no manner of use in it, and no species or degree of benefit to be gained by it; and yet, strange as the fact may be, theologians quarrel, and politicians, lawyers, doctors, and princes quarrel, the church quarrels, and the state quarrels, nations, and tribes, and corporations, men, women, and children, dogs and cats, birds and beasts, quarrel about all manner of things, and on all manner of occasions. If there is anything in the world that will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes, and in the eyes of others, and what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that no man will believe him. No matter who he is, or how he misuses you, the wisest way is just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

RUTH.

There is not a scene of more deep and touching pathos recorded in Jewish history than is portrayed in the book of Ruth, nor a more beautiful and tender appeal than that made by her to her mother-in-law, when surrounding circumstances threatened a separation between them.

A dark cloud rested over the land of Bethlehem-Judah, the famine that "wasteth at noonday" entered the once peaceful abodes of the happy patriarchs, and sorrow and sighing mingled daily with theirs acrifices. Elimelech, with his wife Naomi, and his two sons, Mahlon and Chilion, fled from the home of his fathers, and sojourned in the land of Moab. But new scenes and new friends pressed heavily upon the heart of the old man, and he bowed his head and rested from his labors. Naomi continued to dwell in the country of her adoption. Her two sons chose them wives of the women of Moab, and the widow's heart was comforted. Orpah and Ruth seem equally to have shared the confidence and affection of their mother-in-law, and for ten years no incident of importance appears to have transpired. But the time of mourning came again. Mahlon and Chilion also died, and the widow was "left of her husband and her two sons." She had heard that the "stay of bread" had returned unto her people, and she thirsted for the congenial spirits of her childhood's home. So she arose with her daughters-in-law to return from the land of Moab unto Bethlehem. As they journeyed together, it seems for the first time to have occurred to Naomi, the great sacrifices they were making in accompanying her, and she besought them to return unto their kindred. She knew that their situations, though similar, were different from her own; they were young and buoyant, and might "again renew the ties once broken;" but the sand of her life was ebbing out, accumulated afflictions had crushed the elasticity of her spirits, and she felt that earthly joys had departed forever. "They lifted up their voices and wept. Surely we will return with thee unto thy people." How consoling must this tribute of affection have been to the destitute widow, but yet she is reluctant to avail herself of it, and again urges them to depart, reminding them she has no more sons to give them, for even should she again marry and have children, they would not tarry for them till they were grown. Though this to us may seem strange consolation, we find it in consonance with the Hebrew custom, which made it obligatory on the childless widow to continue the name and inheritance of her deceased husband, by marrying his next of kin. Again, "they lifted up their voices and wept, and Orpah kissed her mother-in-law, but Ruth clave unto her." Still she was urged to depart with her sister-in-law, and was reminded of the desertion of her household gods and people. But her decision was made, and she replied most beautifully and pathetically, "Entreat me not to leave thee, or to return from following after thee: whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." What an impression does this convey of the sweet unity that had marked their intercourse. For ten years they had been associated in the most intimate relations. The cares, the trials, the infirmities of life served but to augment their attachment; they had shared the same pleasures, and partaken of similar sorrows; the sunshine and the shade had alike rested upon their pathway; but their love and their trust grew the stronger for the shadow. As they journey on, poor and dispirited, our warmest sympathies follow them to Bethlehem. But even here among her own people, the heart of the widow is desolate; familiar places serve but to create sad associations, and she mournfully replies to their kind salutations, "Call me not Naomi,* but call me Mara, for the Lord's hand has been heavy upon me." How natural is this feeling! She had gone forth rich in the love of husband and children, and now she has returned poor and alone. So little recognition has she of her former self, that she would

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* Naomi, pleasant; Mara, bitter.

be called by a different name among her people. The rich and powerful relations of her husband seem indifferent about extending to the widow the protection which their law and their religion made obligatory, and it became necessary for them to execute some plan for their own maintenance. They arrive in Bethlehem at the beginning of barley harvest. By the law of Moses very liberal provision was made for the poor at at the seasons of ingathering, and Ruth said unto Naomi, "Let me go into the field, and glean ears of corn after him in whose sight I shall find grace." The arable lands in the east were then unenclosed, and only the practised eye could discover the individual landmarks. As Ruth chanced to glean in that part of the field belonging unto Boaz, the wealthy relative came from Bethlehem to look after his reapers, and seeing among the gleaners one who was a stranger to him, inquired of his servant who the damsel was. When he heard it was the "Moabitish woman who returned with Naomi," he treated her with more than usual consideration, and enjoined it upon her not to go in any other field to glean, but to "abide here fast by his maidens." We do not read that she was beautiful, nor graceful, nor of "ready speech," but the peculiar homage we ever render to superior virtue, so animated his bosom, that he even commanded some of his young men to let fall some of the sheaves, that she might gather more abundantly. Thus she continued to glean till the end of barley harvest and of wheat harvest, living with her mother-in-law and ministering to her necessities. The next scene in the life of Naomi, though contrary to all our ideas of propriety, is yet in entire conformity to the religion and simplicity of the ancient Hebrews. Boaz had neglected the fulfilment of the law, and it became her duty to remind him of it. His negligence, however, had not arisen from indifference, but from the knowledge of a kinsman nearer than himself, whose right to the widow must first be resigned. Calling the elders together, he offered him the inheritance of Elimelech. Now this kinsman being already married, would not "mar his own inheritance," and desired Boaz to redeem it for himself, and putting off his shoe gave it as a testimony that he transferred his right to his relative. Then Boaz purchased all that was Elimelech's, and Mahlon's, and Chilion's, and also the wife of Mahlon, that he might raise up the name of the dead upon his inheritance. "So Boaz took Ruth, and she was his wife." In the relation of wife and mother, there is no marked superiority to many of her sex, but in that of daughter-in-law she is unrivalled. Admitting her strong attachment to her mother-in-law, it must have required no little firmness to sunder the ties that had hitherto surrounded her and become a stranger in a strange land. She leaves the home of her early childhood, the scenes with which she has been associated through life, a father's gentleness, a mother's love, the grateful sympathy of brothers, sisters, and juvenile friends, to share the weary pilgrimage of a poor, sorrowing widow Do we not feel a degree of reverence for that love which could thus overcome selfishness, and lead her at the call of duty to relinquish things not only agreeable but innocent? The simplicity of her character, her great humility, her constancy, and her conscientiousness, give a peculiar charm to her history. Wherever the Bible is read and appreciated, and life's holier virtues cherished, the name of Ruth will be a synonym for filial devotion.

H.

ERROR IN EDUCATION.

One of the most mischievous errors in our general system of education, if it be not a mockery to suppose this great country of ours to have such a system, is our utter neglect to teach the structure and functions of the human body, and the laws of its healthy condition. We have young men and young women who are acquainted with the stars, and familiar with "the man in the moon;" who can discourse learnedly of the geology of sundry planets, and the laws which regulate their motions; who can describe the wonders of that myriad world which the microscope has revealed to the eye of man, and number the wrinkles of each curious object in conchology; who can tell you of "the lives of the flowers," their forms, colors, and conditions of growth; young men and young women have we, who know and can do all these things, and many other things such as these, but who, at the same time, are profoundly ignorant of their bodies. Of these, their several parts, the uses of those parts, and the means of preserving them in health, they know just nothing, or just enough to baffle the efforts of doctors to save them from premature consignment to the undertaker. And these young men and women are, in this respect, no worse off than most of the old ones. Nay, we have lawyers, statesmen, and divines, all in the same predicament of mortal ignorance.

And in our general system of education, almost no pains are taken to prevent the perpetuity of this sad and disgraceful ignorance. Horace Mann, the American Briareus of education, told a friend of ours that he knew as little on this subject as a horse, when he left college; and the greatest practical educator we know of assures us that, on graduating at Harvard, he scarcely knew he had a stomach. Of course the evil has been mended somewhat, since those days, especially in our higher institutions. We know not when we have been more delighted, than we were by an incident we witnessed in a school in Glasgow, Scotland. In the lesson read by a class, the word "cough" occurred. A little fellow, some ten years old, responding to a succession of ques-

tions propounded by the teacher, first spelt the word, next defined it, and then gave an explanation of the cause or causes of the thing signified. That explanation evinced an acquaintance with the structure and functions of the human body, and action of the temperature and other objects upon it, that would not have been discreditable to one of our medical students.

It would peril one's reputation for sanity, to enumerate a tithe of the valuable results that would flow from the general diffusion of this kind of knowledge. It is not long since we read of the deaths of several persons caused by ignited charcoal, used to warm an unventilated room in which they had retired to rest. It was but one of a thousand similar cases. And multitudes die, annually, of breathing an atmosphere only less palpably poisonous, in our dwellings, churches, and other places of assembling. In both instances the process is the same, though a little more rapid in the former. Here where there is no uncommon profusion of pure, fresh air, there is, if we mistake not, unusual suffering from the want of it. Men invent ingenious contrivances, in the shape of shops, somewhat larger than salt-cellars, to shut it out from their lungs; as though Heaven had made some mistake in sending it in such quantities.

Solar Eclipse in 1854.—On Friday the 26th of May next there will be an eclipse of the sun, which will be more or less visible in all parts of the United States and Canada, and in a portion of both will be annular. Its commencement in the city of Washington will be at 4h. 20m. in the afternoon, its greatest obstruction at 5h. 18m. and its end 6h. 27m. As the apparent diameter of the moon will be a little less than the sun, the eclipse cannot be total anywhere. The Christian Almanac says :—

The ring will only be one-third of a digit wide, and will be visible only in the vicinity where the line of central eclipse passes. The eclipse is central in longitude 73 deg. 53 min. west of Greenwich, latitude 44 deg. 14 min. north, and in longitude 64 deg. 35 min. west, latitude 41 deg. 10 min. north. By finding these positions upon a map, and drawing a line from one to the other, the towns and countries through which the central eclipse passes will be readily discovered. The path of the annular eclipse will be about one hundred miles wide, and extend about fifty miles on each side of the line we have described. The annular eclipse will move about one hundred miles per minute.

The first time this eclipse ever occurred was in 1313, July 2d; since then it has returned thirty-one times, including its return next year. It occurred in April, 1800, in May, 1818, and in May, 1836. It will return again in June, 1872. Its last return will be in the year 2593, August 17th. The next solar eclipse that will attract much attention in this country will be in 1858, March 15th.

WHAT HOPE DID.

It stole on its pinions of snow to the bed of disease; and the sufferer's frown became a smile —the emblem of peace and endurance.

It went to the house of mourning—and from the lips of sorrow there came sweet and cheerful songs.

It laid its head upon the arm of the poor man which stretched forth at the command of holy impulses, and saved him from disgrace and ruin.

It dwelt like a living thing in the bosom of the mother, whose son tarried long after the promised time of his coming; and saved from desolation, and "care that killeth."

It hovered about the head of the youth who had become the Ishmael of society, and led him on to the work that even his enemies praised him.

It snatched a maiden from the jaws of death, and went with an old man to heaven.

No hope! my good brother. Have it. Beckon it to your side. Wrestle with it that it may not depart. It may repay your pains. Life is hard enough at best—but hope shall lead thee over its mountains and sustain thee amid its billows. Part with all besides—but keep thy Hope.

The wise man is equal, ready, but not officious; has in everything an eye to surefooting; he offends nobody, nor is easily offended; and is always willing to compound for wrongs, if not forgive them. He is never captious nor critical; hates banter and jests; he may be pleasant but not light; he never deals but in substantial ware, and leaves the rest for the toy-pates, (or shops) of the world; which are so far from being his business, that they are not so much as his diversion.—*W. Penn.*

WITTY DESCRIPTION OF A MISER.

The following witty description of a Miser, is from the pen of Elizabeth Montague. It would be well if those who are in danger of falling into what has been called the "vice of old age," could be startled at the picture.

. . . . . The old man's cautiousness has dwindled into penuriousness, so that he eats in fear of waste, and riot, sleeps with the dread of thieves, denies himself every thing, for fear of wanting any thing. Riches give him no plenty, increase no joy, prosperity no ease; he has the curse of covetousness—to want the property of his neighbors, while he dare not touch his own; the harpy Avarice drives him from his own meat; the sum of his wisdom and his gains, will be by living poor to die rich. To want what one has not, is a necessity that must be sub-

mitted to; but to want what one has, is strange policy. I would fain write the history of a Miser upon his monument, thus: "Here lies one who lived unloved, died unlamented; denied plenty to himself, assistance to his friends, and relief to the poor; starved his family, oppressed his neighbors, plagued himself to gain what he could not enjoy; at last Death, more merciful to him than he to himself, released him from care, and his family from want; and here he lies with the muckworm he imitated, and the dirt he loved, in fear of a resurection, lest his heirs should have spent the money he left behind, having laid up no 'treasure where moth and rust do not corrupt, nor thieves break through and steal.'"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 26, 1853.

BALTIMORE YEARLY MEETING.

We have received the printed Extracts from the late Yearly Meeting of Friends, held in Baltimore, which convened on the 31st proximo. It appears that twenty-one Friends attended with minutes from their respective Monthly Meetings, eleven of whom were ministers:—

The Committee on Indian Concerns produced the following deeply interesting report, which was read, and the proceedings of the Committee approved. The Committee was continued and encouraged to embrace every suitable opportunity of being useful to those people, viz:

"*To the Yearly Meeting, now sitting*—

The Committee in their last Report to the Yearly Meeting, stated that an application had been made to them by a deputation on behalf of the Nanticoke Indians, which tribe formerly resided in the State of Maryland, to assist them in recovering a debt which they alleged was due to their Nation by this State, for lands purchased from their grandfathers, and for which payment was promised "when persons who might have authority to convey the title, should come forward and do so," but this payment they stated had never been made.

In compliance with their request the Committee took measures to have the claim thoroughly examined, and upon their application, a search of the Records of the State was made by direction of the Legislature, whereupon it was ascertained, by a receipt executed on the part of their duly authorized agent and still preserved among the public archives, that payment of the land in question was made in full on the eighteenth of the sixth month sixteen hundred and sixty-eight.

The Committee of the House of Delegates, after giving an interesting history of this transaction, concluded the Report as follows: "The Committee have endeavored to ascertain whether there was even the least appearance of a claim on which they could base a favorable Report, but they find that the memorialists are mistaken, honestly no doubt. Our forefathers dealt justly with the Indians. Maryland never failed in any of her obligations, but always friendly she shielded under her wings the Red Men of the forest, and finally, when they determined to leave our borders with the bones of their ancestors, and go to a distant home, she paid all that was required, and thus our forefathers and theirs parted friends." This conclusion was forwarded to those Indians, and they appeared satisfied that all that could be done for them, had been done.

No visit has been made to the Senecas by the Committee since our last Report to the Yearly Meeting, nor have we received any application from them for assistance. They are now living under a regular government formally adopted by themselves, and organized in the year 1848. It consists of an elective Executive, Legislature, and Judiciary departments, with subordinate officers, adapted to their habits and necessities, and their laws appear to be duly executed and observed.

By accounts which we have received, we are informed that there are on the Cattaraugus Reservation six district schools, at which during the past year there was an average attendance of a little over 200 children. The pupils are represented to have made good progress, and many of them, it is stated, will compare with white children of their ages. According to a late census, there were on that Reservation 311 men, 325 women, and 538 minors; of the latter, it is supposed that not more than one half, or 269, are of ages suitable to be at school, it may therefore be estimated that nearly as large a proportion of these children are now receiving school education as among the white children in the frontier settlements of this country.

By the last official returns, a copy of which has been forwarded to the Committee, the whole number of Indians remaining in the State of New York, was 3983, of the following tribes, viz:

Senecas at Cattaraugus,	1174	
" " Allegahny,	784	
" " Tonawanda,	622	
		2580
Onondagos,	461	
Cayugas,	133	
Oneidas,	233	
Mohawks, extinct,		827
Total remains of the Iroquois confederacy remaining in the State of New York,		3407
Tuskaroras,		276
Scattering bands of tribes nearly extinct, located at St. Regis, Brothertown, and other places, estimated at		300
Total,		3983

We are informed that with the assistance of a Seneca youth, educated at the New York Normal School, a translation has been made and printed of the Gospel of Matthew, a copy of which has been sent to the Committee. The work appears to have been well executed, and is represented to be a literal and correct version.

The dissentions that for some years past have divided these Indians, are not wholy settled, but we are informed, that the excitement among them is gradually abating, and that a number of the Ex-Chiefs who heretofore opposed their new form of government, have given in their adhesion, and have come over to its support and accepted office under it—that at their late general annual election for National officers, a compromise, to some extent, was effected, and prominent men from both parties were chosen—that so far under this arrangement, the affairs of the Nation had been conducted without any serious interruption, and that there was good reason to believe the violence of the storm which had so greatly agitated their people, is in a good measure passed over, and about to be succeeded by a more harmonious state of feeling among them than for a long time past.

In a late communication from one of the Ex-Chiefs, he says: "The last census of the Senecas shows they are increasing. Within the past fifteen years they have increased more than 300. The interest manifested on this Reservation upon the subject of Education is unabated, and I think the prospect of the Senecas give much hope for their complete civilization and christianization at no distant period. Our crops have been generally good, our uplands are well adapted to wheat, and our newly cleared grounds so far this season are turning out about 80 bushels of corn to the acre. The oats are tolerably good, and the potatoes are excellent. Every kind of vegetables in our gardens have been bountifully supplied, as the reward of our labor.

"The Senecas are becoming to be much better farmers, and an unusual quantity of grain will be gathered this year, and more industry has been exhibited than ever before, while the state of morals is much better."

He further says: "I am happy to hear you still feel a deep and abiding solicitude for the Senecas. I assure you, your services in times that are past are fully appreciated. Actions of this character by a few of their white brethren, are gratefully remembered. They are green spots in the desolating history of the Red man of this country. The Red man feels and knows that he has a long history of wrongs and griefs, not recorded by the hand of the oppressor, but he hopes they are recorded in the Book of remembrance, kept by the Great Spirit, and that He will hereafter do justice, and shed his blessings upon those that befriended us in the days of our adversity—who, when we were hungry, gave us meat—when we were thirsty gave us drink—when we were strangers took us in—when naked clothed us—when sick visited us, and when in prison came to our relief. These are acts of kindness, and the Red man remembers them with gratitude."

The Committee have the satisfaction to inform the Yearly Meeting, that the claim of the Seneca Nation upon the United States, on account of the embezzlement of their funds by a former agent of the government, has, after long and arduous efforts, been liquidated, and the sum of $28,505 50, being the entire amount claimed, has been paid and apportioned among them according to an arrangement agreed upon by themselves.

Signed by direction and on behalf of the Committee,

MATTHEW SMITH,
LYDIA JEFFERIS.

10th mo. 26, 1853.

The following Report was received from the Standing Committee, on the Fair Hill Boarding School property, which was read, and was satisfactory, viz:

"*To the Yearly Meeting, now sitting:*—

The Standing Committee having charge of the Fair Hill property, reports—that a part of their number on two stated occasions, have visited the school during the past year. The average number of boarders has been about thirty with several day scholars, and there is a fair prospect for a full school for the next term.

The Committee in their intercourse with the school, have found but little to object to, with much that they greatly approve, both in the management of the school and farm, and believe that the Friends in charge are endeavoring faithfully to comply with the conditions imposed upon them by the Committee, of keeping a school where the children of Friends can receive a thorough and guarded education.

In conclusion the Committee would suggest that our women Friends be invited, both on account of the manifest propriety of an institution of this kind, being partly under their supervision, and also at the particular request of those in charge of the school, to appoint a Committee to visit the school, and give those Friends and the Committee the benefit of their counsel and assistance,

On behalf of the Committee,
RICHARD T. BENTLEY.

The Clerk produced a minute embodying the exercises of the Meeting while engaged in the consideration of the State of Society, which was approved by the meeting, and is as follows, viz:—

At the opening of our meeting, we were earnestly and affectionately exhorted to seek for that preservation which can be found only when there is an entire dependence on Divine aid, to govern and direct us in all our movements.

Upon entering on the consideration of the state of Society as represented in the answers to the queries, our minds were introduced into much feeling on account of the many deficiencies still apparent amongst us, and a deep and interesting exercise prevailed in relation thereto. We were invited and admonished, to examine within ourselves, individually, for the causes which lead to the neglect of attending our religious meetings, under a belief, that as the necessity of our close attention to the performance of this manifest duty, prevails in our minds, we shall witness an increase of the flowing of the love of God in our hearts, and be enabled to evince to those around us, that there is, truly, a beauty in holiness, and a vitality in the religion of Christ.

We were made to feel that our responsibilities are great in the brotherhood of man, as children of one common parent, and it was earnestly desired, that we may not be found withholding the influence of a good example, but in obedience to the blessed injunction, to let our light so shine among men, that others seeing our good works may be brought to glorify our Father who is in Heaven.

We were favored to be made sensible, that it is only as we are livingly concerned to act in obedience to the first and great commandment, "Thou shalt love the Lord thy God, with all thy soul, and with all thy mind, and with all thy strength," that we can become enabled to fulfil the remainder of these Divine requisitions, and only as we come to witness the Power from on high to draw and influence us in all our efforts to do His will, that these efforts can be availing. We owe our all to Him, and are therefore under the highest obligations to serve and obey Him. One of the strongest evidences of true dedication to God, is found in our willingness to leave all temporal concerns, in order to perform Divine worship, in accordance with the injunction of the apostle, "I beseech you, brethren, by the mercies of God, that ye neglect not the assembling of yourselves together, as the manner of some is, but that ye present your bodies, a living sacrifice, holy and acceptable unto God, which is your reasonable service." And as we become rightly concerned for the performance of this great duty, we believe doubts and difficulties which may exist in our minds will be removed—thought will answer thought, and we shall have our strength renewed, and experience a victory to be gained over the enemy of our soul's peace.

As we are thus concerned humbly to dedicate ourselves to the service of our Creator, all will be given us that we need of the things of this world in accordance with the comforting promise, "Seek ye first the Kingdom of God, and His righteousness, and all things necessary shall be added thereunto." We have been encouraged by the instructive lesson, in a time of great famine and distress in Israel, when a poor widow was gathering sticks to go and dress the only handful of meal that remained in the barrel, and the little oil left in the cruse, that she and her son might eat it and die. The prophet said unto her "fear not, make *me* a little cake first," as an offering to the Lord, "for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the Earth." So, it was shown, that if it was *our* constant and humble concern to serve the *Lord first*, it shall be with *us* as it was with the widow in Israel, the barrel of meal shall not waste, nor the cruse of oil fail.

As our minds are gathered home to the foundation upon which we profess to rest our hope, how careful shall we be not to place ourselves in a position in which we shall feel trammeled in the performance of our religious duties. When love to all comes to predominate in our hearts, and obedience to its pointings and requisitions to be observed, we shall be enabled to understand the links of that chain which reaches from Earth to Heaven, and thus all our members both old and young, will witness preservation from those contaminating influences that so hurtfully surround us, among which may be numbered the many pernicious publications of the day. These are manifestly the offspring of an undisciplined imagination, having no relation to the realities of life, but rather, by giving a glowing and artificial representation of things, creating a disgust for that which is true. Hence we find, that those who permit their minds to become enticed by these deluding publications, feel less and less relish for the sublime truths of the Gospel, and neglect, to their great loss, the "frequent reading of the Holy Scriptures.

By the Reports from our several Quarterly Meetings, we are informed of the removal, during the past year, of an unusually large number of Ministers and Elders, from works to rewards, the consideration of which has brought our minds into a state of deep solemnity, with fervent desires, that we may have our lamps burning, when summoned to meet the Bridegroom of souls. This can only be achieved by striving against all evil, and being obedient to the teachings of Divine Grace. As we abide in this humble, watchful frame of mind, we shall come to witness the love of God abounding over all in our hearts, and while looking forward to the close of life with the hope of enjoying a blessed immortality, we shall be able to adopt the language of the Apostle:—"I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them that love his appearing."

Memorials for our deceased Friends, William Stabler, Thomas Moore, Mary Stabler, and Sarah S. Janney, were received and read, and directed to be recorded and printed in our Extracts.

Having been favored, throughout the several sittings of this Meeting, with a continued evidence of Divine favor, by which we have been enabled to transact the business that has come before us, in great harmony and condescension, for which favor our hearts are humbled in gratitude to our Heavenly Father, the Meeting concludes, to meet again next year if so permitted. BENJAMIN HALLOWELL, *Clerk.*

The following is from the pen of a juvenile relative of the deceased.

DIED,—Suddenly on the 1st inst., at his residence, in Little Brittain Township, Lancaster County, Pa., DR. EDWARD CHANDLER, in the 55th year of his age.

It has become our portion to record the death of one universally respected and beloved in the neighborhood where he was known. For years he has enjoyed an extensive practice, and none were ever welcomed with more hearty good will wherever duty or pleasure led them. One of the most prominent traits of his character was his inexhaustible fund of anecdote, which served to enliven many a bed of suffering. As physician, adviser and friend, and in the many relations of life, he was known and esteemed. Of latter time the nature of the disease from which he suffered was such that it prevented him in a great measure from attending to his accustomed duties, but he was preparing again to resume his calling, when a sudden attack of apoplexy called him hence.

The oil in his lamp hath wasted away,
The spirit hath passed from its tenantless clay,
And angels of light exultingly bore
The priceless gem to the far distant shore,
And louder, and louder, the chorus rang clear,
Welcome home, brother, home, welcome thee here.

Most sweetly the flowers are blooming above,
Transplanted from earth to the heart-land of love,
And birds of the brightest, with melody rare,
Mingle their notes in harmony there.
But softer and softer sounded the strain,
As angels bearing the pilgrim came.

Our Father endearingly calls them his own,
Those spirits immortal which shine round his throne,
To all of the earth is the call freely given,
Come ye that are weary! come rest ye in Heaven!
But sweeter and sweeter, louder and long,
The traveller raised his voice in the song.

Why mourn ye so deeply, 'tis ever your doom,
Ye children of earth to be heirs of the tomb,
All things of the world must soon fade away,
All spirits must leave their houses of clay,
Then aim for that land where the "banner of love"
Will be floating forever, beneath and above.

11*th mo.* 10*th*, 1853. M.

LETTER FROM RACHEL MASON.—NO. XXI.

A——, 1844.

If I had known a letter would have met thee in P., thou would ere this, my loved friend, have received one from me. The account thou gave of thy Southern tour, was about as I had anticipated for thee—one of proving and of baptism for the seed's sake, which, sorrowful to believe, is under oppression in many who were designed to be lights in the world—but still there is cause for rejoicing in that faithful ones are yet to be found, who are willing to spend and be spent in order that the dead may be raised. In our Monthly Meeting yesterday, R. P. had a little testimony to deliver to some one present, which I accepted as belonging to me. It was lively and encouraging to hold on through every season of seeming desertion and poverty of spirit. Please impart a message of love to thy father and mother M. I frequently think of them, confined as they are in the city, but I have no doubt they have internal comfort which sheds serenity over the evening of their day, and when the call may come to depart from all that is mutable, that peace will crown the closing scene. Honest integrity to that which we believe to be right ought to be respected, however differently we may be led. * * * I have felt afraid to touch much upon spiritual food, or to endeavor to hand thee any—perhaps better times may come. It is profitable for us, to feel truly that we cannot in our own will and time roll away the stone from the well's mouth. Thy friend, R. M.

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A——, 1845.

My Dear H.—We have had lovely Autumn weather, which I have been privileged to enjoy. My health and strength having suffered no diminution by my journeyings with my dear friend D. I have been enabled to retrospect this little act of duty, with a peaceful mind. When I left home, to join her at Centre, I thought I should be a dead weight hanging to her—no greenness, as to myself, met my spirits' eye—but an ever gracious Lord and Master removed this burden, and a willingness was wrought to do, or to suffer, as might be best for me, and thou knowest we had some suffering seasons. I missed thee at F. Life was at a low ebb there, though I believe, a few are left, who have not defiled their garments.

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* * * * * * * 1846.

It seems a long time my beloved Harriet, since we have held converse on paper, but as the remissness belongs to me, I cannot chide thee—one thing I know, that thou art remembered daily, with precious feelings of a unity of spirit, which is far preferable to a repetition of words devoid of this time-enduring cement. In my quiet country life, I am not furnished with many incidents of interest to relate. * * * Now concerning myself dear H., I think I am entirely overrated by my beloved friends in P. It is but little that I could do, were I with you. I want you to lean upon that Arm which never fails, and not give way to feelings of discouragement, though no outward voice should salute you, and bid you be of good cheer. The Master proves the fidelity of his servants in various ways, and each way is needful and suited to their then present condition—sometimes as a sparrow upon the

house top or as a pelican in the wilderness; at others, rejoicing in his presence and feeding at his table. I have often felt that your little select meetings at S. street were seasons of refreshing, wherein strength was increased, and faith (at times ready to fail) was renewed. May all who compose that band dwell in all lowliness of mind—no might, no strength of our own to advance the Redeemer's kingdom on earth; and though we may grieve to see his cause trampled under foot, and the testimonies, which we have ever considered a part of his government, lightly spoken of, yet let us rather be silent sufferers, than indulge a disposition that would call for fire from heaven to consume all that comes not up to the standard we believe to be a holy one. It is a time wherein it is peculiarly needful to bear and forbear. Your welfare remains dear to me. I crave your steadfastness in every thing that can take the stamp of "holiness to the Lord"—then will grace more and more abound and the oneness prayed for by *Him* in whose lips no guile was found, be your happy experience.

Thy attached friend, R. M.

THE AGE.

In looking at our age, I am struck immediately with one commanding characteristic, and that is, the tendency in all its movements as to expansion, to diffusion, to universality. To this I ask your attention. This tendency is directly opposed to the spirit of exclusiveness, restriction, narrowness and monopoly which has prevailed in past ages. Human action is now freer, more unconfined. All goods, advantages and helps are more open to all. The privileged, petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of the few, now of the many; once of the prerogatives of a part, now of the rights of all. We are looking as never before, through the disguises, envelopments of ranks and classes, to the common nature which lies below them, and are beginning to learn, that every being who partakes of it has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, a vast destiny to accomplish. The grand idea of humanity, of the importance of man as man, is spreading silently, but surely. Not that the worth of the human being is at all understood as it should be; but the truth is glimmering through the darkness. A faint consciousness of it has seized on the public mind. Even the most abject portions of society are visited by some dreams of a better condition, for which they were designed. The grand doctrine, that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort and happiness, of exercising the powers and affections of a man, this is slowly taking its place, as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being shall perish but through his own fault; that the great end of government is to spread a shield over the rights of all; these propositions are growing into axioms, and the spirit of them is coming forth into all the departments of life.

If we look at the various movements of our age, we shall see in them this tendency to universality and diffusion. Look first at Science and Literature. Where is Science now? locked up in a few colleges or royal societies or inacessible volumes? Are its experiments and mysteries for a few privileged eyes? Are its portals guarded by a dark phraseology, which to the multitude, is a foreign tongue? No; Science has now left her retreats, her shades, her selected company of votaries, and, with familiar tone, begun the work of instructing the race. Through the press, discoveries and theories, once the monopoly of philosophers, have become the property of the multitude. Its professors, heard not long ago in the university or some narrow school, now speak in the Mechanic Institute. The doctrine, that the laborer should understand the principles of his art, should be able to explain the laws and processes which he turns to account, that instead of working as a machine, he should join intelligence to this toil, is no longer listened to as a dream. Science, once the greatest of distinctions, is becoming popular. A lady gives us conversations on chemistry, revealing to the minds of our youth vast laws of the universe, which, fifty years ago, had not dawned on the greatest minds. The school books of our children contain grand views of the creation. There are parts of our country in which Lyceums spring up in almost every village, for the purpose of mutual aid in the study of natural science. The characteristic of our age then is not the improvement of science, rapid as this is, so much as its extension to all men.

The same characteristic will appear, if we inquire into the use now made of science. Is it simply a matter of speculation? a topic of discourse? an employment of the intellect? In this case the multitude, with all their means of instruction, would find it only a hurried gratification. But one of the distinctions of our time is, that science has passed from speculation into life. Indeed, it is not pursued enough for its intellectual and contemplative uses. It is sought as a mighty power, by which nature is not only to be opened to thought, but to be subjected to our needs. It is conferring on us that dominion over earth, sea and air, which was prophesied in the first command given to man by his Maker; and this dominion is now employed, not to exalt a few, but to multiply the comforts and ornaments of life for the multitude of men. Science has become an inexhaustible mechanician; and by her forges, and mills, and steam cars, and printers' presses, is bestowing on millions, not

only comforts, but luxuries which were once the distinctions of a few.—*Dr. Channing.*

FIRST-DAY THOUGHTS.

BY J. G. WHITTIER.

In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words; where never hymn is sung,
Nor deep toned organ blown, nor censer swung,
Nor dim light falling through the pictured pane!
There, syllabled by silence, let me hear
The still small voice which reached the prophet's ear;
Read in my heart a still diviner law
Than Israel's leader on his tables saw!
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,—
But, cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

THE FATHERLESS.

Speak softly to the fatherless,
And check the harsh reply,
That sends the crimson to the cheek,
The tear-drops to the eye.
They have a weight of loneliness,
In this wide world to bear,
Then gently raise the fallen bud,
The drooping flowret spare.

Speak kindly to the fatherless,
The lowliest of the band,
God keepeth as the waters,
In the hollow of his hand.
'Tis sad to see life's evening sun
Go down in sorrow's shroud;
But sadder still when morning's dawn,
Is darkened by a cloud.

Look mildly on the fatherless,
Ye may have power to while
Their hearts from saddened memory,
By the magic of a smile.
Deal gently with these little ones,
Be pitiful; and He,
The Friend and Father of us all,
Shall gently deal with thee. LYNCH.

A TALE-BEARER'S CONFESSION.

BY A LONDON MINISTER.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a *vile* way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of asperity. This was soon carried to the offender, and lost nothing of the asperity in its passage. Reports which tend to mischief are like snow-balls, the further they roll the more they gather. The offender was in his turn offended; he spake also with asperity; said he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting, &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance and talked to him, not of him. I soon found I was wrong, but the difficulty was to get right. Observe, not to know what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very forcibly feel his reproofs and understand his admonitions. He advised me to retire with him awhile. I knew what it was for; I dreaded the severe account I was going to be brought to; and there was no avoiding it; with trembling dread I retired. "Come," said my mentor, "sit down."

I replied, "He certainly was wrong—"Stop," said my mentor, "it is you I have to deal with: you, who by precept and example ought to lead in the way of peace."

"But I ought to exhort, and reprove, and rebuke."

"Stop," said my mentor, "and call to mind that the offering on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender!"

"An offender?"

"Yes, an offender, and of the worst cast; an offence in you, and of this nature, is peculiarly offensive.

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity; hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearers; thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause, and perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. O, you have done very wrong."

The tears gushed in my eyes, I thought of

praying. "No," said my mentor "not yet; you should first do right. Go, and acknowledge your fault."

"I cannot."

"You must, indeed you must."

"But he will treat me roughly."

"You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done; should you not meet forgiveness and reconciliation from him, you may apply to your offended Master, and peradventure you may find forgiveness and reconciliation from him."

I went out with an aching-heart, experiencing the full force of the truth as I went along, "The way of the transgressor is hard." I arived at his dwelling; I entered his doors; but O, with what different sensations, when, unconscious of offence! O, how painful is a guilty conscience! I found him reading; he did not lift up his head; he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said with a faltering voice, "You are justified, sir, in your conduct on this occasion; I deserve it all; and all this, yea more I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error; I have done wrong, sir, in taking up a report of you, or speaking about it to any one but yourself; I beseech you forgive me"—and I was going to add; but he got up his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, "Neither do I condemn thee; go and sin no more."

VARIETIES.

CATARACTS.—As a statement of the height of the various Cataracts on the Globe, which have been ascertained, may be amusing and instructive, we propose to transcribe, relying on various authorities, a brief one:

Falls of Niagara, width of river three quarters of a mile; fall of the rapid 57 feet; grand falls 164—total,	221
The Montmorency river, 9 miles below Quebec, 50 feet in breadth. falls	250
Chaudiere, near the Montmorency,	100
Mississippi, above its junction with the Ohio, 700 feet wide, falls	40
Missouri, 500 miles from its sources, descends in 18 miles 360 feet; the river is 1000 feet broad; one cataract is 87 feet, another 47, and another 26—the other 200 feet are rapids,	360
Passaic, New Jersey, stream 150 feet wide, falls into a chasm only 12 feet broad,	70
Genesee, in two miles falls —— feet, one of 96 feet, one of	70
Mohawk, at Cohoes, near its junction with the Hudson,	60
Tuccoa, Ga. stream 20 feet wide,	187
Ache, in Bavaria—river falls in 5 steps,	200
Tequendama, South America—the river Bogota rises in the mountains, 9000 feet above the level of the sea, and is precipitated through various gorges, chasms, and precipices, until it plunges into an immense chasm,	600
Nile, at Lyene, falls 40 feet, and is described by Bruce as reuniting with the wildness of the scenery,	40
Gothea, in Sweden, falls at Trolhotta,	100
Lattin, in Swedish Lapland, half a mile wide, falls	400
Maamelven, in Norway, as related by Mr. Esmark, falls in three places,	400
Schaffhausen in the Alps, 400 feet wide, falls	70
Orco, from Mount Rosa, in Italy, descends in one continued cascade,	1200
Staubbach, in Switzerland, a small stream falls	1400
Terni, 45 miles north of Rome—the river Evelino falls over marble rocks	300
Trivoli, 18 miles north east of Rome—the Anio, a branch of the Tiber, falls	100

Notwithstanding falls of water, more or less remarkable, abound in all parts of the world, there are none which attract the attention more than those of the river Niagara. Besides the great many attractions to the notice of strangers which are on and about the frontier of Niagara, there are other inducements to an European; the canals and villages of New York, the watering places of Lebanon, Saratoga, Ballston, and Avon, and the great Lakes—all these possess an interest which leads the traveller or the emigrant, from curiosity to curiosity, until he reaches the far west.—*Rochester Daily Adv.*

CURIOSITIES OF PURITAN HISTORY.—Some of the "Curiosities" copied from the MS. Records of the General Court of Massachusetts, and published in Putnam's last, are rather amusing. For instance—

"The Corte thinke it convenient yt order be given to ye Auditor to send 12 gallons of sack and 6 gallons of white wine, as a small testimony of ye Courts respect, to yt revrend Assembly of Eldrs at Cambridge."—Vol. 2, 66, 1644.

Just think of a legislative assembly sending, by way of compliment, a keg of whiskey to a convention of ministers! And yet our good fathers, though they honored the custom of drinking, did not honor the drunkard. They put the mark of the beast upon him, and held him up unto public shame.

"Is ordered that Robte Coles, for drunkenness by him committed at Roxbury all be disfranchised, wear about his necke and so to hang upon his outword garmt, a D made of redd cloath and sett upon white, to contynnue this for a yeare, and not to leave it of att any tyme when hes come amongst company under penalty," &c.—Vol. 1, 108, 1633.

Profane swearers received even a more painful punishment.

"Elizabeth, the wife of Thomas Applegate, was censured to stand with her tongue in a cleft stick, for swearing, railing, and reviling."—Vol. 1, 178, 1636.

Quacks were not by any means permitted the "full swing" they now enjoy.

"Nich: Knopp is fyned *Vl.*, for takeing upon him to cure the scurvy by a water of noe worth nor value, which he sold att a very dear rate, to be imprisoned till hee pay his ffyne or give securytie for it, or els to be whipped, and shall be lyable to any mans accon of whome hee hath recaved money for the sd water."—Vol. 1, 57, 1630.

Nor were bakers permitted to cheat in the weight of their bread.

"John Stone and his wife were admonished to make biger bread, and to take heed of offending by makeing too little bred hereafter."

THE GRAND STAPLE OF HISTORY.—"To go down into the depths of the human heart; to lift up the veil and discover to us the real motives which guided great actors in history; to turn them inside out as it were—how much might our knowledge of the individual man, of human nature, have been advanced by such a treatment of history! Bare and barren chronicles, a due marking of the reigns of kings; glowing descriptions of battles; and a pompous eulogy of the great butchers or conquerors—such has been the great staple of history. What wonder that people have yawned over it?"—*Thomas Cooper.*

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect.

Signed, WILLIAM DORSEY.

Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

WANTED.—A Friend to take charge of the Male Department of Friends' Central School. Application can be made to Dillwyn Parrish, corner of Eighth and Arch streets.

GWYNEDD BOARDING SCHOOL, for Young Men and Boys.

The Winter Session of this School will commence the 14th of 11th mo., 1853, and continue twenty weeks. The course of instruction will embrace the usual ranches of an English education, also elementary in. struction in Latin.

A course of Lectures on Natural Philosophy will be delivered, illustrated by appropriate apparatus. Terms for boarding, washing, tuition, &c., are $60 per session, and no extra charges. Reading books, pens, ink and pencils furnished gratuitously. All other books and stationery at the usual prices. For circulars or further information address the Principal.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr. Teacher.

REFERENCES.

Oliver Hough, No. 472 Spruce st.
John Gilbert, No. 179 North Third st.
Thomas Foulke, No. 176 Rivington st. New York.
Springhouse P. O., Montgomery Co., Pa. 9 mo. 10

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.——BENJAMIN B. LIPPINCOTT, Principal.

The course of instruction in this Institution embraces an elementary, practical, liberal, and thorough English Education. Mathematical and Physical Science will be thoroughly taught. Lectures will be given on all the different parts of Natural Science, which will be clearly and fully illustrated by experiments, with a good collection of appropriate apparatus, or by diagrams. Those who may wish to engage in any of the Languages, will be instructed by competent and experienced teachers. Instructions will also be given in Architectural and Perspective drawing.

This Institution is situated in the upper end of Moorestown, and is on the main turnpike road leading from Camden to Mount Holly, about eight and a half miles from each place. This Village is known as one of the most pleasant and healthy locations in the state. Its vicinity offers great inducement to those having a desire to advance in Botany, Geology and Mineralogy, and is highly interesting to those endeavoring to acquire a knowledge of these Sciences.

The School year consists of forty weeks, commencing on the first of the tenth month (October.)

For Board, Lodging, Washing, Tuition, Fuel, Pens and Ink, $140 per term, one half payable in advance, and the other half at the middle of the term. Twenty Dollars per term will be added for each Language in which any pupil may be instructed, or for Drawing. Each person will be required to furnish his own basin and towels, and to have his clothing conspicuously marked with the owner's name in full.

Letters directed to the subscriber in Moorestown, Burlington County, New Jersey, will receive prompt attention.

Three Stages leave Camden every day (except first day,) by which passengers may be conveyed immediately to the door.

For particulars address the Principal for a circular.

BENJAMIN B. LIPPINCOTT.

9th mo. 17.—1833.

BOARDING SCHOOL PROPERTY FOR SALE. The Subscriber offers for sale, the Property in Loudon County, Virginia, called SPRINGDALE, where a Boarding School was kept for many years, but has recently been discontinued. It is an eligible situation for a School, being in a densely settled neighborhood and a healthy location. A railroad is now being located near it, leading to the city of Alexandria. The house was built for a Boarding School, and the land attached to it is very productive. For further particulars, inquire of SAMUEL M. JANNEY,

9th mo. 24th. 28 North Fourth St.

TRUST AND DEPOSIT COMPANY—THE GIRARD LIFE INSURANCE, ANNUITY and TRUST COMPANY OF PHILADELPHIA,

OFFICE No. 132 CHESNUT ST.,

A few doors above Fourth street, South side.

CHARTER PERPETUAL.

CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

Give particular attention to the reception and management of Trusts of every kind, whether as Executors, Trustees or Guardians under last Wills and Testaments, or as Trustees generally, and act as Receivers and Assignees: and receive Deposits on Interest, payable at short notice, or on demand, as may be agreed upon.

They Insure Lives, giving a participation of Profits to those Insured for Life. The Premium may be paid yearly, half-yearly, or quarterly.

Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

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Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853 6 months.

Friends' Central Dry Goods Store,

S. E. corner Eighth and Arch Sts.

CHARLES ADAMS,

Requests the particular attention of those purchasing

PLAIN GOODS,

EITHER WHOLESALE OR RETAIL,

To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

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The stock consists in part of—

Plain Dress Fabrics.
Plain Shawls, all kinds.
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Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

ANDALUSIA BOARDING SCHOOL, BUCKS COUNTY, PA., FOR YOUNG MEN AND BOYS.—Will commence its Session the first of Tenth month next and continue nine months.

All the branches of a thorough English Education are aught practically, together with Drawing and the Languages

A regular course of Scientific Lectures is delivered.

Terms.—English course, with Mathematics and Board, $14 per month. Drawing $2, Latin and Greek $2, French and German $2.

GEO. A. NEWBOLD, Proprietor and Principal.

JEREMIAH STARR, Assistant.

AUGUSTUS SIMON, Teacher of Languages.

Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

ERCILDOUN BOARDING SCHOOL, Chester Co. Pa., for Young Men and Boys.

The Winter Session of this School will commence on the 7th of 11th mo. next, and continue in session twenty weeks. The usual branches of a thorough English education will be taught. Lectures are delivered during the term on Chemistry, Philosophy, and Astronomy, illustrated by appropriate apparatus. Terms $50 00 per session. The French language $5 00 extra. For further particulars address the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON, Principal.

9 mo. 10th.—6t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This Institution is pleasantly situated in the village of Eldridge's Hill, Salem county, N. J., on the Turnpike leading from Woodstown, via Mullica Hill and Woodbury to Red Bank; one mile from the former, and eighteen from the latter place.

The branches to be taught in this Institution, are Reading, Writing, Arithmetic, Grammar, Terrestrial and Celestial Geography, with the use of Maps and Globes; History, Ancient and Modern; Algebra, Geometry, Mensuration, Surveying theoretically and practically; Astronomy and Navigation, including the calculation of Solar and Lunar Eclipses; Occultations, Transits, &c. Also, Natural Philosophy, Chemistry, and Physiology.

The Winter Term will commence on the 7th of 11th mo., and continue in Session 22 weeks.

Terms of admission, $60 per Session, including tuition, board, washing, and mending. No extra charges, except for the use of Mathematical books and Instruments.

For circulars, &c., address

ALLEN FLITCRAFT, *Principal.*

Eldridge's Hill, Salem county, N. J.

7th mo. 30th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Winter Session of this Institution on the 7th of 11th mo. next The course of instruction will be extensive and thorough. A Series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a Medical practitioner. Terms per Session of 5 months, 54 dollars. No extras except for the Greek, Latin and French Languages, which will be 5 dollars each.

For reference and further particulars, address the Principal, London Grove P. O., Chester Co., Pa.

9th mo. 4th BENJAMIN SWAYNE.

Merrihew & Thompson, Prs., Merchant above 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TWELFTH MONTH 3, 1853. No. 37.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Continued from page 563.)

We left London the 21st of 8th month, 1753; and as our vessel was to stop at Portsmouth to take in some of her passengers, our friends thought it best for us to go thither by land, which we did, and several of them freely accompanied us. We came to Portsmouth the 24th, and went on board our vessel the 25th, where we took leave of our friends with affection. Being settled in our vessel, a sweet composure came over my spirit, which strengthened my faith that I was moving by Divine direction. The next day the wind turned against us, and we came to an anchor in Yarmouth Road, Isle of Wight.

The 27th we set sail, and passed the Needles the 28th. The 29th the wind came against us, and blowing hard we anchored in the evening in Portland Bay, where we lay till the 3d of the Ninth month, when we set sail, and got clear of the land the 5th; from which time we were mostly favored with gentle favorable winds, till we came near the coast of South Carolina.

The 18th of 10th month we got into soundings, but the wind blowing very hard and the sea running high, our Captain durst not attempt to go over Charlestown bar, so stood off in hopes the wind might fall; but instead of that it turned against us, and continued to blow very hard until the 22d; all which time we lay with our helm lashed, driving with the wind. The 22d the sea and wind fell very much; the weather (which in this time had been very foul) cleared up, and the wind became favorable, and we got within sight of land; but it being to the southward of our designed port, the Captain tacked about to the northward, hoping thereby to gain so much in the night as to be able to run in with the tide in the morning; but we were again beat back to sea by a contrary stormy wind.

Thus we were tossed to and fro, almost within sight of our harbor; but through prevailing grace our minds were wonderfully preserved above either fear or complaint, enjoying a calm within in the midst of a storm without; being happily resigned to suffer in this way, if it were the Lord's will so to appoint; which blessed disposition attending us through the voyage, helped to relieve our bodily hardships, which would otherwise have appeared considerable. We were sea-sick, though not so extremely as we expected, and we suffered much from the excessive heat of the weather, steering within one degree as far south as the tropic of Cancer, in which latitude I believe we continued near three weeks, being becalmed; and neither I nor my companion being very strong, nature had a considerable struggle to surmount the expense of spirits she sustained. But we had cause to be thankful that we escaped a violent fever, which frequently seizes those who pass through this climate, and have been used to one much colder.

During the storm, the seams of our vessel, being opened on the side where we lay, let in the wet, and our apartment was in a manner flooded. My bed was so wet that I could not lie therein, so I threw myself down for several nights upon some blankets in a berth in the great cabin, and slept better than I could have expected; but the spray of the sea drove so upon it, even there, that my linen was so damp that I esteemed it a singular mercy I was not exceedingly ill. Indeed, we were both of us brought very low, but recruited again as the weather cleared up; which it did the 24th, and we set sail in the evening, and the 25th got our pilot on board, who intended that night to run as near the bar as prudent, and wait for another tide to carry us into port. But here we apprehended ourselves to be in imminent danger; for the man who sounded mistaking the length of the line, the vessel ran too far before they dropped anchor; so that we lay all night in very shallow water, so near, if not upon the breakers, that had the wind sprung up fresh, it seemed questionable our having room to turn the vessel from them when the anchors were weighed; but the Lord preserved us, and we landed at Charlestown on the morning of the 26th, under a grateful sense of his merciful Providence having attended us through the voyage. We were upwards of nine weeks on ship-board.

We had several meetings while on ship-board,

with the sailors and passengers, who were of different countries. * * * *

Our first meeting was with the sailors and steerage passengers, on the afternoon of the First day, wherein we lay at anchor in Portland Bay. The priest in the morning read prayers to the cabin passengers, but took no care for the others on board. The Captain offered us the cabin to meet in, but we rather chose to go to them in the steerage, from which the priest would have dissuaded us by telling us they would be likely to insult us; but on our sending a message to the sailors that we intended them a visit, they returned for answer that, though they had not had a college education, they should be glad to hear the word of God, and would readily admit us. The meeting was attended with a good degree of solemnity, and afforded satisfaction to ourselves; my companion was favored in testimony suited to the states of the people, and I was graciously admitted to supplicate the Lord for them. * *

The parson observing that in our ministry we spoke extempore, told me that he could preach extempore, and we should hear him, if we pleased, the next Sunday. Accordingly, when the day came, we were all seated in the great cabin, and he preached without notes. His subject was the transfiguration of Christ, which he found a wonder—expatiated upon it as a wonder—and left it a wonder, without entering into the spirituality of the text; indeed, I doubt he did not understand it. * * *

Although both in word and conduct we differed from the priest, we heard that when he came on shore he spoke well of us, acknowledging that we had been instruments of good to him, and particularly that my companion had convinced him of the evil of gaming, which he appeared to like whilst on the voyage, but which we also heard he afterwards preached zealously against, as well as other vanities. Indeed, he became much changed, and whilst in Carolina appeared conscientiously concerned for the people's welfare. Some time after we left America he returned to England, and I think I heard that the people did not like his close doctrine. * * *

We took a little turn to the South of Charlestown, and had meetings at James' Island, John's Island, and Stones.

At Stones, we had a close exercising time in the family of a young man, whose father had formerly made profession of Truth; but he was quite gone from Friends, and I fear was tinctured with libertine principles; but he entertained us freely, and did not seem to take offence at what we had to deliver. I heard he died soon after.

It seemed as though the Almighty had sent us peculiarly to seek the lost sheep of the house of Israel; that his merciful visitation may be accepted by them, is the sincere desire of my soul.

We left Charlestown the 26th of the 11th month, accompanied by James Verree, a young Friend residing there, and went towards a small settlement of Friends on the Wateree River, which is on the north side of the province. They were lately come over from Ireland.

Several difficulties attended us in this journey. We had appointed a friend to meet us with horses about 120 miles from Charlestown; and being set to a time, we durst not stay to discharge our minds of that duty of holy love, which seemed to point towards the people, as we went along. Secondly, we had poor accommodations, especially as to lodging; some of the houses being so open to the air, that I could attribute our preservation from great indisposition to nothing short of the mediate interposition of Providence; but as the people behaved very civilly towards us, and we enjoyed some liberty of spirit among them, it was rendered the more easy. When we came to the place where we had appointed to be met, we found neither the friend nor the horses; and those which we brought from Charlestown being borrowed, and the friend who came with us being earnest to return, we discharged him from any further care of us, sent the horses back with him, and concluded to stay at the house of John Lloyd, who was a substantial planter, and very freely gave us an invitation thereto, till our friends from Wateree could meet us with horses. However, kind Providence soon opened a way for our release. A poor friend who lived between this place and the Wateree, and was going to Charlestown with goods for the market, stopped at John Lloyd's, and seeing the circumstances we were in, left his load in J. L.'s warehouse, and returned with us to his own house, where we got a very poor lodging, but received it thankfully as the best he could provide us with; and the next day he accompanied us to the Wateree, through a wilderness country, wherein it was dangerous for women to travel, by reason of the swamps and deep creeks, which are difficult and frightful to pass; but we were mercifully preserved from hurt. We crossed one creek upon the trunk of a tree laid from bank to bank, and the water was so deep, that if the trunk had broken we had probably been drowned. When we got on the other side we saw it was decayed, and when our friends came over it with our saddles upon their backs we observed it bend with their weight. Our horses were driven through a part of the creek where the water was shallower, yet perhaps there it was out of their depths. Providentially, before we crossed this creek, we were met by our friend Robert Millhouse; had it not been so I know not how the poor friend would have got us over. R. Millhouse had brought horses for us, and gladly took us to his house with him. My companion's former acquaintance with him in Ireland rendered their meeting very agreeable. We found his not meeting us according to appointment, was occasioned by our letters not reaching him timely, which,

had we known, our spirits might have been more at liberty to have attended the before-mentioned pointings of love towards the people; but inasmuch as we had not willfully omitted our duty, Divine mercy was extended, and our minds soon became easy on that account.

We came to the Wateree River the 1st of the 12th month and staid there till the 12th, in which time we attended Friends' meetings as they came in course, both on the First and other days of the week, and paid a religious visit to every family of Friends in the settlement, in which service we were evidently owned by our master.

The state of Friends settled here was mostly low as to religious experience, but some of the youth were under a divine visitation, which afforded us some comfort. Some people not professing with us attended our meetings and behaved soberly; but in general the people in this part of the country were lamentably ignorant and wicked; indeed, they had very few opportunities of religious instruction, no place of worship being near—perhaps not nearer than 20 miles. Seldom, if ever, any clergyman came amongst them oftener than once a year to sprinkle their children.

We bought horses at the Wateree, and accompanied by R. Millhouse and Samuel Kelly set forwards towards the river Peedee, where we heard there was a settlement of Friends. We travelled through a wilderness country for several days, carrying provisions for ourselves and horses. In the day we took our repast in the woods, and at night got lodging at some planters, who, though not of our Society, readily gave us admittance into their houses, and freely entertained us according to their manner of living; and, although it was very different from what we had been accustomed to, and the lodging in some places very cold and poor, we were content and thankful to the Almighty for it, as well as his providential care, variously manifested in preserving us from the dangers which attended us in passing swamps, deep creeks, &c.; and although we lived low, our spirits were pretty cheerful and our health tolerable.

One particular instance of Divine protection I think worthy of commemoration. The 14th, in the evening, we came to a swamp which appeared very dangerous to cross; but a friendly man on the other side directed us where to turn our horses over, and came himself and assisted us over some trees which lay across it. Having got over, we asked him how far it was to the place where we intended to lodge, and whether the way was easy to find. He told us it was 12 miles, and that the latter part of the way was intricate; and after walking by our side a little time he offered to conduct us, which we readily accepted. If he had not accompanied us, I know not but that we must have been all night in the woods; for the way being difficult to find and night coming upon us, we should probably have missed it, and the weather being frosty, and we unprovided with either materials to strike fire or blankets to cover us, we should have suffered much if we had escaped with our lives.

Our kind guide brought us to the house of James Gillepsy, upon Peedee River, who was a substantial planter and a hospitable man; I think by profession a Presbyterian. His heart seemed open towards us. Of him we inquired after the settlement of Friends which we had heard of, but could get no intelligence of it; yet were our minds preserved pretty easy and quiet, although we knew not which way we should steer our course from this place, being all of us strangers in the country. In a short time I found freedom to propose to my companion our having a meeting in the neighborhood; with which she concurring, we asked our kind host before we went to bed, whether he thought we might have a religious opportunity with some of his neighbors. He made but little reply then, but in the morning told R. Millhouse that if we would stay till First day we should be welcome both to what entertainment he could give us and our horses, and also to have a meeting in his house; and he would send his servant to acquaint his neighbors. To this we assented, and spent the next day peaceably there. On the First day we had a meeting which was not large, and by reason of the ignorance of the people in divine truths, was exercising to our minds. A young man who came from the settlement of Friends which we were in quest of, being in this neighborhood on business, and hearing of the meeting, staid to attend it. After it was over, he informed R. Millhouse, that several families of Friends were settled about 20 miles up the River, to whom he was going the next day, and should be glad of our company. To this we readily assented, and being thus providentially instructed in our way, we next morning took leave of our kind friend James Gillepsy, who had generously entertained us while at his house. We called at the house we had appointed to meet our expected guide, but it being a wet morning he concluded we should not move, and was gone; however, we had got such intelligence from him of the way that, with a little more we had obtained as we went along, we found the Friend's house to which we intended to go. * * We found here a few newly convinced Friends and some others under convincement, with whom we had two meetings to good satisfaction; many things suitable to their states being opened both by way of doctrine and encouragement; and we were glad that we were thus directed to find them in this desolate spot, which was very distant from any Friends; but they were under the Divine regard. * * * *

The 20th, we left Peedee River and set our faces towards a settlement of Friends on the

waters of Haw River. * * We rode that day about 40 miles through the woods without seeing any house, and at night took up our lodging in the woods by the side of a branch or swamp, which afforded plenty of canes for our horses. Our friends made us a little shed of the branches of pine trees on a rising sandy ground, which abounded with lofty pines. We made a large fire, and it being a calm, fair, moonlight night, we spent it cheerfully though we slept but little. Our saddles were our pillows; and we had in company a man who came from Peedee, and was going a part of our next day's journey, whose wife had sent a blanket, which, with one our friends had brought, being thrown at our backs upon our shed, sheltered us much; so that we still saw kind Providence cared for us. In the morning pursued our journey, and went that day about 45 miles, and at night took up our lodging again in the woods, but did not meet with so advantageous a spot as the night before, for the ground was wet and the shelter bad, and poor wood for firing. The weather also being very cold, and my companion ill with a pain in her face, and myself but poorly, we spent the night very uncomfortably as to the body, but through Divine favor were preserved quiet and resigned in spirit.

Memorial of Alexandria Monthly Meeting, concerning MARY STABLER, *deceased.*

Mary Stabler was born at Alexandria, on the 8th of 9th month, 1783. She was the daughter of William and Susannah Hartshorn, who were careful to give her a guarded religious education in conformity with the principles of Friends.

In the year 1808 she was united in marriage with Edward Stabler, and thus came in charge of a family of children by his previous marriage, the youngest of whom was but about four years of age. In this delicate relation she was *truly a pattern*, fulfilling all her responsible duties with the utmost fidelity, impartiality and maternal affection, and although she became the mother of a large family of her own, she seemed to know no difference in her parental care and solicitude; but the stream of precious love flowed uninterruptedly and equally to all her husband's children. This feeling continued to the close of her life. She regarded all as her own children, and appeared to be concerned for their true interests and welfare equally, and it is encouraging to add, that her concern and regard were appreciated and reciprocated by them.

Her husband was often brought under exercise to travel from home in the service of the Gospel Ministry, and she proved a true help-meet in his spiritual as in his temporal concerns, encouraging him to faithful obedience to every manifestation of the Divine Will, cheerfully taking on herself the responsibile and heavy charge of the family, and submitting to the sacrifices attendant on his absence, in order that his mind might be relieved, and the cause of truth and righteousness promoted.

She was for many years, and till the period of her close, both overseer and elder in our meeting, and performed the duties of these responsible stations with great firmness, discretion and gentleness. As an elder she was truly a nursing mother in the church; encouraging the desponding, restraining the forward, sympathising with the afflicted, and saying to all, in the expressive language of example, "follow me as I follow Christ." In our meetings for worship, the sweetness and serenity of her countenance, while engaged in silent communion with the Holy Spirit, have often been encouraging to others, and an incentive to them, to seek for the same holy intercourse with the adorable Author of our being.

Of her it might have been truly said, as of the virtuous woman described in the proverbs, "she openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

Being left a widow in 1831, with a large family, the youngest only about nine months old, she was unremiting through the remainder of her life, in the discharge of her maternal duties, and concerned to educate her children in the principles of Truth.

In her last illness, which was of short duration, she early became sensible that her close was near, and having lived in great circumspection, she was entirely prepared for the event—the prospect of death having no terrors to her. After giving directions in relation to her temporal concerns, she sent messages of love and affectionate remembrance, to numerous friends far and near, mentioning their names, and seeming to forget no one. She said she felt love for every body. One of her friends coming to her bedside, she told him that she was nearly gone, but that she felt entirely willing and prepared to go; not from any good she had done but through the kindness and mercy of her heavenly Father. She said, it was astonishing to herself that she should feel so calm at such a time—that there was nothing in her way, and that she regarded this tranquil state of mind as a great favor. She earnestly enjoined her children, "to love one another, to strive to do right, and become standard bearers in the cause of Truth," and recommended faithful obedience to the inward monitor. She expressed much concern for our little meeting—that it might continue to be rightly supported, to the honor and glory of the great Head of the Church—and she was very desirous that the young people, members of Society, might be consistent and faithful in their walking

through life, to the benefit of Society and of themselves.

Throughout her sickness she seemed to think little about herseelf or her sufferings, a trait of character for which she was always remarkable; but her chief concern was for the welfare of others, far and near, her love embracing the whole human family. On the morning of the 29th of the 4th month, 1853, she calmly and peacefully breathed her last, in the 70th year of her age, leaving an example to survivors, worthy of imitation, and showing with what composure and serenity a Christian can die.

Signed by direction and on behalf of Alexandria Monthly Meeting, in the State of Virginia, held by adjournment, on the 10th of 8th month, 1853, by

BENJAMIN HALLOWELL, Clerk for the day.
MARGARET E. HALLOWELL, Clerk.

Read and approved in Baltimore Yearly Meeting.

The following Epistle has been handed us for publication in the Intelligencer, and although of ancient date, applies so admirably to the present state of things, as to render a republication as appropriate at this time as at the period when the care of those concerned for the welfare of our Youth and the prosperity of our Zion, impressed them with the importance and necessity of such an address.

An affectionate caution, addressed to the members of our religious Society in this City, (Philadelphia, 1793.)

Impressed with a weighty sense of the nature of our Christian profession, and the manner of life enjoined by the example and precepts of our blessed Lord and his Apostles, and the light of Christ manifested in the conscience of all mankind—we judge it seasonable, in the love of the gospel, to renew an exhortation and warning to those in religious community with us, who stand exposed to the temptation and danger of being captivated by the abounding inticements to folly and licentiousness, which lamentably prevail in and near this city, and particularly the continuance and intended increase of the stage plays, which not only our worthy predecessors, but men of piety of different countries and ages, have condemned as destructive to virtue and morality, and evidently inconsistent with the nature and design of Christianity.

Our worthy friend William Penn, in his treatise intitled, no Cross no Crown, thus pathetically expostulates on the subject: "How many plays did Jesus Christ and his Apostles recreate themselves at? What romances, comedies, and the like, did the Apostles and Saints make or use to pass away their time withal? I know they bid all to redeem their time; to avoid foolish talking, vain jesting, profane bablings, and fabulous stories, as what tend to ungodliness; and rather to watch, to work out their salvation with fear and trembling; to flee foolish and youthful lusts, and to follow righteousness, peace, goodness, love, charity, and to mind the things that are above, as they would have honor, glory, immortality, and eternal life."

Again he says, "Of all those wretched inventions (calculated to debase the mind, and produce corruption of manners) the play-houses, like so many hellish seminaries, do most perniciously conduce to these sad and miserable ends, where little besides frothy, wanton, if not directly obscene and profane humors are represented, which are of notorious ill consequences upon the minds of most, especially the youth who frequent them."

In like manner another pious author of later time, not of our religious Society, earnestly pleads on the occasion: "You own that God has called you to great purity of conversation; that you are forbid all foolish discourse and filthy jesting, as expressly as you are forbid swearing; and that you are told, *to let no corrupt communication proceed out of your mouths*, and yet you go to a house of corrupt communication; you hire persons to entertain you with ribaldry, profaneness, rant and impurity of discourse, who are to present you with poisonous sentiments, and lewd imaginations, dressed up in elegant language; and to make wicked, vain, and impure discourse more lively and delightful, than you could possibly have it in any other ill company. Is not this sinning with a high hand, and grossly offending against the plainest doctrines of scripture?"

Wherefore, beloved friends! particularly you of the younger class, for whom our prayers and labors are excited, that you may become the saved of the Lord, and grow up in the simplicity and innocency of the gospel, which will prepare the way for your becoming useful instruments in his hand, for the promotion of the cause of universal righteousness, when many of those who are now engaged therein, may be removed from works to rewards. We entreat you, as you value your own everlasting salvation through Jesus Christ, that you carefully avoid giving countenance to the unchristian and injurious amusements of the theatre, either by your personal attendance or otherwise; neither indulge and vitiate your minds by reading plays, novels, romances, and such like delusive and corrupting performances, which have a natural tendency to lessen your esteem for, and delight in the holy scriptures, the principles and practice inculcated in the one being directly opposed to the levity and profanity of the other; the doctrine and precepts of the gospel exciting to watchfulness, sobriety, and passing the time of our sojourning here in the

Lord's fear, and in all holy conversation and godliness.

Let no man, dear young friends, beguile you of your hope of happiness and eternal life. We intreat you take especial care with whom you associate, lest by forming improper connections, ye be deceived by the false glosses and example of those who are libertine in principles and practice, despisers and enemies of the cross of Christ.

We are solidly and clearly convinced, that the stage plays, and many other corrupting entertainments now practised in this city (which were almost unknown to our ancestors in this land) are a daring affront to the whole tenor of the gospel doctrine and precepts, and our testimony remains decidedly valid against them; such therefore, professing with us, who suffer themselves to be so far deluded by the enemy of their soul's peace, as secretly or openly to attend, or otherwise encourage and countenance them, we can have no fellowship with; and the church will be under the necessity of declaring against their conduct, as hath been the practice on those occasions heretofore; nevertheless, we desire to use all tenderness, forbearance and Christian entreaties, in order to obviate such a measure, being most sincerely solicitous for the preservation of those who are not already seduced, and the restoration of such who have unhappily fallen into the evil.

We are also concerned to exhort all parents, guardians and others, who have the care of the youth, that as those who must render an account in the solemn day of inquisition, they with all vigilant circumspection perform the duty assigned them, by restraining the young and inexperienced from imitating and assuming the vain and everchanging fashions of the world (which is one alluring step to a greater familiarity with its corrupting spirit, customs, and manners) providing them only with modest, plain, not costly, but decent apparel, which is becoming our holy profession both among rich and poor, avoiding every extravagant and superfluous expense, that so they whom the Lord hath entrusted with large possession of temporal things, may be the better enabled to feed the hungry, and clothe the naked; thus rendering themselves truly honorable by the exercise of benevolence and charity, and obtaining a well grounded hope through divine mercy, of receiving the joyful invitation of "come ye blessed of my father, inherit the kingdom prepared for you."

And now beloved friends, may the God of all grace, mercy and power, who hath bestowed upon us many spiritual blessings, and granted us the good things of this life, richly to enjoy, bless us with grateful hearts, preserve those whom he hath redeemed from the pollutions of the world, both among the youth and those more advanced in age; inspire them with increasing desires and endeavors after greater purity and holiness, and also restore such who have been captivated by the deluding vanities and unsubstantial pleasures of this world, to the knowledge and obedience of his ways, which are justly said to be ways of pleasantness, and all his paths peace.

Signed on behalf, and by appointment of the Monthly Meetings of Friends of Philadelphia, held in the Fifth month, 1793.

JAMES PEMBERTON,
DAVID BACON,
JOHN PARRISH,
WILLIAM SAVERY,
DANIEL DRINKER,
DANIEL OFFLEY.

Friendship without sincerity is of very little value, since the great use of so close an intimacy is, that our virtues may be guarded and encouraged, and our vices repressed in their first appearance by timely detection and salutary remonstrances.

He who endeavors only the happiness of him whom he reproves, will always have either the satisfaction of obtaining or deserving kindness; if he succeeds he benefits his friend, and if he fails he has at least the consciousness that he suffers only for doing well. SAMUEL JOHNSON.

THE VOICE OF CONSCIENCE.

A young man of high connections and great respectability was induced by some gay acquaintances to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement. The music struck up, and he among the rest was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind:—

"The bell strikes one -we take no note of time
But from its loss:—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound: if heard aright,
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands despatch.
How much is to be done! My hopes and fears
Start up alarmed, and o'er life's narrow verge
Look down—on what? A fathomless abyss,
A dread eternity!"

Conviction seized the youth: alarmed and terrified, he left the dissipated throng, and retired to his closet; his subsequent conduct bearing testimony to a substantial change of heart.—*Gleanings from Pious Authors.*

Be timely wise, rather than wise in time; for after wisdom is ever accompanied with tormenting wishes.

For Friends' Intelligencer.

EVENING PARTIES.

The following Editorial, from a recent number of the Public Ledger, is such a just criticism on a great and growing evil, that I deem it well worthy of a place in the columns of the Intelligencer.

And, while it behooves *Friends* individually to examine how far this evil is making inroads into the real welfare of their families, I would by no means be looked upon as setting my face against a well-regulated social intercourse. I highly prize the *genuine* socialities of life, and deem that professing Christian's creed a short one, who would mar them by the secluded and sectarian exhibition of a hollow sanctity.

The neighborly interchange of civilities, and the friendly visit, may be placed amongst our *positive duties;* and even the more extended social gathering, for either old or young, may be participated in with pleasure and profit, if so conducted as in the end to "leave no sting behind." And, while I cannot speak with the experience of those who have passed the ordeal of bringing up large families of children, I am well aware the task is not an easy one in this particular; that there are many difficulties to be encountered —one of which sometimes rests with parents, who, when they cannot control, frequently *palliate* where they should *condemn* what they are satisfied is wrong, or if they *do* condemn, accompany it with a palliation that destroys the weight of the former.

I plead for the enjoyment of youth—would have innocent pastimes and recreations set before them, and might possibly strain the point beyond what some of my friends would approve of—but it *should be* at the price of *moderation* and *seasonable hours.* And this, at the moment of writing, calls to mind an invitation-card I saw last winter, to what is termed a "Bridal Party," which had on it, in addition to the names of the newly-married couple, the words "At home from 8 to 10," which suggested the idea, that cards of invitation for all occasions might be so arranged as to convey information to the guests, without offence, at what hour it would be agreeable to the entertainer for the specified company to disperse, and thus the excuse of "*We can't help it,*" so often resorted to, be completely set aside. Long winter evenings demolish every plea for late hours of assembling, and of course the prolonged time of dispersing. I am convinced the good work of reform only needs a fair commencement to secure many warm respondents.

But I forbear—having written more than twice as much as I purposed upon taking up the pen—and introduce my extract. J. M. E.

Philadelphia, 11th mo., 1853.

"FASHIONABLE PARTIES.—The season for fashionable parties is fast approaching. In a little while will commence that round of evening entertainments, which city-bred Americans try to deceive themselves into believing they enjoy; but which all men of independence openly admit to be bores, an opinion in which everybody, except foolish misses and brainless lads, would coincide if they had the courage.

"For what *is* a fashionable party? It is begun by Mrs. A. sending around cards to her five hundred acquaintances, telling them that she will be at home on a certain evening, and implying that she will be very glad to see them. Glad to see them! No such thing. She gives the party because other people give parties, and because her five hundred friends expect it of her; but she grudges the expense, fears the damage to her carpets, and knows that everybody that comes will come only to criticise and find fault. The affair sets out, therefore, with a falsehood. However much Mrs. A. may like going to other people's parties, where she may gossip at the expense of her hostess, she has no great fancy when the tables are turned, unless she is either very foolish or very vain. In this latter case especially, she is willing to run the gauntlet, in the belief that she will escape better than her neighbors; and if she hears what Mrs. B. told Mrs. O., who told Mrs. N., who told her, that her 'flowers were divine,' why the poor simpleton is as pleased as if she had found a purse.

"Nor, when the guests have assembled, is the party any less a sham than were its invitations. It begins at an hour when honest people, who have done an honest day's work, are in their beds, or ought to be; it reaches its culminating point about midnight, or a little after, when watchmen look suspiciously on everybody they meet; and it breaks up, if a real 'tip-top' affair, somewhere about dawn, when milk-carts are coming to town; when the innocent birds are beginning their day, and when really respectable people, having finished their repose, are thinking of getting up. In short, a fashionable party turns night into day. It turns many a head also upside down, and often many a stomach likewise; for what with terrapins and oysters, champagne and brandy, ice-cream and calves'-foot jelly, claret punch and hock wine, all taken indifferently, in what the lawyers call 'hotch-potch' fashion, it must be stout brains and stub-born digestive organs which can stand it. If human ingenuity had been racked, in order to discover how best to give a man a next day's headache; how soonest to ruin a lady's complexion; how most effectually to destroy the health of either sex, there could not have been discovered a speedier method than the fashionable party, with its gormandizing, its gas-lights, its late hours, and its follies generally.

"If the amusements of the fashionable party were really a pleasure to those who attend, the excesses committed at table, and the unnatural

hours, might be less censurable. Bad as they would still be, such parties would have some excuse. But the principal recreation at these assemblies is dancing, and the dances most in vogue are waltzes, that, if they do not violate all decorum, certainly look amazingly like it.

"Why cannot we have rational social amusements? Why must we slavishly copy, in this way, a description of entertainment, capitally suited, perhaps, for an idle and dissolute aristocracy, but utterly unfitted to a moral, domestic, intelligent, or respectable community? At best, the fashionable party is fit only for gourmands who go to eat, for old dowagers who go to cut up each other's characters, or for addle-headed lads, fresh in the dignity of a first shirt-collar, who go there to flirt with bread-and-butter misses, just let loose from the black-board. Men who have reached years of discretion, and women with characters rightly developed, feel out of place at such assemblies. The cardinal maxim of a fashionable party, that a husband should speak to any other woman but his wife, is a revelation of the hollowness, we will not say want of decorum of such affairs, which ought to destroy them at once.

"Social amusements are indispensable to a healthy-minded people. It is not, therefore, because they are parties of pleasure, that we stigmatize these fashionable assemblies; but rather because they are *not* parties of pleasure, because they do *not* harmonize with our social life—in a word, because they are follies as well as bores."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 3, 1853.

We regret that in our last number, in the obituary notice of Dr. Edward Chandlee there was a mistake of Chandler for Chandlee.

We have received extracts from the late Yearly Meeting of Women Friends held in Baltimore, and present our readers with the minute which embraced the prominent exercises of that meeting. It was considered large, and the quiet, orderly deportment of the young, called forth the expression of satisfaction and encouragement. The interest thus manifested by them in the affairs of the Society, we trust, is an earnest of future usefulness, and that by yielding to the influences, felt in the sanctuary of the heart, there will be found among them those prepared to fill the vacancies made by the removal of many, who have finished their work, and are resting from their labors.

The reports of deficiencies still existing among our members, particularly in regard to the attendance of our mid-week meetings, was a source of sorrow to many minds. This deficiency was shown to have arisen from a state of lukewarmness, from having permitted the mind to be occupied with idols to the exclusion of Him who has promised to with the two or three who are gathered in his name.

How can the mind which has been made a partaker of heavenly enjoyments, be willing to absent itself from mingling with kindred spirits in the performance of social worship?

Were our thoughts properly engaged, we would look forward with interest to those seasons of refreshment, not permitting obstacles which may be removed, to prevent us from presenting our bodies a living sacrifice, which is a reasonable service.

Mothers were affectionately urged to the fulfilment of this duty, believing their example would have a powerful influence to gather the children not only to our meetings, but also to seasons of retirement at home, in which they would be instrumental in aiding them to make an early sacrifice.

We have been favored, from sitting to siting, with the overshadowing of Divine love, and feelings of gratitude and thankfulness have arisen, that the feet of so many of his messengers have been turned towards us at this time, when we have to weep over the removal of many precious brethren and sisters, even as Jesus wept at the grave of Lazarus; and still we have been encouraged to come away from the sepulchre, for they are not there, but have arisen, and are now reaping the reward of their labors.

May all be stimulated by their example, to work while it is called to-day, and to follow them as they followed Christ—then we have been assured that our Society may yet arise in its ancient beauty as a city set on a hill, whose light shall not be hid.

Our younger sisters have been feelingly invited by every epithet of kindness and endearment, to come forward, to put off their ornaments and adorn themselves with the beautiful garment of a meek and quiet spirit. If invested with such a covering as this, the fashions and allurements of the world would have no attraction for them —the unprofitable publications which so much abound, could no longer interest, and the lamentation of the Prophet would no more be heard in our borders, "I have nourished and brought up children and they have rebelled against me."

An exercise was felt that we may be faithful in the maintenance of our testimony against a hireling ministry; it being our high privilege to hold communion with the Father of spirits, nothing short of this can satisfy the hungering and thirsting soul.

Moderation in all things was recommended, that whilst enjoying the bountiful provisions of

our Heavenly Father, we may not forget the giver, but that whatever we do may be to his glory—using, but not abusing any of his precious gifts.

An exercise and travail of spirit were felt for our brethren of the African race, and we were encouraged to use every proper means to ameliorate their condition and not to become lukewarm in the support of our testimony on this interesting subject.

The reading of the ninth query called forth the expression of concern that we may be faithful and patient in our treatment of those who go counter to our discipline, acting only under the influence of love—desiring their restoration rather than that they should be separated from us, for by this holy principle alone are we enabled to do any good thing.

The representatives having been called, were present nearly as at the first sitting.

Having been favored to transact the weighty concerns of Society in much harmony and condescension, and feeling our Heavenly Father to be near, we adjourn to meet again at the usual time next year, if so permitted.

MARGARET E. HALLOWELL, *Clerk.*

LETTER FROM R. MASON.—NO. XXII.

A——, 8th mo., 1847.

My Dear H.—For some days before thy very acceptable letter was handed me, the impress upon my mind to write to thee was strong. It is scarcely necessary to say that since I saw thee thou hast often and affectionately been brought to my remembrance; and the few hours spent with thee in thy quiet parlor, are recurred to among the pleasant events in which I was privileged to participate, whilst in the city. It is true, my expectations were blighted by my indisposition. I had not physical ability to enjoy, in full, the society of those dear to me. It is in unerring wisdom, that we are frequently made to feel the transition-tenure of human life. It is, indeed, a slender thread that binds our being to earth, and vain is it to erect fabrics of anticipated enjoyment, in anything short of happiness beyond the grave. "He builds too low, who builds beneath the skies." However poor, and desolate of any good may be our state at times, and we in our weakness almost ready to conclude, that we are left without any evidence that there is a spark of immortality within us; yet, in these seasons, it strengthens that which is ready to die, to look at the closing scene of many of the faithful, who have gone before us—having a blissful eternity in view, and their spirits triumphantly raised above death, darkness, and the grave. Considerations like these stimulate us to abide in patience the turning of an Almighty Hand upon us, for till He is pleased to say, "Let there be light," we cannot by any movement of our own cause the beams of the sun of righteousness to shine upon our path. We may encompass ourselves with sparks of our own kindling, but they avail nothing.

I, too, sometimes query why it is there is so much apathy in our meetings? Are we to be remodelled? Dear A. Poultney, about the time of the division of our society, when she was in great tribulation, frequently said to me, "O, cousin, for more of the dust of Zion—we are not yet broken down enough." I sometimes think there is a great work upon the wheel, though I see not the means nor the end; but whether the little meetings scattered up and down can stand the dearth, I am doubtful. It is pleasant to hear of messengers being sent as into the highways and the hedges; and, however far we, as a compact body, may wander from the footsteps of the flock, which lead to the Shepherd's tent, in this I am confident, that the great I AM will never leave Himself without witnesses of that *Light* which first gathered us *as a people;* and the principles we profess will yet spread far and wide over the earth.

I had not known of dear Mary Stabler's bereavement till I read thy letter. She has had her close trials in this way, but her precious mind knows the Fountain of strength and consolation.

—

A——, 11th mo., 1847.

* * * * * * * * * For the past two weeks I have been on the sick list—suffering pain and great debility. I apprehended it might be connected with my usual infirmity of the breast and lungs, and in that case would soon set me free from all of earth; but I am still a probationer, and may have many wearisome hours to number ere the work of purification from all defilement be fulfilled. In one thing my faith is firm, that *He* in whose hand are all our ways, knows the measure of discipline needful for the children of His care, and inflicts no chastisement that is not designed to further us in the path of redemption; but, poor worms of the dust, how slow we are to learn!—hence reiterated trials are dispensed.

We had a precious, refreshing visit from our friends D. and S. A short time before their arrival, I had been with them and thee, in visions of the night, and though only a dream, the interview was pleasant. They had lovely weather, and judging by the hue of my own feelings, the time of renewal of personal intercourse was one of enjoyment. I hope the retrospect shews them they were rightly directed. *He,* of whom the prophet foretold, was to be heard in *all things;* consequently, nothing was too minute to be entered into without His cognizance and sanction; and, from a measure of experience, I am firm in the belief that if we were faithful to *impressions received,* we should be rightly directed in all the

minutiæ of life, and should be spared many unsatisfactory undertakings and events.

I wrote to D. since her return; it was a meagre letter, but it told her I loved her, and cherished the remembrance of the salutary repast she and S. had for a sister hungering mentally for congenial food.

I was at our Quarterly Meeting. The subject of a want of harmonious labor was before us. A Christian feeling prevailed, and a united desire was expressed that we might, individually, improve. I was enabled to cast off a burden that rested upon me, by offering the views that, mentally as well as physically, we were differently constituted; that some of us moved with feeble footsteps and slow; and I expressed the ardency of the desire I felt, that those whose course was onward in the various concerns of the present day, might not travel so fast that we would lose sight of them, but endeavor to keep near together, that we might know where each other's dwelling was. Supplication, through R. P., closed the meeting. Though far from well, I was glad I was there.

It is probable that, excepting a few visits to neighbors, and getting to meetings when I can, I shall now be on the soil of Avondale, until another mild season rolls around. In the meantime, if still spared to share the cup of probation, my thoughts will often wander in quest of the absent in body, and wherever found, whether in fidelity to the perfect law of the Lord, or detected in aberrations therefrom, traceable in various ways to a thing of creaturely birth, still shall I love you—still shall I remember that I too am of the dust, and have need to intercede for firm footing upon the platform of humility, where there is no looking out for deference due to our merits, but with lowliness of mind receiving favors with a grateful heart.

What a lovely day this is! I have regretted my inability to walk as far as the wood; since a child, I have loved to tread upon the withered leaves. If thou wert with me, I might be tempted to try my strength.

Thy attached friend, R. M.

At a Meeting of the American Board of Missions, recently held at Cincinnati, Samuel B. Treat, Secretary of the Indian department, read a Report of much interest on the subject of the Preservation of the Indians, from which the following is extracted:

The position which this document aimed to establish, was that a part of the Indian Race may be saved from extinction. They can be preserved until, by their full and free consent, they mingle their blood with ours, and take their place in the great American family. Certainly none can come in upon a better or earlier title. The general opinion concerning the Indians is, that they are a doomed race; and such a view, if cherished, must be fatal to their hopes. But the decrease of the Indians is generally overstated; and this arises from several causes: First, The *original* number is frequently estimated too high, both by historians and the Indians themselves. Second, Tribes have been reported as extinct, when they had only changed their residences. Special causes of extinction have frequently been exaggerated. Bancroft estimated the number of the Five Nations two centuries ago as ten thousand, which is their present number. The Cherokees have of late increased in population. The Christian religion tends greatly to diminish the cause of depopulation, and place the Indian Race on a level with the other races.

It tends to do away with want, intemperance, and also to diffuse a knowledge of the laws of health. Thus it favors the increase of population, by removing those causes which have retarded it. All experience shows that the more perfect civilization becomes, the smaller are the bills of mortality among the people. Again, some of the Indian tribes are at present actually increasing in number, such as the Choctaws and Creeks. The Indian race *can be saved.* Wherever the Gospel puts forth its strength, this will be the result. Without it there can be no hope. They must take shelter behind the cross, or they will be swept from the earth.

The question occurs, will the whites let these remnants alone? In what respect is their position now better than it has been? They have now their own land; the United States Government is solemnly pledged to protect them; the adjacent States are sparely populated, and will be for some time; no place beyond is fitted for them; and if they are thrust forth, they must die. In these facts may be found ground for hope for the Indians.

REMARKABLE TREES.

The Sack Tree.—There is said to be a tree in Bombay called the sack tree, because from it may be stripped very singular natural sacks, which resemble "felt" in appearance.

The Tallow Tree.—This tree is found in China. It is called the tallow tree, because a substance is obtained from it resembling tallow, and which is used for the same purpose. It grows from twenty to forty feet in height.

Lace Bark Tree.—In the West Indies is found a tree, the inner bark of which resembles lace, or net-work. This bark is very beautiful, consisting of layers, which may be pulled out into a fine white web, three or four feet wide. It is sometimes used for ladies' dresses.

The Bread-Fruit Tree.—This tree is found on the islands of the Pacific Ocean. The trunk rises to the height of thirty or forty feet, and

attains the size of a man's body. The fruit grows about the size of a child's head. When used for food, it is gathered before it is fully ripe, and baked among ashes, when it becomes a wholesome bread, and, in taste, somewhat resembles fresh wheat bread.

This is a very useful tree to the natives; for, besides its fruit, which supplies them with food, its trunk furnishes timber for their houses and canoes; the gum which exudes from it serves as pitch for the vessels, and from the fibres of the inner bark a cloth is made to cover their persons.

The Ivory-Nut Tree.—The ivory-nut tree is properly called the Tagua plant, and is common in South America. The tree is one of the numerous family of palms, but belonging to the order designated as screw pine tribe. The natives use their leaves to cover their cottages, and from the nuts make buttons, and various other articles.

In an early state, the nuts contain a sweet milky liquid, which afterward assumes a solidity nearly equal to ivory, and will admit of a high polish. It is known as ivory-nut, or vegetable ivory, and has recently been brought into use for various purposes.

The Cannon-Ball Tree.—Among the plants of Guinea, one of the most curious is the cannon-ball tree. It grows to the height of sixty feet, and its flowers are remarkable for beauty and fragrance, and contradictory qualities. Its blossoms are of a delicious crimson, appearing in large bunches, and exhaling a rich perfume.

The fruit resembles enormous cannon-balls, hence the name. However, some may say it has been so called because of the noise which the balls make in bursting. From the shell, domestic utensils are made, and the contents contain several kinds of acids, besides sugar and gum, and furnish the materials for making an excellent drink in sickness. But, singular as it may appear, this pulp, when in a perfectly ripe state, is very filthy, and the odor from it is exceedingly unpleasant.

The Sorrowful Tree.—Near Bombay, India, there is a singular vegetable—the sorrowful tree—so called because it only flourishes in the night. At sunset, no flowers are to be seen; and yet, half an hour after, it is quite full of them. They yield a sweet smell, but the sun no sooner begins to shine upon them, than some of them fall off, and others close up; and thus it continues flowering in the night all the year.

The Cow Tree.—This tree is a native of Venezuela, South America. It grows on rocky situations, high up in the mountains. Baron Von Humboldt gives the following description of it:

"On the barren flank of a rock, grows a tree with dry and leathery leaves; its large woody roots can scarcely penetrate into the stony soil. For several months in the year, not a single shower moistens its foliage. Its branches appear dead and dried; yet, as soon as the trunk is pierced, there flows from it a sweet and nourishing milk.

"It is at sunrise that this vegetable fountain is most abundant. The natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at the surface. Some drain their bowls under the tree, while others carry home the juice to their children; and you might fancy, as the father returned home with the milk, you saw the family of a shepherd gathering around, and receiving from him the production of his kine.

"The milk obtained by incision made in the trunk is tolerably thick, free from all acidity, of an agreeable and balmy smell. It was offered to us in the shell of a calabash tree. We drank a considerable quantity of it in the evening, before we went to bed, and very early in the morning, without experiencing the slightest injurious effect."

AN HISTORICAL ANECDOTE.

The following is said to be found in an ancient history of Connecticut:—"Soon after the settlement of the town of New Haven, several persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement. But the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case, a church meeting was called, and the matter was determined by solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes; the first was the following; 'Voted, that the earth is the Lord's and the fulness thereof.' This passed in the affirmative; and 'Voted, that the earth is given to the saints.' This was also determined like the former,—NEM. CON. Thirdly, 'Voted ,that WE are the saints,' which passing without a single dissenting voice, the title was considered indisputable, and then the Indians were very soon compelled to evacuate the place, and relinquish the possession to the RIGHTFUL OWNERS.'

QUALITIES OF A FRIEND.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

These being the qualities of a friend, we are to find them before we choose one.

The covetous, the angry, the proud, the jealous, the talkative, cannot but make ill friends, as well as false.

In short, choose a friend as thou dost a wife, till death separate you.

THE TRAILING ARBUTUS.

There's a flower that grows by the greenwood tree,
In its desolate beauty more dear to me,
Than all that bask in the noontide beam
Through the long bright summer by fount and stream.
Like a pure hope, nursed beneath sorrow's wing,
Its timid buds from the cold moss spring,
Their delicate hues like the pink sea shell,
Or the shaded blush of a hyacinth's bell,
Their breath more sweet than the faint perfume
That breathes from the bridal orange-bloom.
It is not found by the garden wall,
It wreathes no brow in the festal hall,
But it dwells in the depths of the shadowy wood,
And shines, like a star, in the solitude.
Never did numbers its name prolong,
Ne'er hath it floated on wings of song,
Bard and minstrel have passed it by,
And left it, in silence and shade, to die.
But with joy to its cradle the wild bees come,
And praise its beauty with drony hum,
And the children love, in the season of spring,
To watch for its earliest blossoming.

In the dewy morn of an April day,
When the traveller lingers along the way,
When the sod is sprinkled with tender green
Where rivulets water the earth, unseen.
When the floating fringe on the maple's crest
Rivals the tulip's crimson vest,
And the budding leaves of the birch-trees throw
A trembling shade on the turf below,
When my flower awakes from its dreamy rest
And yields its lips to the sweet south-west,
Then, in those beautiful days of spring,
With heart's as light as the wild-bird's wing,
Flinging their tasks and their toys aside,
Gay little groups through the wood-paths glide,
Peeping and peering among the trees
As they scent its breath on the passing breeze,
Hunting about, among lichens gray,
And the tangled mosses beside the way,
Till they catch the glance of its quiet eye,
Like light that breaks through a cloudy sky.

For me, sweet blossom, thy tendrils cling
Round my heart of hearts, as in childhood's spring,
And thy breath, as it floats on the wandering air,
Wakes all the music of memory there.
Thou recallest the time when, a fearless child,
I roved all day through the wood-walks wild,
Seeking thy blossoms by bank and brae
Wherever the snow-drifts had melted away.

Now as I linger, 'mid crowds alone,
Haunted by echoes of music flown,
When the shadows deepen around my way,
And the light of reason but leads astray;
When affections, nurtured with fondest care
In the trusting heart, became traitors there;
When, weary of all that the world bestows,
I turn to Nature for calm repose.
How fain my spirit, in some far glen,
Would fold her wings, 'mid thy flowers again!

S. H. WHITMAN.

HOME, SWEET HOME.

How cheering and sweet in a cold world like this,
When joys melt away like the shore driven foam,
To feel that one's heart is a planet of bliss
Revolving in light round the centre of home.

The soul may pursue the bright meteor of fame,
The phantoms of glory, ambition, or pride;
But their glitter is false as their pleasures are tame,
Compared with the bliss of one's own fire-side.

All joys are delusive save those of the heart,
The grass may be green while it grows on a tomb,
But the verdure of feeling can never depart,
When the soil where it springs is the garden of home.

The world may have pleasures all sparkling and gay,
As the crystals of snow which the branches adorn,
But the first breath of sorrow will sweep them away,
While the heart like the tree is left bare and forlorn.

Oh! then when the bosom has cares which annoy,
And the fair sky of life becomes chequer'd with gloom,
How blissful to think that a fountain of joy
As a well-spring of pleasure is gushing at home!

For Friends' Intelligencer.

GOD, INSCRUTABLE IN WISDOM—UNLIMITED IN MAJESTY AND POWER.

Canst thou vain man, by rule or measurement,
Acquaint thyself with God? Will finite wisdom
Serve thy turn to fathom the great Infinite?
Can science teach thee to unfold *Heaven's* mysteries,
Or t' explore the hidden depths concealed from mortal ken?
Canst thou new life instil into the breathless clay?
At thy command will ocean waves be stilled
And the vast monster of the deep become
An easy prey? Canst thou by word or nod
Govern *Heaven's* high law, roll back the thunderbolt,
And check the light'nings speed? *If so*, then can
Thy right hand save thee, and thou, spurning all control,
Proudly disdain subjection to the will of Him
Who reigns supreme, and holds the destinies
Of millions in his hand, as sovereign
Lord of all.
Hast thou no lesson learned of mortal frailty?
In the hour of grief, when the proud heart was forced
To bend itself, and soften into tears of plaintive woe,
When kind persuasion failed, and cold philosophy
Seemed but like idle mock'ry to the o'ercharged heart.
Ah! there *are* moments which defy the stubborn
Steel of which some hearts seem made, when nature
Melts, like wax before the fire, and owns, howe'er
Reluctantly, its utter, *utter* want—O impotence complete!
'Tis wise at such an hour, to mark the lesson well,
That time may ne'er efface knowledge so dearly bought,
Lest, through neglect, there needs must sound a louder call
To wake the slumber senses into vigilance,
And fit the soul for intercourse with Him
Who wields the rod but to win back,
His wandering children to the fold of rest. R. C. R.

THE WILLOW.

From Rural Hours.

May 1st.—Cloudy sky, showery, not so bright as becomes May-day, nevertheless, we managed to seize the right moment for a walk, with only a little sprinkling at the close. It would not do to go into the woods, so we were obliged to be satisfied with following the highway. By the rails of a meadow fence, we found a fine border of the white puccoon; these flowers, with their large pure white petals, look beautifully on the plant, but they soon fall to pieces after being gathered, and the juice in their stalks stain one's hands badly. We gathered a few, however, by way of doing our Maying, adding to them some

violets scattered along the roadside, and a bunch of the golden flowers of the marsh marigold, which enticed us off the road, into a low boggy spot, by their bright blossoms; a handsome flower, this—the country people call it cowslip, though differing entirely from the true plant of that name.

The golden willows are coming into leaf. The weeping willow is not seen here—our winters are too severe for it. Some persons think, that by watching a young tree carefully, and giving it several years to take root, without being discouraged by its slow growth, it would in time become acclimated: the experiment is now going on, but its success is very doubtful. At present there is no weeping willow within some distance of us, excepting a couple of young nurslings in gardens of the village. Not that we are too far north for this tree, since it is found, even on this continent, in a higher latitude than our own, which is 42 degrees, 50 minutes; but the elevation of this highland valley above the sea, usually called 1200 feet, gives us a cooler climate than we should otherwise have. The native willows of America are numerous, but they are all small trees, many mere bushes; the tallest in our own neighborhood are about 25 feet high. The golden willow of Europe, however, is common here, and thrives very well, attaining its full size; some of those in the village are very handsome trees; they are now just putting out their first tender green leaflets, which as they grow larger, take a much graver color.

When we read of those willows of Babylon, in whose shade the children of Israel sat down and wept, thousands of years ago, we naturally think of the weeping willow, which we all know to be an Asiatic tree. But the other day, while reading an observation of a celebrated eastern traveller, the idea suggested itself, that this common impression might possibly be erroneous. The present desolation of the country about Babylon is well known; the whole region, once so fertile, appears now to be little better than a desert, stripped alike of its people, its buildings and its vegetation, all of which made in former times its surpassing glory and its wealth. If at one moment of a brief spring, grass and flowers are found upon those shapeless ruins, a scorching sun soon blasts their beauty; as for trees, these are so few that they scarcely appear in the general view, though, on nearer observation, some are found here and there. One of these, described by Mr. Rich as an evergreen like the lignum vitæ, is so old, that the Arabs say it dates with the ruins on which it stands, and it is thought that it may very possibly be a descendant of one of the same species in the hanging gardens of Nebuchadnezzar, which are supposed to have occupied the same site. Immediately on the banks of the river, there is also said to be a fringe of jungle, and here willows are growing; but they are not described as the weeping willow. Speaking of the Euphrates, Sir Robert Ker Porter says: "Its banks were heavy with reeds, and the *gray ozier willows* were yet there, on which the captives of Israel hung up their harps." Now it is scarcely probable that a writer of the merit of Sir R. Porter, familiar with the weeping willow, as he must have been, would describe that beautiful tree as a *gray ozier*. Several other travellers also speak of the fringe of jungle on the Euphrates, and the *ozier* growing there. Not one of several we have been looking over, mentions the noble weeping willow; on the contrary, the impression is generally left that the trees are insignificant in size and of an inferior variety. If such be really the case, then, and the term *gray ozier* be correct—if willows are growing to-day, where willows are known to have stood ages since—is it not natural to suppose, that both belonged to the same species? Such is the view Sir R. Porter has taken, whatever variety the trees may belong to. He supposes them to be the same which shaded the captives of Israel. Altogether, after reading the passage of this distinguished traveller, one feels some misgivings lest the claim of the weeping willow, in connection with the 137th Psalm, prove unfounded. One would like to see the proofs clearly made out, in behalf of the *weeping willow*. The assertion that it is the tree of the Psalmist is universally made, but we have never yet seen a full and complete account of the grounds for this opinion, and so far as we can discover, no such statement has yet been published. Probably, however, the question may very easily be settled by those who have learning and books at command.

Oziers are incidentally made mention of by very ancient authors in connection with Babylon. The frame work of the rude boats, described by Heroditus, was of ozier. This at least is the word given in the translation, and many modern travellers assure us that oziers are now applied to the same purpose by the boatmen of Mesopotamia. Another evidence that this kind of willow was formerly common on that ground, is found in the ruins themselves. M. Beauchamp, in the account of his investigations of the remains of Babylon, during the last century, says: "The bricks are cemented with bitumen. Occasionally layers of oziers in bitumen are found." Other travellers speak of reeds also in the bitumen; so that the plant and the tree, named by Sir R. Porter, as now found on the banks of the Euphrates—the *ozier* and the *reed*—are thus proved by the clearest and most positive evidence to have also existed there in ancient times.

Two versions of the 137th Psalm have been given to the Christian world by the church of England, and they differ in some minor points of the translations. That in the Psalter of the prayer-book, was one of the earliest works of the

reformation, taken from the Septuagint, in the time of Archbishop Cranmer. It does not name the tree on which the Israelites hung their harps. "By the waters of Babylon we sat and wept when we remembered thee, oh Zion. As for our harps, we hanged them up upon the *trees* that are therein. For they that led us away captive required of us then a song, and melody in our heaviness. Sing us one of the songs of Zion." The translation in the holy bible, made later from the original, approaches still nearer to the simple dignity of the Hebrew. "By the waters of Babylon, there we sat down, yea we wept when we remembered Zion. We hanged our harps upon the *willows* in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, sing us one of the songs of Zion."

The two translations of this noble Psalm also differ slightly in their last verses. In the prayer-book, these verses stand as follows: "Oh daughter of Babylon, wasted with misery, yea happy shall he be that rewardeth thee, as thou hast served us. Blessed shall he be that taketh thy children and dasheth them against the stones." The translation of the holy bible, by close adherence to the original, in a single phrase, becomes more directly prophetic in character. "O daughter of Babylon *who art to be destroyed (or wasted)*, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."

To the utmost has this fearful prophesy been fulfilled. Babylon has been destroyed. The cruelties with which she visited Jerusalem were repaid her in full by the awful justice of the Almighty, and the happy fame of her Persian conqueror has long been firmly fixed in history. What sublime, prophetic power in those simple words—"who art to be destroyed"—when addressed by the weeping captive to the mighty city, then in the height of her power and her pride! That destruction has long since been complete. Babylon is wasted indeed, and we learn with interest from the traveller, that beside her shapeless ruins stand the "gray ozier willows, on which the captives of Israel hung up their harps," mute and humble witnesses of the surrounding desolation.

LIFE.

Life without some necessity for exertion must ever lack real interest. That state is capable of the greatest enjoyment where necessity urges, but not painfully; where effort is required, but as much as possible without anxiety; where the spring and summer of life are preparatory to the harvest of autumn and the repose of winter. Then is every season sweet, and in a wellspent life the last is the best—it being a season of calm enjoyment, the richest in recollections, the brightest in hope. Good training and a fair start constitute a more desirable patrimony than wealth; and those parents who study their children's welfare rather than the gratification of their own avarice or vanity, would do well to think of this. Is it better to run a successful race, or to begin and end at the goal?

THE OBLIGATIONS OF GREAT MEN TO ALMIGHTY GOD.

It seems but reasonable that those whom God has distinguished from others by his goodness, should distinguish themselves to him by their gratitude.

For though he has made of one blood all nations, he has not ranged or dignified them upon the level, but in a sort of subordination and dependency.

If we look upwards, we find it in the heavens, where the planets have their several degrees of glory; and so the other stars, of magnitude and lustre.

If we look upon the earth, we see it among the trees of the wood, from the cedar to the bramble; among the fishes, from the leviathan to the sprat; in the air, among the birds, from the eagle to the sparrow; among the beasts, from the lion to the cat; and among mankind, from the king to the scavenger.

VARIETIES.

Shade Trees and Shrubbery.—If your homestead is not surrounded with shade trees and shrubbery, have some planted this fall as soon as the leaves fall; for a dwelling in the country, no matter what may be the comforts within, looks as desolate and unsightly as it is well for the human mind to conceive—it looks like a bachelor's hall, which, in the absence of women, is as cheerless as the desert, and as comfortless as an Arab's tent.

To be blind to good in others, indicates the absence of the "light of life," in which good is discerned with clearness and delight. The want of this light indicates neglect in following the Lord, for to those who follow the Lord, this light is promised.

Whether our inclinations are virtuous or vicious, we generally incline to bring others into the road we are travelling ourselves.—*Dillwyn.*

Raising Potatoes with Guano.—This is an age of improvement, and it must be cheering to those who take pride in the improvement of agriculture, to see the spirit manifested by so many of our farmers to improve their lands. Perhaps there has been no fertilizer introduced which has done so much for us as Guano. I will give you my experience of its practical working on a potato crop. I broke up a stiff sod, in the last week in May, dropped the cuts in the furrows, and sowed the Guano on the cuts—say four hundred pounds of Peruvian, mixed with about one-third plaster, per acre—and continued to

plough and drop every third furrow, until I had finished about four acres. I gave them but two workings with the cultivator, owing to harvest coming on, which was very poor attendance. I have the finest crop I ever raised. There were no small ones, and my whole crop is entirely free from rot. In order that you may judge of their eating qualities, I send you a few to try. I think, if farmers would all use Guano for their root and grain crops, and stable and yard manure for topdressing grass lands, it would be a great saving of time and money. I may, at some future time, give you my experience with Guano upon turnips, wheat, and corn, and its relative value on light and heavy soils.

Upper Darby, Oct. 24, 1853. PROGRESS.

[We acknowledge the receipt of our correspondent's favor. We may say, that we have never had better potatoes on our table—large, fine, and mealy, they were all that the most devoted admirer of this important esculent could desire.—ED. REP.]

TRANSPLANTING FRUIT TREES.—An experienced horticulturist, who was asked whether autumn or spring was best for transplanting trees, replied that it was immaterial which season was chosen—it was only important that the trees should be planted. On land which is sufficiently dry, trees may be set out from the time the leaves have fairly begun to fall till the ground becomes frozen. When, from any unavoidable cause, trench ploughing is not to be accomplished, the holes for the trees should be seven or eight feet in diameter, and from one and a half to two feet deep. The earth should be mixed with a liberal allowance of well-rotted manure, or still better with a compost made and worked over some weeks previously, consisting of two or three parts of muck or peat, one of barn manure, and a fifth part of leached ashes. This is indeed an excellent manure for fruit trees, in all cases, with ordinary soils. If the subsoil is sterile, it should be scattered out of the way.

We have known instances where, on a cold and wettish soil, trees have been planted immediately on the surface—the sward being previously dug up and left to rot—the roots covered over first with a compost like that above described, and afterwards with good loam. They grew well.

As a protection against wind for trees newly set, many prefer raising earth round the trunk to the height of a foot or eighteen inches, according to the height of the tree. This is a protection also against mice. When the tree has got fairly to growing, the earth is removed to a proper level.

ANIMALS OF CHINA.—The denseness of the population has long since entirely driven out all wild quadrupeds; and there are also few domestic ones, such as are found in Eastern countries. Beasts of burden are in a great degree superseded by the means of transport afforded by the numerous rivers and canals, and by the coolies or porters, a class of athletic men, who take the place of animals in carrying burdens and in dragging boats. Animals are excluded, to leave more food for men. There are no meadows for feeding; but the entire soil is used in raising food for the inhabitants. Wild cats are sometimes caught, and are considered a great dainty. Monkeys are found in the southwest provinces. What few horses and asses are found in China are small, and very inferior in every respect. The buffalo is sometimes used in ploughing. Dromedaries are used between Pekin and Tartary. There are also hogs, goats, and sheep. There is but one variety of dogs in the country, an animal about one foot high and two feet long, resembling a small spaniel. Rats are very abundant, and furnish the common people with meat. They are very large and destructive to crops.

Of the birds in China, there are the eagle, the falcon, the magpie, crows, sparrows, cormorants, curlews, quails, pigeons, larks, pheasants, the ricebirds. Cormorants are used by the Chinese for catching fish. The falcon is imperial property, and the magpie is sacred to the reigning family.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TWELFTH MONTH 10, 1853. No. 38.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

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EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Continued from page 580.)

The 24th we went to New Garden and stayed among friends in that settlement till the 28th. This was a new settlement of Friends, and we were the first from Europe that had visited them or travelled in these parts in the service of Truth.

We had pretty close service among them and labored for the establishment of a meeting for ministers and elders in their monthly meetings; which we found was much wanting; and we had reason to hope the proposition would be adopted, divers Friends being convinced of its usefulness, and seemed glad that it became our concern to recommend it. We found a sincere-hearted remnant in this meeting unto whom the Lord united us; but there was also a dead, formal, professing spirit, under which the living were sorely oppressed; as well as under a flashy, wordy, ministry.

The 31st we went about 30 miles to a very small meeting on the river Eno, which was very exercising; for although their number was small, their states were various, and some of them widely distant from that pure, humble, living, sensible disposition which Truth produces. And as it was the will of the Almighty, measurably to baptise us into the states of the people, we could not but suffer in spirit with his pure seed; and it seemed as though a drawn sword was delivered to us in this the beginning of our journey, which we were to use against spiritual wickedness, and not to spare, though it was exalted in high places. Here we labored for the establishment of a week-day meeting.

The 7th we set out for Carver's Creek, a journey of about 160 miles, through an almost uninhabited country. We were accompanied by John Wright and F. Pigot, Friends. The accommodation we met with was very mean, but rendered easy under a sense of our being in the way of our duty.

At one place where we lodged, the room wherein we lay was exposed to the weather on almost every side, and it being a wet night, the rain beat in upon us in bed; but my mind was preserved in sweet peace, and under some degree of a sense of Divine favor. The woman of the house was of a tender spirit, and appeared to be seeking after substantial good. I had considerable freedom to speak to her on religious subjects, which she took well, and I was thankful our lots were cast under her roof.

Another night, we lay in the woods with tolerable comfort, though the weather was cold and the ground damp.

About two hours before we stopped, as I was attempting to cross a swamp on some loose pieces of wood, one of them rolled and threw me backward into it. One of our friends was leading me, and the other, seeing me in danger of falling, stepped behind me into the swamp and caught me, so that I was wet but on one side except my feet, and although I mounted my horse immediately after putting on a dry pair of stockings, rode in my wet clothes, and lay down in them, I was preserved from taking cold. In the night two of our horses strayed away from us, and our guides were obliged to leave us and go in quest of them; so that we were several hours by ourselves in this wilderness, surrounded, for aught we knew, by bears, wolves and panthers. Before we pitched our tent, I had been intimidated by an account which had been given me respecting the panthers infesting that quarter; one of which, it was said, had killed a person not very distant from this spot; but when we were thus left, all fear was removed, and we spent the time of our friends' absence cheerfully. I went without the shelter of our shed, and renewed our fire with some wood our friends had gathered. The fire, under Providence, was probably our preservation from those ferocious animals.

It was a fine moonlight night, our friends tracked our horses' footsteps in the sand for about three miles in the way we had come, and found them feeding on some luxuriant canes. The sagacious animals observed them, probably, as they came to the spot where we pitched our tent, and having but poor feeding there, went back to fill themselves.

As we proceeded on our journey, some of our company discovered the track of a wild beast in the sand, which gave room to suspect that they had been near our tents in the night; but we were preserved both from their fury, and from being affrighted by their hideous howl. However, as we rode through the woods in the morning, we heard the barking of wolves at a small distance from us, but a rising ground prevented our seeing them.

We breakfasted at a miserable inn, about 8 or 10 miles on our way; where we met such a wicked set of company who had spent the night there, that we concluded it providential that we did not press forward to lodge there; respecting which we were considering before we pitched our tents. It appeared much more comfortable to be under the open canopy of heaven, and the protection of Providence, though among the wild beasts, than among those of the human race, whose natures were so depraved as to render them more terrible and dangerous: the first only (or at least generally) assaulting mankind of necessity, or by provocation, but the last from the incitements of their depraved passions.

The 20th we proceeded towards Perquimans River, being accompanied by our friends, William Hall and B. Cooper. We calculated our journey to Perquimans at 273 miles; going across the country to visit several small meetings of Friends; among whom and the people of other societies, we had some satisfactory service.

No women ministers had visited part of this country before us, so that the people were probably excited by curiosity to attend some of the meetings we appointed.

We found a few seeking people in these back settlements, who had very little, even of what they esteem instrumental help in this wilderness country, which appears too poor for priestcraft to thrive in; but I hoped the Lord would gather some of them to faith in his own immediate instruction. In this journey we met with considerable hardships, the people amongst whom we were being very poor, their houses cold, and provisions mean. One night we lodged in a void house on the river Neuse. A man who kept a store on the other side of the river, gave us the liberty of it, sent his negroes to make a fire, and lent us a bed and coverings for it. We were content, although our provisions were so near spent that we had very little to refresh ourselves with after a hard day's journey; and we could get neither bread for ourselves nor corn for our horses, for our money; as the man who lent us the house and bed would let us have none, though we sent to request it. . . . .

There is a number of valuable friends in this country, who were under suffering from the prevalence of a spirit of carnal ease, and also from the ministry of some who will not be restrained by wholesome counsel; wherewith a number are amused rather than profitably fed; and instead of being solidly settled in a silent exercise of spirit, they are in continual expectation of words, and remain in sorrowful ignorance of the operations of truth in themselves. . . .

The 26th of the 2d month we left the province of North Carolina and came into Virginia, and the Lord was pleased to cause his peace so to rest upon our spirits, that we were renewedly convinced that we were moving in his counsel. We had travelled upwards of 1000 miles in North Corolina, and been preserved through various jeopardies and trials, to the praise of His adorable name. . . . . .

In this Colony (Virginia) we had much suffering of spirit, for although in many instances we were favored with a good degree of strength and wisdom, to speak to the states of the people, yet could we not but sympathise with the seed of life, which, in many of their souls, was oppressed by a dark, carnal spirit; wherein the discipline is too much conducted, or rather, in some places, so perverted, that that this designed wall of defence, is rather a stumbling block to sober inquirers.

There are a number of truly valuable Friends among them, in some particulars; who, had they kept to the simplicity of Truth, might have been serviceable in the ministry; but sound and flight are grievously mixed therein, which will never convince the judgment, or settle the mind in the stability of Truth, although they may please the ear, and affect the passions. After leaving the province we sent them an epistle, which was principally penned by my companion.

I think a providential preservation which we experienced in this province worthy recording, but not having retained it in the memorandums I have preserved I cannot ascertain the name of the river at which it happened. After a long day's journey, wherein we had dined in the woods on a scanty meal, we came in the evening to the ford of a broad, rapid river, which, from the appearance of the waves, we might suppose had a stony bottom. Neither of our guides were acquainted with the ford, and we were afraid to attempt to cross it until it was tried by one of them; so the youngest of them, about 19, went rather beyond the middle of the stream; and not finding it very deep, called to us to follow, which we, with the other guide did, when each of them took charge of one of us. My companion followed him who went first, and they kept a pretty straight course across the river; but my horse, and that of the other friend, bended down the stream, which I concluded was occasioned by its force and rapidity. When we got over, we learned that the bed of the river, which was of large pebbles, was so uneven as to render it dangerous. To ford it safely, the horses should have gone a little way down the stream, and turned up again to the landing place; for by

going straight across, the edge of a pit in the bottom must be gone over, which was accounted 30 feet deep, so that my companion was in considerable danger. Surely much caution is necessary for travellers in crossing unknown waters.

The 25th of the 4th month we had a meeting at Monoccacy, in Maryland; wherein Truth measurably favored; from which we proceeded to West River, taking the meetings in our way. The professors of Truth in this settlement are principally of the offspring of faithful ancestors; but divers of them have taken their flight on the wings of vanity and earthly riches, and slighted the truly valuable eternal inheritance: and I fear, some even despise that precious faith which was once delivered to the saints. We had six meetings with them, in four of which I was silent: and my companion had not much liberty of spirit until the last meeting, wherein the testimony of Truth was raised in its own dominion. The Yearly Meeting for this part of Maryland, was held during our stay, which, as usual, was attended by people of other societies, and I heard there was a great desire to hear me speak in this place; but the Lord was pleased very much to disappoint their expectation.

The 8th we went to Gerrad Hopkins' upon South River; in the way I had a dangerous fall from my horse, whereby my left arm was much hurt, but through Divine favor no bone was broken or dislocated.

The 9th we proceeded on our journey, although my arm was so weak and painful that I was obliged to carry it in a sling. We passed through several meetings in Baltimore County, to Duck Creek and Bush River, and in many places my companion had good service; but great were my trials of spirit about this time, under which the Divine arm secretly sustained me. Oh! what need is there to stand still in these stripping, dipping seasons, and wait low to discern the way whereby we may escape the temptations of the subtle enemy. As I was favored to abide here a little, light and strength was afforded; whereby I was encouraged to trust in that Arm of Almighty sufficiency which had hitherto preserved me; and was resigned to travel forward, although I might be led in a low, despised track.

The 18th we came to Susquehanna River, and the 19th to East Nottingham, in Pennsylvania, to the house of my dear and worthy friend John Churchman, who was not yet returned from a visit to Friends in England, but his wife and son gladly received us. The 22d we reached Philadelphia, and took up our lodging with our worthy and ancient friend Rachel Pemberton.

Here my companion met with a trial very affecting to nature, an account of the death of her father; which, however, she was the better prepared to receive, from a remarkable sense having for some time rested upon her mind, that it was so; and she was assisted to bear it with Christian resignation and fortitude, being favored with the cheering hope that he went well.

We stayed in Philadelphia till the 29th, attended the meetings of Friends as they came in course, wherein I had some service, and was favored with peace in the discharge of my duty, though led in a low track, very contrary to the expectations of the people, which were to be disappointed. My companion was mostly silent during our stay in this city.

The 29th we left Philadelphia, and set our faces towards the Eastern Colonies. * * * After we left Newport, my mind was much distressed, and drawn back to that place, but my companion not encouraging me, and I being fearful, did not return, which I had afterwards reason to believe I ought to have done; for after our leaving it, a young man, whom we had visited in his illness, died. He was of considerable account in the world, and just upon the point of marriage with an agreeable young woman of the same meeting. Had I moved in faith, I might have got to his funeral.

It is worthy remarking, that while I was under the exercise for returning back, two friends came to visit us, and my companion being engaged above stairs, I was with them alone a short time. We sat a few minutes in silence, when one of them said, "Go down to the camp and see," without any comment upon the expression. I had doubtless been ruminating why my mind should be drawn back, and had I attended to this intimation and set off immediately, I might, with close riding, have reached the before mentioned funeral, and have returned in season to the monthly meeting at Poniganset; whereto, as Friends of the particular meetings resorted, all the service required of me might have been answered.

(To be continued.)

A testimony of Centre Monthly Meeting, concerning our friend THOMAS MOORE, (*deceased.*)

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Thomas Moore was born in Chester County, Pa., the 9th of the 5th month, 1766. His parents, Andrew and Rebecca Moore, were exemplary members of the Society of Friends. Having a numerous family, with small means, the product of unremitting industry, their children were early trained to habits of usefulness in the humble walks of life.

The subject of this memorial was brought up to the occupation of a husbandman, a business in which he continued to employ his time during the remainder of his days.

Of his early life but little is known, as most of his youthful contemporaries have long since been numbered with the silent dead. He has been heard to relate, that he was naturally of a

warm and excitable disposition, which he was enabled effectually to control by the sanctifying power of truth operating on his mind. About the twenty sixth year of his age he entered into marriage with Dinah, daughter of James and Amy Wilson, of Chester County, and shortly afterwards removed to Half Moon Valley, Centre County, then nearly a wilderness, where he continued to reside the remainder of his life. His house and heart were always open to entertain his friends, as well as to assist the poor and destitute.

Here he entered upon that life of usefulness which marked his character as the head of a family devoted to the fulfilment of his social and religious duties. He was an active and efficient member of religious society, a good citizen, and a peace maker in his neighborhood. He was diligent in the attendance of religious meetings; and in those for the transaction of the important concerns of society, he was particularly qualified to promote the welfare and harmony of the body.

Great was his concern that Friends might dwell near the fountain of life, to be spiritually minded, and to know Christ, to be a saviour and redeemer from the corruptions that are in the world, especially towards those of the younger class, for whose welfare he had a tender regard, and to whom his company and advice were particularly acceptable.

He for many years filled the station of Elder, discharging the important trust to the satisfaction of his friends, and as a nursing father in the church, could extend the language of encouragement and consolation to the mourners in Zion.

His mind was deeply interested in the faithful maintenance of our testimonies against War, Slavery and Intemperance.

Having arrived at the eightieth year of his age, his strength began sensibly to decline, and he was seldom able to attend meeting, but he often remarked that he had good meetings when alone.

Some time previous to his death, he had a slight attack of paralysis. When a little recovered, he said to some young people in the room, they could not begin too soon to prepare for such a time as that, and he wished all could feel as he did.

Having somewhat recovered his usual health, he continued with calm serenity to devote his time to the cause of Truth and Righteousness in the earth.

Being unable to go much abroad, he endeavored to impress the minds of his numerous visitors with the necessity of a timely preparation for a final change.

In the evening of the 27th of the 12th month, 1851, while sitting in his chair, he was suddenly attacked with apoplexy, which deprived him of the power of speech or motion, but he appeared calm, and was thought to be sensible.

Upon being assisted to his bed, he said "I am easy," which was all that could be understood. He lay composed without apparent suffering, until about eight o'clock on the following morning, when he quietly breathed his last, in the 86th year of his age, being gathered home as a shock of corn in its season, that is fully ripe.

His remains were interred in Friends' burying ground, at Centre, on the 29th, attended by an unusually large concourse of friends and neighbors.

Read and approved by Centre Monthly Meeting, held at Centre, the 4th of the 8th month, 1853.

HENRY IDDINGS, } Clerks.
SUSANNA BEANS, }

Read and approved in Baltimore Yearly Meeting.

EXTRACTS FROM THE WRITINGS OF FENELON.

It is not strange that men do so little for the service of God, and that the little they do costs such an effort; they do not know him; they hardly believe in his existence; the belief which they have in him, is rather a blind deference to the authority of public sentiment, than a living, distinct conviction of Deity. They take it for granted that he is, because they dare not examine for themselves. There is upon this subject a vagueness of thought, an indifference which grows out of the strength of their passions for other objects. They know God only as a something mysterious, unintelligible, and far removed from us; they regard him as a powerful and austere being, who exacts much from us, who opposes our inclinations, who threatens us with great evils, and against whose terrible judgments we ought to be upon our guard. These are the views of people who think seriously upon religion, but even this is a small number. They say of such a person, he is one who fears God. Truly he only fears him; he does not love him; just as a child fears a master who chastises him, or as a servant dreads the blows of him whom he serves only from fear.

It is because they do not know him; if they knew him, they would love him. God is love; he who does not love him, does not know him, for how can we know love without loving? We must believe, then, that he who only fears him does not know him. In order to understand this subject better, we should set before our minds the truth that God, who has made all things, in fact creates us anew every moment. It did not follow necessarily that because we were yesterday, we should exist to-day; we might cease to be, we might relapse into nothingness whence we come, if the same all powerful hand who called us from it did not still sustain us. We are nothing in ourselves; we are only what God has made us to be, and that only while it pleases

him. He has only to withdraw the hand that supports us, in order to replunge us into the abyss of nothingness, as a stone which one holds in the air falls from its own weight, as soon as the hand is unclosed which supported it.

Besides this, there are other blessings, far purer and of a higher order. A good life is better than life itself; virtue is worth more than health; uprightness of heart and the love of God are more above temporal blessings than the heavens are above the earth. If, then, we are capable of retaining for a single moment gross and worthless things without his help, with how much more reason must it be true that we depend upon him for the other sublime gifts of his love!

It is not to know thee, oh God, to regard thee only as an all powerful being, who givest laws to all nature, and who hast created every thing which we see; it is only to know a part of thy being, it is not to know that which is most wonderful and most affecting to thy rational offspring. That which transports and melts my soul is to know thou art the God of my heart. Thou dost there thy good pleasure.

Thou art ever with me. When I do wrong, reproaching me with the evil which I commit, inspiring me with regret for the good which I have forsaken, and with outstretched arms offering me pardon. The good works which I do, they are thy gifts, and they cease to be good works as soon as I regard them as mine, and loose sight of thy bounty, which gives them their true value.

I call to mind all the wonders of nature, that I may form some image of thy glory. I ask for knowledge of thee from thy creatures, and I forget to seek for thee in the depths of my own soul, where thou ever art.

We need not descend into the centre of the earth, nor go beyond the seas; we need not ascend to heaven to find thee, thou art nearer to us than we are to ourselves.

Oh God! so glorious, and yet so intimately with us, so high above these heavens, and yet stooping to the lowliness of thy creatures; so immense, and yet dwelling at the bottom of my heart; so awful and yet so worthy of love! When will thy children cease to be ignorant of thee? Oh for a voice loud enough to reproach the world with its blindness, and to declare, with power all thou art! When we bid men seek thee in their own hearts, it is as if we were to propose to them to seek for thee in some undiscovered parts of the earth. What is there, to a vain and sensual man, more foreign, more remote than the bottom of his own heart?

Does he know what it is to enter into himself? Has he ever sought the way? Can he even imagine what is this inward sanctuary, these impenetrable depths of the soul, where thou wouldst be worshipped in spirit and in truth?

Universal light! it is through thee alone that we see any thing. Sun of the soul, who dost shine more brightly than the material sun! Seeing nothing except through thee, we see not thee thyself.

It is thou who givest all things; to the stars their light, to the fountains their waters and their courses, to the earth its plants, to the fruits their flavor, to all nature its riches and its beauty; to man health, reason, virtue: thou givest all thou doest all, thou rulest over all. I see only thee; all other things vanish as a shadow before him who has once seen thee.

Thou hast given me courage, uprightness, and all the good emotions which I experience. Thou hast created within me a new heart, which desires thy justice, and thirst for thy eternal truth. I leave myself in thy hands; it is enough for me to fulfill all thy all-beneficent designs, and in nothing to resist thy good pleasure, for which I was created. Command, forbid: what willest thou that I should do? What that I should not do?

Lifted up, cast down, comforted, left to suffer employed in thy service or useless to every one, I still adore thee; ever yielding my will, I say with Mary, "Be it unto me according to thy word."

I discover every where, in the smallest things, that omnipotent hand which supports the heavens and the earth, and which seems as it were in sport, while it conducts the universe. All that troubles me is, that I cannot comprehend why thou permittest so much evil to mingle with the good. Thou canst not do evil; all that thou doest is good. Whence comes it then that the earth is covered with crimes and with misery? Evil seems to prevail over good. Thou hast made the world for thy glory, and one is tempted to believe that it has turned to thy dishonor. Why delayest thou, oh Lord, to separate the good from the evil? Hasten to glorify thy name; teach those who blaspheme thee how great thou art.

But, oh, how deep are thy judgments! thy ways are higher than our ways, as the heavens are higher than the earth. We are impatient because our whole life is but a moment; but thy long patience rests on thy eternity, before which a thousand years are but as yesterday when it is passed.

I would check all reasonings which tempt me to doubt of thy goodness. I know that thou art always good. I know that thou hast made thy creatures in thine own image, upright, just and good, as thou art thyself; but thou hast not willed to deprive them of the power of choosing between good and evil. Thou offerest to them what is good; this is enough: I am sure of it, although I do not comprehend how it is; but the immutable and perfect idea I have of thee forbids me to doubt it. May I ever be one of

these little ones to whom thou revealest thy mysteries, whilst thou hidest them from the wise and prudent of the world!

It is thou that hurriest to the tomb those to whom life is a continual snare, and to whom death, which has put them in safety, was a mercy. It is thou who hast made this death a bitter but salutary remedy to the friends who were bound to them by a too ardent, a too tender love. Thus the same stroke which is intended to save one by death, detaches the other from life, who is thus prepared for death by him who had been the dearest in life to him. Thou dost thus most mercifully mingle bitterness with all which is not from thyself, that our hearts, formed to love thee, and live in thy love, may be constrained to return to thee feeling that all other support fails us.

It is because thou art all love, that thou art a jealous God; a divided heart displeases thee, a wandering heart excites thy pity. Thou art infinite in all things, in love as in wisdom and power; an imperfect love, and a limited wisdom, cannot know thee. Can the finite comprehend the infinite? It is through suffering that we are prepared for happiness.

RULES OF CONDUCT.

Gentle Words.—There is a magic power in gentle words, the potency of which few natures are so icy as wholly to resist.

Would you have your home a cheerful, hallowed spot, within which may ever be found that happiness and peace which the world denieth to its votaries? Let no harsh word be uttered within its walls. Speak gently to the wearied husband, who, with an anxious brow, returns from the perplexities of his daily avocations; and let him, in his turn, speak gently to the careworn woman and wife, who, amid her never-ending round of little duties, finds rest and encouragement in the sympathy of him she loves. Speak gently to the wayward child; a pleasant smile and a word of kindness will often restore good humor and playfulness. Speak gently to the dependents who lighten your daily toil; kind words insure respect and affection, while the angry rebuke provokes impertinence and dislike. Speak gently to the aged; many are the trials through which they have passed, and now a little while and they will be missed from their accustomed place; the spirit will have passed to its rest. The remembrance of an unkind word will then bring with it a bitter sting. Speak gently to the erring one—are we not all weak and liable to err? Temptations, of which we cannot judge, may have surrounded him. Harshness will drive him on in the sinful way; gentleness and love may win him back to virtue.

CHRISTIAN GOODNESS.

Christian goodness is not only a spirit of purity; it is also a spirit of sacrifice. And to exercise the spirit of sacrifice in its utmost devotion, we need not the trials of fiery persecution. Life does not permit that such should be frequent, and even in the fiercest times, such can only be transient and rapid. The opportunity is rare, which concentrates the sanctity of a whole nature in a single resolve; but the opportunities are always where a sanctity as pure can leaven the entire life, and be the principle that animates its every action. For the existence or energy of such a spirit, the torture or the stake is no essential. *We* are not called to answer for our faith before magistrates. *We* are not appointed to make confession in the flames. *We* are ordained to duties that meet us every day, which with every day impose on us self-denial, in which every day we may consecrate endurance by tempers both heavenly and heroic. We have bereavements that sadden us; we have vexations that provoke us; we have labors that oppress, and watchings that fatigue; we have losses and griefs which it requires believing hearts to support. Now, we may bear all these meekly, and that is to bear them nobly, to perfect the dictates of celestial wisdom, in the strength of a sublime patience. This may be without conspicuous position, and without emblazoned story. The daily sacrifices of a laboring man to duty, may involve more bravery of soul, than the achievements of patriots and heroes; and the devotion of an unlettered girl, comforting through years the bedridden winter of a parent's age, may contain a holier martyrdom than any which the church has canonized and glorified. The spirit of sacrifice is pre-eminently the spirit of Christ; it is the spirit which was perfect on the cross, and which gave the cross its triumph.—*Discourses by H. Giles.*

ON GOSPEL MINISTRY.

The pious biographer of Henry Martyn, that devoted and laborious missionary, has this sensible remark on *his* first being called to the work of the ministry:

"God who has appointed different orders and degrees in his church, and who assigns to all the members of it their respective stations, was at this time pleased by the almighty and gracious influence of his Spirit to call him to a work demanding the most painful sacrifices, and the most arduous exertions—that of a Christian Missionary." And Henry Martyn, himself, when afterwards engaged in the service, entertained a sound and evangelical view of what the true authority is which makes manifest the right ordination of a Gospel Minister. "I longed," says he, "that I might not say one word to men of myself, from my own mind, but that God would put his own word into my mouth, that I might feed his people with true spiritual food."

A NEW INSTITUTION FOR THE DEAF AND DUMB.

A new Institution for the Deaf and Dumb, is about to be erected near the City of New York. At the laying of the Corner Stone, one of the speakers uses this language, and relates the following anecdote:

I have no visionary theory to suggest on this subject; but it is a pleasant testimony I am able to give, after a close examination, that in the process of instructing the deaf mute, it has been a question with me, whether there be any disadvantage in the loss of human sounds of folly and vice, which mislead and direct so many others. There has been an abundant success in developing the conscience and warming into life their religious sentiments, and establishing direct communion with the Father of Spirits. I have often been delighted at the clearness, simplicity and promptitude of the replies which have been made by the mute, to questions of religious import.

"Who made the world?" was a question once proposed to a little boy in the Institution. Without an instant's delay, the chalk had rapidly traced the answer:

"In the beginning God created the heavens and the earth."

"Why did Jesus come into the world?" was the next question proposed. With a smile of gratitude, the little fellow wrote in reply:

"This is a faithful saying," &c.

The astonished visitor, desirous of testing the religious nature of the pupil to the utmost, ventured at length to ask—

"Why were you born deaf and dumb, when I can both hear and speak?" With the sweetest and most touching expression of meek resignation on the face of the boy, the rapid chalk replied:

"Even so Father, for so it seemed good in thy sight."

PHILOSOPHY OF AIR-CURRENTS.

Already a knowledge of the hitherto unnoticed winds, has enabled navigators to shorten their voyages to some parts of the world, by fully one-half. In speaking of the growing importance of our intercourse with the Australian colonies, Lieut. Maury expresses his belief that in a very few years the run to and from Australia from this country would be accomplished by ordinarily good sailing vessels in 140 days, instead of as at present, 180 to 200 days. It is not, therefore to be wondered at that ship-owners, merchants, and mariners, should take a deep interest in them. Time has ever been considered as money, and surely this was never more truly the case than at the present moment, when electric telegraphs, high pressure locomotives, and improved screws are doing all that electricity, steam, and iron can do, to annihilate space, and bring distant places together.

In thus looking, however, to shortening the voyage to and from the other side of the globe, no new and costly appliances are needed, no novel motive power is thought of, not a new rope is required, not an extra square yard of canvas is asked for—all that is needed is a thorough knowledge of the winds at sea, so that the navigator may, by avoiding such of them as are adverse to him make use only of those which are in his favor. In so far as this practical matter of fact end is arrived at, the man of the world, will of course feel warmly interested in the inquiry. But the sympathies of the student of science are not less enlisted on the same side, for he will by such means gather together many new and beautiful facts serving to illustrate the economy of Nature in some of her grandest operations. Without a doubt it will be through a knowledge of the world of winds that we shall arrive at an understanding of many phenomena at present but guessed at. The course and duration of the air currents will explain the fertility or sterility of many large tracts of country. The direction of the winds will go far to account for the luxuriant growth of particular plants in particular localities. The winds will be found to be the great ministers throughout the surface of this globe, carrying on their invisible wings precious gifts yielded by the ocean, to fertilize and beautify the earth in far distant places, and by a still higher and wider influence so to equalize the ever-recurring disturbances of temperature, moisture, electricity, as to fit the world for the life and health of the many species, animal and vegetable, which exist upon its varied surface.—*Dickens' Household Words.*

HORRORS OF WAR.

In the Crusades, or Holy Wars, continuing 200 years, 2,000,000 men were butchered, besides women and children.

At the battle of Waterloo, more than 50,000 perished.

At the battle of Chalons, the number slain was 153,000.

The Persian expedition to Greece, lost 200,000 men.

At the battle of Cannae, 40,000 Romans were slain. After the battle, three bushels of gold rings were found, showing the number of Roman Knights who were slain.

By the will of three military despots—Cæsar, Alexander, and Napoleon—six millions of human beings were butchered.

WOULDN'T CONTEND.

A cross-grained, surly man, too crooked by nature to keep still, went over one morning to his neighbor, Mr. F., a remarkably cool, calm non-resistant, and addressed him thus:—

"That piece of fence over there (pointing in

a certain direction,) is mine, and you shan't have it."

"Why," replied Mr. F., "you must be mistaken, I think."

"No, no; it's mine, and I shall keep it."

"Well," said neighbor F., "I suppose we leave it to any lawyer *you* shall choose."

"I won't leave it to any lawyer," said the other.

"Well," continued Mr. F., "shall we leave it to any four men in the village that *you* shall select?"

"No, I shall have the fence."

Not at all discomposed, Mr. F. said, "Well, neighbor, then I will leave it to you whom the fence belongs to, "whether you or myself."

Struck dumb by this appeal, the wrathy man turned away, "convicted by his own conscience," saying, "I won't have anything to do with a man that won't *contend for his rights.*"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 10, 1853.

JANNEY'S LIFE OF GEORGE FOX.

Previously to the publication of this work we had noticed its forthcoming, and given some extracts from the manuscripts, shewing its character. We have recently had a copy handed us, and may say, however our expectations were raised in the brief review, its real merit is not known until read. The author has evidently bestowed much time and labor in collecting materials, and arranged them so as to form a volume of great interest, particularly to those who wish to be acquainted with the early history of the Society of Friends. Its rise, its testimonies, the difficulties and persecutions that those "Sons of the Morning" endured for their allegiance to the Light, their unflinching integrity and patient endurance of suffering, their long and painful imprisonments, rather than submit to the smallest compromise of principle—are portrayed. These facts cannot be too well known to the members of our society, the time and circumstances of which are so clearly set forth in this history as to bring the actors almost immediately to our acquaintance.

We, therefore, commend it to our readers, believing that every Friend's family would be enriched by possessing a copy.

LETTER FROM R. MASON.—NO. XXIII.

A——, 1847.

My Dear H.—I have been waiting to hear thou hadst scattered thy burdens and exercises where they belonged, and in peaceful retrospect couldst set thy seal to the testimony, "the Lord is good." I thought of thee each passing day, but could not locate thee, never having been at any of the meetings in A. Quarter; but thou hadst my sympathy and best desires that thou mightest not waver, however close the requisition—for the word of the Lord, in whatever way conveyed, shall not return void, though the poor instruments, in seasons of discouragement, may conclude nothing has been done by them towards advancing the glorious cause of Truth in the earth.

I received a short letter from dear S. H. last evening, informing me that she and S. J. L. had been set at liberty to attend the Monthly Meetings and other service within the Western Quarter. It was not unexpected to me to find S.'s mission was in this department of the vineyard. She had some weeks since in a letter made some allusion to such service. I weighed the subject, and felt assured it was not a light of her own kindling, and encouraged her to keep a steady eye to the light given. I did not then see where or in what way the spirit was drawn, but a few days after, as I was pondering the various ways and means used by Infinite Wisdom to gather the flock into His fold, it opened with much clearness upon my mind, that within the Western Quarter was the field white unto harvest, wherein she was to put her sickle. When writing to S. H. I could scarcely refrain telling her my thoughts, and that I looked to her as the companion; but I remembered her health was delicate, and would, perhaps, not bear her out in winter travel. It may afford her some encouragement to know that in two days after I left Baltimore with S. U., we had a snow-storm in the night, and from that time till we reached York, on our way back from the meetings of Warrington Quarter, we scarcely had a dry day; but I took no cold. Surely, Master requires nothing without conferring ability to accomplish His bidding. Dear creatures—they will not find all the grain-wheat in this part of the land. The farmers frequently talk about the *cheat* scattered over their fields.

R. M.

1848.

My Dear H.—My pen has been idle longer than usual, not that I have loved less; but so it is with us—we are sometimes thrown entirely upon our own resources. Then we are made to feel when any effort is made to say or do any good thing that we are comparable to the branch cut from the vine—no sap circulating from the parent stem,—and what are words without life? This morning my mind is turned toward thee with warm affection, and I thought, if nothing more than an expression of the continuance of the love and unity of spirit, which at seasons we have, been privileged to enjoy, presented to me, that in giving thee a visible record of the continuance thereof, I should do no harm.

As to spirituals, I can hardly tell how I have been getting on through the winter. Outwardly I have been much of a prisoner; my health will not admit of exposure, and I feel nearly a useless being in creation; but still desires are kept alive for the preservation of others and myself, and from the afflictions of Joseph my heart turns not away. The burden-bearers are sympathized with, and desires sometimes are raised for their steadfastness in every proving season. There is cause for mourning—but I believe many are moving on, as they apprehend, under the light and guidance of Best Wisdom. There certainly is a wide field of labor open for reformation in the family of mankind, and very needful it is for each one of us frequently to centre deep and make the enquiry, "Lord, what wouldst thou have me to do?" In this dedicated state of mind, I believe it would be clearly shown us in what part of His vineyard He required our services, and there would be no cause for jarring and confusion among us. Oh, how I long for this day!—but I cannot hope my natural eye will ever see it; it appears in the distant future; but, though as a collective body we may not be thus gathered, we have the consoling assurance that in our own individual capacity, we may by singleness of heart know *Him* whom we desire to serve, to be unto us as the shadow of a Mighty Rock in a weary land. Then let us, dear H., endeavor to hold fast that which we have received, and press onward, nothing doubting.

Thou hast the love of

Thy attached friend, R. M.

Selected for Friends' Intelligencer.

RACHEL.

The beloved wife of the Patriarch Israel, the mother of Joseph and of Benjamin, appears but for a little while and by glimpses in the Mosaic history. Her first meeting with the exile by the well in Padan-aram, her espousal, her participation in his flight, and her early death, are almost all that is told of Rachel. Still the image is wonderfully distinct, and surpassingly lovely. It left its impress firmly fixed upon the memory of that nation, of which three powerful tribes were her descendants. When the Hebrews spoke of youthful beauty, of conjugal devotion, of maternal tenderness, or of sweetness too soon removed, they recalled Rachel, with the flock of her father; Rachel, with whom and for whose sake fourteen toilsome years of Jacob sped by so lightly; Rachel, the mother of the dear children of his age; Rachel, as she gave her last-born his mournful name, and died close by the city of David.

In that ancient country, between the Euphrates and the Tigres, Haran or Harran is still the abode of Arab shepherds. Through a sandy plain, a small river glides towards the Euphrates; and it was the existence of these little streams which made the spot a home of old for the pastoral kindred of Abraham. A hundred miles eastward from Aleppo, and about as far westward from the site of the ancient Nisibis, it can hardly be less than four hundred north-eastward from the southern part of Palestine, from which Jacob had accomplished his weary journey. For weeks he must have travelled under the burning sun, "with his staff in his hand," when he "came into the land of the people of the East."

It is certain that Jacob was guided on this journey by a special Providence, if there be any Providence that ought to be called special—or rather, it is certain that in his vision he was instructed in that mystery of Providence, which always attends and guides the path of the servants of God. Angels ascended and descended around him: they were with him when he lay down at Bethel on his departure; they met him at Mahanaim on his return; and undoubtedly they led or accompanied his steps to Haran. The thought that in the most important as well as the most delicate transaction of life, a good man does not move apart from unseen guidance, is no idle fancy. Whatever may be said of the rash, the passionate, or the selfish, when they hasten on without prayer or deep tenderness, we know that marriages like those of Isaac and of Jacob are, indeed, "made in heaven."

All things concurred to form the graceful picture of opening affection. In the afternoon, while "it was yet high day," Jacob reached the well, where the shepherds waited with their flocks. He learned that he was near Haran; that his kinsman whom he sought, was in health; and that one of those daughters of Laban, from whom he had been charged to choose, would presently be there. The beautiful shepherdess came near, even while they were speaking; and Jacob, with gentle courtesy, hastened to roll the stone away and water her flock, before he told his name and lineage. In those patriarchal times and lands, such an act was a pledge of truth and kindness; there was no more peril or fear from the stranger; he "kissed Rachel, and lifted up his voice and wept," while he assured her that he was her cousin, the son of that Rebecca for whom the steward of Abraham had come, with camels and jewels, and almost with the pomp of an ambassador.

Not thus came Jacob, a solitary wanderer, fleeing from his angry brother, with no other wealth or defence but the staff with which he had passed over Jordan. Laban, a worldly, calculating man, received him accordingly with kindness, but with prudent kindness; as "his bone and his flesh," but as one who (in need as he saw him, and furnished as he soon found him to be, with abundant sagacity and skill) might do him excellent service. The love of Jacob for Rachel, the constant and fervent affection which

had begun at that first interview, was the chain that bound him to the tasks imposed by Laban. It was a delightful chain; for the seven years of toil, which the rigid father exacted from the portionless exile, "seemed unto him but a few days, for the love he had to her." The daily sight of her as he saw her at first amongst the flocks which he now tended, made the months pass like a happy dream; and Jacob forgot the revengeful wrath of Esau, and was forgotten.

* * * * * *

The traits of the disposition of Rachel, which can be drawn from the history, seem such as are not seldom observed in unison with the perilous gift of youthful beauty. In the few sayings and actions which are related of her, there is an impatience, an ill-checked eagerness, a want of tenderness of conscience, and a partial reliance even on the superstitions that had glided in among the Mesopotamian patriarchs. * * *

The time came when Rachel and Leah must leave father and mother, to share the lot of the returning heir of Canaan. After an absence of more than twenty years, he fled, with all the wealth which his diligence and skill had won; and they could not but justify both his departure and his secrecy. They removed their tents, much as an Arabian family changes its abode at this day from valley to valley. Rachel took with her the teraphim of Laban, and concealed them, at the expense of truth, both from him and from her husband. Possibly she wished to prevent the idolatry of her father; possibly she took them for the gold and silver, and deemed it but a part of the payment due for the long services of Jacob. But more probably, she was not quite emancipated from all regard for those gods, whom the fathers of the Hebrews had worshipped "on the other side of the flood." Some remnant of such superstition, in that age, must not destroy our belief in the piety of Rachel. * * * *

At the ford of the brook of Jabbok, we once more catch the form of Rachel. She leads her young first-born by the hand, and they, as the weakest and the most tenderly beloved, are the last of the train; for in the front is the host of Esau, and Jacob has gone before to expose himself first to the anger of his offended brother. But Esau has had no heart for vengeance; he has fallen on the neck of the companion of his childhood, and they have wept together. The train passes on before him; the handmaidens and their children approach and bow; and Leah and her stripling sons; and last of all, Rachel and Joseph. What happier emotions ever softened the heart of man, than those of Esau, when he looked back on the fair procession, after it had passed by, and as the beauty of Rachel and her sweet boy receded from his sight, rejoiced and blessed God that he had been able to forgive!

Only one of the sons of Jacob was born in the land of promise. It was that one whose birth was purchased by the life of his mother. But a little time had passed since the return of the patriarchal family, when Jacob was commanded to go to Bethel, the spot where, when he fled, he planted his stony pillow as an altar. Before he took his journey toward that spot, he determined to purify his household from all traces of the errors which they might have learned in Mesopotamia. At Bethel he had vowed himself to the one true God, when he went into exile; and now, returning to plant the altar of his prosperity on the same site, he desired to bring with him, pure and undefiled, those whom the Lord had given him. It is interesting to remember, that one of the last acts of the life of Rachel, must have been her participation in this solemnity. The images and ornamental amulets, all things that could be abused for idolatrous ends, were buried under the venerable oak in Shechem; and Jacob and his household went up to Bethel, and there a second time he talked with God.

At Bethel, the aged nurse of the mother of Jacob, a person now attached to his household, closed her long life, and was buried under an oak, which, in the affectionate regard of patriarchal days for such relations, bore afterwards the name of "The Oak of Weeping." When the solemn rites for which they had gone up to Bethel were finished, they journeyed toward the south. Their road must have led them near the Mount of Moriah, the ancient seat of Melchisedeck, the future city of the Holy One of Israel. They passed the ridge from which Jerusalem is seen to the north, and to the south the smiling valley of "Bethlehem the fruitful." The last prospect on which the eye of Rachel rested was that which first met the infant sight of David, and that on which angels looked down, when they sang "Glory to God in the highest; peace on earth, good will to men." She died fast by the valley where Jesus was born.

"Son of my sorrow" was the name which the dying mother left to him whom, as if doubly endeared by the precious price which had purchased his existence, the mourning father called the "son of his right hand." For, like a man who has parted with his own right hand, and goes on toward the grave maimed and comparatively helpless, Jacob left the descent of Ephrath. But first he erected a pillar at the grave of Rachel, which, centuries after, when the Pentateuch was written, bore her name, and drew the tears of her posterity.—*Extracted from "The Women of the Bible."*

VISIT TO A GULLERY.

Of the many species of birds which attract our attention and excite our admiration, none possess for me so great a charm as the sea-birds. I love to watch their graceful motions as they soar on wide-extended pinion, or repose on the

waves, rising and falling with the swell. I like to see them when floating in the bright sunshine, and still more when, under a dark, stormy sky, they hover over the troubled ocean, touching lovingly the white crests of the billows, and seeming to rejoice in the storm. A distant sight is frequently all we can obtain of these denizens of the air and water, their nests being placed on lonely rocks or unapproachable heights: and thus, although the safety of the eggs and young birds is secured, we are deprived of an important part of the domestic history of the sea-birds. A few exceptions to this remark may be found, especially in the case of the black-headed gull (*Larus ridibundes*), which, although it dwells by the sea in winter, comes inland in summer, to build its nest and rear its young. The spots which these birds chose for their nests are not very numerous; those of which I have heard are about thirty miles from the sea. There used to be a "gullery," as a colony of sea-gulls is called, at Norbury, in Staffordshire, on an island in the middle of a large pool; and another is still in existence at Scoulton Mere, in Norfolk; no others, with the exception of a small one on a *broad*, or turn of the river Yare, have I heard of. These gulleries had been described to me as very interesting, and, being in the neighborhood of the one at Scoulton, I resolved to visit it. It was a lovely afternoon in May; the scenery, though not picturesque, was pretty from the evidence it gave of cultivation and plenty; the trees were freshly come into leaf, the grass and the fields of young wheat were a vivid green; by the roadside was the prickly furze, with its rich golden blossoms; and looking gay in a bright sunshine. The lark sung as it fluttered in the air; the copses were musical with the song of the birds; and, on approaching the Mere, we saw large flocks of gulls following the plough in the fields, and picking up the grubs and worms in the freshly turned earth. Some of these birds were fluttering about, others coming or returning, but in such confused numbers that it seemed as if the whole colony had sallied forth to meet us. On arriving at the Mere, we left the carriage, and, entering a wood, walked down a shady path, bordered with lofty pine and fir trees, between the tall stems of which were glimpses of the bright blue water and the verdant islands on its bosom. Quitting the road, we turned up a little bypath, and soon came upon the edge of the Mere, at a spot where some rustic benches were placed, and we sat down to admire the delightful view. Before I describe the gulls, let me say a few words on the spot they have chosen for their temporary abode.

The Mere, which is a mile in circumference, is completely surrounded by a belt of wood, the dark foliage of the fir and pine beautifully contrasting with the light green of the young sycamore-leaves, and the graceful foliage and silvery stems of the birch, the queen of the woods. At our feet lay the expanse of water, studded with green bowery islands, and on one of them a little rustic summer-house, with its tall flag-staff. But in the centre of the Mere was the great attraction. A large, low, rushy island, covered with reeds, and with some clumps of willows, is the spot especially chosen by the gulls for their nests. Thousands of the birds were flying over the reeds or hovering on the water, their black heads forming a pleasing contrast to their light-gray and white bodies, which shone in the sunlight. Sometimes a gull would rise from its nest in the reeds and fly off, whilst another would settle in its place; and high in the air was a constant stream of the feathered population, either flying off in search of food or returning to the island. Fleets of gulls were gracefully swimming in the water; and just in front of us were two, flying in circles about a beautiful swan, sweeping round and above its head, and uttering their loud, harsh cry; whilst two dusky coots, rising from an island and flying across the Mere, raised a great commotion among the exclusive colony by which it is tenanted. The noise made by the gulls was surprising; it continued without intermission during our visit; and although the cry of a single bird is harsh and inharmonious, yet that of thousands, more especially when softened by distance, was far from unpleasing. The rushing wings was like the noise of falling water, and, uniting with their cries, produced a sound unlike anything I had ever heard before.

We now continued our walk round the Mere, coming to thickets of rhododendron—which would soon look splendid in blossom—then to dense masses of laurel; while ribes and other shrubs skirted the path; and on the water floated the broad leaves and delicate white buds of the water-lily—while ever and anon a passing gull threw its dark shadow over the clear river, and wheeled screaming above our heads. At length we came very near the island, and had a good view of the birds sitting on their nests, which are composed of weeds placed on mounds of earth in the marshy places. The nests were shallow, and sometimes two birds appeared to occupy the same nest. The eggs, which are of a deep olive color, sprinkled with large brown and black spots, are much esteemed for the table, being considered equal to those of the lapwing, for which they are frequently sold. When boiled, the yolk becomes solid, while the white remains a clear jelly; they are eaten cold. Six men are employed to collect the eggs, which is done three times a week, when between 2000 and 3000 are obtained; the eggs are packed in moss, and sent to different markets, or to such private families as have ordered them. The birds lay four or five eggs each; and the number of gulls may be inferred from the fact, that besides the eggs left to hatch, an average season produces more than 30,000 eggs, and in

one prolific season 44,000 were collected. A canoe made of a single piece of wood, and sharply pointed at the ends, was moored to the island; this was used by the keepers in pushing among the reeds to reach the nests. Where the canoe cannot be used, the men walk with water-boots; but in some parts it is too swampy to admit of either alternative, and the birds possess their eggs and nests undisturbed.

The gulls come inland in March, begin to lay in April, and do not take leave till July, when the young ones are able to accompany them. There seemed to be a constant changing and moveing going on among the birds on the nests, which, I should think, would subside during the hatching. The noise at this place was very great; and we could distinguish two cries—one loud and harsh, that of the birds on the wing; the other more inward, a kind of low murmuring, kept up by those on the nests. In addition to the grubs, worms, and other insects found in the fields, the gulls feed upon small fish; but, although watching their movements, I did not observe any engaged in fishing; they seemed, whilst in the water, principally occupied with washing, which they did very gracefully; afterwards they cleaned their feathers, arranged their plumage, and then swam about apparently for mere pleasure. In former times, the young gulls were esteemed among the delicacies of the table; and in the Household Book of the fifth Earl of Northumberland, begun in 1512, these "see-gulles" are for the principal feasts, of the earl's own table, and are charged at one penny or three-halfpence each; large numbers of them were fattened for sale; but I am not aware that they are ever eaten now. The flight of the sea-gulls is very graceful; they have the long wings peculiar to sea-birds, but seem equally at their ease in the air, on the land, and in the water.

After spending some time in watching the gullery, we came away, and, continuing our course, disturbed two fine swans resting on the green-sward: the long grass was pressed down by their weight, and they seemed in no haste to take to the water. Presently a squirrel ran up a tall pine; and when we turned from the Mere, and the sound of the gulls grew faint in the distance, the wood-pigeons cooed over our heads, whilst the thrush and black-bird made the copse musical with their notes. An idea of cruelty being a necessary accompaniment to the study of natural history, deters many persons from pursuing it; but in reality all they require to know of the habits of birds or animals can be attained without the sacrifice of life or happiness to any creature. We had seen the gulls in their domestic life, we had admired their beautiful abode, we had learned something of their habits, and not one among them had become a victim to our curiosity, or had any reason to regret our visit to Scoulton Gullery.—*Chambers' Journal.*

For Friends' Intelligencer.

Review of Weather, &c., for Eleventh Month.

	1853.	1852.
Rain during *some portion* of the 24 hours,	6 days,	10
Rain all, or nearly all day,	3	4
Snow,	1	4
Cloudy, without storms,	9	4
Total, Cloudy days,	19	22
Ordinary Clear days,	11	8

Average State of Thermometer.

	9 o'clock,	12 o'cl'k,	3 o'cl'k.
11th mo., 1853,	45.53	50.73	51.73
" 1852,	42.23	45.80	46.97

General mean of do. at same hours for 1853, 49.33°
" " " " 1852, 45.

Showing an excess of average temperature at same hours this year over last, of more than 4 degrees.

Mean Temperature of *extremes*
(per Penna. Hospital), 11th mo., 1853, 47.89°
" " " " " 1852, 43.15

Being an excess of temperature of extremes this year over last of about 4¾ degrees.

The *average* temperature of the Eleventh month for this latitude for upwards of sixty years past, has been about 42½ degrees—We can find no record during that period where the temperature of any corresponding month has attained the heighth of the present year, it being about 13½ degrees *above the average.* Even the average of 9, 12 & 3 o'clock it will be seen is 11½ degrees above the aforesaid sixty years mean *of extremes*, during which entire period the only years when it exceeded 46 degrees, (and very seldom reaching that), were in

1812=47 1849=50½ 1850=49½.

In broad contrast to all which, "Peirce" gives that of Eleventh month 1832 as only 28 degrees, remarking, as well he might, "*it was quite a cool winter-like month.*"

Rain for the month, (per Penna. Hospital)
1853, 2.32 inches.
1852, 6 05 "

Eleventh month 17th, 1853. Continued mild weather. This morning picked twelve or fourteen bunches of *second crop* Grapes; a great proportion of which though devoid of their accustomed sweetness, and something smaller in size than the first crop, appeared to have fully matured. The great change in the weather during the afternoon and night of the 24th, is worthy of note—at 9 o'clock in the morning of the 24th the thermometer indicated 55 degrees, and at same hour on the 25th only 26 degrees, being a difference of 29 degress in 24 hours!

Deaths.

For the Eleventh month, 1852, (4 weeks,) . 681
" " " 1853, " . 587
In New York, " " " . 1455

J. M. E.

A Stated Meeting of the Committee of Management of the Library Association of Friends of Philadelphia, will be held in the Library room, on Fourth day evening next, the 14th inst., at half-past seven o'clock. JACOB M. ELLIS, *Clerk.*

Philadelphia, 12th mo. 10, 1853.

A WORD FOR PEACE.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John xvi. 27.

If such the legacy bequeathed
By Jesus to his own;
If such his meek injunctions, breathed
Ere he from earth had flown;
How should his lowly followers fight,
Reading his gracious words aright?

His kingdom is not of this world;
Nor by it understood;
The banner from his cross unfurled
Leads not to acts of blood!
The Christian's warfare is *within!*
With pride and passion, self and sin!

Whence come your wars, frail worms of dust?
What are your fightings for?
Envy and hatred, greed and lust,
Which in your members war!
Dwell such a dark, unhallowed host,
In temples of the Holy Ghost?

When angels first, to shepherd's ears,
Announced the Saviour's birth,
What watchword did the heavenly spheres
Pour down on listening earth?
Glory to God! who dwells on high;
Toward men—good will and unity!

When Christ, on Calvary's blood-stained hill,
His life a ransom paid,
What peaceful love, triumphant still,
Prompted the prayer He prayed!
A prayer so tender, brief, and true—
"Forgive! *they know not what they do!*"

'Tis by its fruit the tree is known!
The test of truth is love!
Have they, then, reverently shown
Theirs to their Lord above,
Who bid their fellow-creatures bleed,
And by their acts belie their creed?

Thank God; this gospel truth, no more
To one small sect confined,
From sea to sea, from shore to shore,
Shall flash on many a mind;
Till earth below, and heaven above,
Join in one hymn of Peace and Love!

B. Barton.

THE MOTHERLESS.

Deal gently with the motherless,
Oh, ye who rule their homes,
Cast not a shadow on the brows
Of these deep stricken ones.

Speak softly to the motherless;
A saddened stream is stirred
From the deep founts of memory,
With every unkind word.

There is a yearning in each heart,
For the sweet strains of yore—
A longing for a mother's voice,
Which sounds for them no more.

Be kind unto the motherless,
Beside thy hearth of glee,
Should there some little lone ones rest,
Give them thy sympathy.

Look, parent, on thy own fair ones,
And think a mother's smile
Once shed a sunshine o'er the brow
Of every orphan child.

Think of the hand that rested
Once fondly on each head—
The eye which gave back looks of love,
Now silent, cold, and dead.

And give thee to these little hearts
The little love they claim—
Be mothers to the motherless,
In heart as well as name.

RICH AND POOR.

Without reflecting on the many cares and perplexities attendant upon wealth, mankind are continually sighing for great riches. It is agreeable to reflect upon the possession of hordes of gold, elegant seats and the thousand enjoyments which would be attendant on wealth. While these thoughts engross the heart, we seldom examine the other side of the picture. The fears, the anxieties, the cares, the vexations, which follow in the train of wealth, are more than sufficient to counterbalance its conveniences and its pleasures. The social affections, as a general fact, are less lively in the breast of the rich man. He does not so often sympathize with the affection of others, and his charity is less warm, while his disposition is morose and unsociable. Yet the daily earnest prayer of multitudes is to possess wealth. To this object all the faculties of the mind are bent—all their energies tend. How different would be their condition—how great comparatively their happiness—if they were contented with their lot—and their ambition rose no higher than the enjoyment of a simple competence.

When a friend or neighbor, by the death of others, comes in possession of property, how often do we envy his lot, and secretly inquire why we were not the favorites of fortune? If we were to look upon our neighbors with the eyes of philosophers, such a passion as envy would never be felt in our bosoms.

If one or two young men of equal talents, and of similar disposition and habits, should suddenly come into the possession of wealth,— the chances of success, happiness and long life, would be in favor of the poor man—and of the situation of the two, a man of sterling virtue would choose the latter. There are but few instances on record, where property which was easily obtained did not prove the ruin of the possessors. But wealth acquired by honest industry and unbending integrity, frequently yields peace of mind, happiness and contentment.

The wealthiest men our country has produced had but little to commence life with, and acquired their property by hard labor. Girard, who died a few years since, worth fifteen millions, commenced his career with not a dollar. Bartlett, of

Newburyport, whose liberality to the Andover Institution is every where known, was once a poor shoemaker. He died a year or two since immensely rich. Astor, of New York, whose income is four thousand dollars a day, commenced life a poor boy—and so with most of the wealthy throughout the country. The richest man in this city once labored for a support—and another, whose income is several thousands yearly, was the son of a poor ferryman, who commenced life by rowing his boat between Portland and Cape Elizabeth at three cents a passenger. Wealth acquired in this way is certain of being retained—while that which is sudden in its fall, departs almost as soon as it came, leaving its possessor as miserable as a wretch can be.

To all our young men who are dreaming of golden prospects—who are waiting for the death of friends, and lounging and rusting away their years, laying the 'flattering unction to their souls,' that riches will soon be poured into their laps—we would say, trust not to uncertainties—labor to acquire your own independence without the aid of others and if your prospects fail, you will have better riches in your own efforts, which will never prove delusive. Let no one be ambitious for the possession of great wealth, so that in its acquisition he neglects the most important duties of life. Better be poor forever. Strive not so much for the things which perish, as for a good character, and a name that is above all reproach. Then, whether steeped in poverty, or flushed with gold, all the blessings of life will attend your steps, and peace and joy will crown your latter days.—*Portland Tribune.*

AGRICULTURE IN EGYPT.

It is as true now as in the days of Zechariah, that in the land of Egypt there is no rain—Zech. xiv. 17—and the country is watered wholly from the Nile. A trench is dug from the river leading to a reservoir below its level, into which the water continually flows; from this the water is dipped up in buckets, by a contrivance like the rudest well-pole—the Shadoof—which is worked by hand, or by a wheel with buckets—the Sakia—which is turned by a rude cog-wheel apparatus, moved by a buffalo or a camel. Sometimes, where the banks are high, there is a succession of platforms with Shadoofs or Sakias to raise the water from one to another.

At the surface it is poured into a trench, from which—as from an artery—smaller trenches branch off at intervals, and usually at right angles, intersecting and irrigating all the adjacent land.

As the whole of Upper Egypt is but a fertile strip—four or five miles wide by as many hundred miles in length, lying upon both sides of the Nile, between two deserts and their mountain boundaries—it is possible in this way to keep the whole country well watered. In the border parts of the Nile Valley canals are cut, into which the water flows when the river rises by the effect of rain in the mountains of Nubia and Abyssinia, and from these canals it is dipped up by the Shadoof and the Sakia, and poured into smaller trenches. In the Delta, or Lower Egypt, below Cairo, the different branches of the Nile, with aid of artificial canals, suffice to flood the whole country during the season of high water; and in the time of low water, the Shadoof and the Sakia perform here, also, their customary office. It has been computed that there are in Egypt about 40,000 Sakias, or about four to every square mile of cultivation; but this seems to be an over estimate. The large sugar plantations of the Pasha along the banks of the Nile, as well as the royal and public gardens at Cairo, are now watered by means of steam forcing-pumps. In Nubia each water wheel is taxed about fifteen dollars per annum; but there is no tax upon the land. In Egypt the land is taxed about three dollars per acre—which is from ten to fifteen per cent. of its cost—but there is no tax upon the water wheel.

In this state of things, it was natural that the Shekh, on hearing of the great American Nile, should wish to know the cost of irrigating the country from the river, as a first item in his comparison of the two countries. He was surprised to hear that there were no Shadoofs or Sakias on the Mississippi, but that sufficient rain fell to irrigate the land, and seemed to regard this as a great advantage. And so it is; for in Egypt the land owner must erect his own water wheels, and as the land is held or rented in very small lots, the expense of watering it by the toilsome process of the Shadoof is a main item in the cultivation. Frequently three or four neighbors combine and work the Shadoofs in company, for their common benefit. But, on the other hand, a land of rains requires better building materials than are found in Egypt and especially shingles, for which this country furnishes no wood, unless the bark and leaves of the palm could be made a substitute. The statement that land could be bought for one dollar twenty-five per acre, and held in perpetuity by the purchaser, sounded strangely in a land where the greater part of the soil is held in fee by the Pasha, and can be bought only at from twenty to thirty dollars the acre, subject to a government tax of three dollars.—*Rev. J. Thompson.*

Nothing is more noble than fidelity: faithfulness and truth are the best endowment of the mind.

Do not assume to yourselves more credit fo what you do, than you are entitled to: rather be content with a little less. The public will always discover where merit is due.

VARIETIES.

THISTLES OF THE HEART.—Bad habits are the thistles of the heart, and each particular indulgence of them is seed, from which spring up a new crop of weeds. A few years ago a little boy told his first falsehood. It was a little solitary thistle-seed, and no eye but God's saw him, as he planted it in the mellow soil of his heart. But it springs up, oh, how quickly! and in a little time another, and yet another seed dropped from it into the ground, each in its turn bearing more thistles and more seeds. And now his heart is overgrown with this bad habit; he is a confirmed liar, and it would be as difficult for him to cease utterly from falsehood, as it would a gardener to clear his land of the obnoxious thistle after it had once gained a footing in the soil.

HAPPINESS.—True happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self, and in the next, from the friendship and conversation of a few select companions. False happiness loves to be in a crowd, and to draw the eyes of the world upon her; she does not receive any satisfaction from the applause which she gives herself, but from the admiration which she raises in others.

CHRISTIANITY.—There is no true domestic happiness when Christianity is not the law of the family. There is no security against perfidy and the breach of the social compact, where the gospel in its restraining power is not felt. There is no political freedom, that is worthy of the name, where the law of the land is not coincident with the law of the Bible, the law of Christ.

FLOWERS AND FRUIT.—Numbers of the flowers that are cultivated with great care in the conservatories of Europe and the Eastern States, are found growing wild on the foot-hills of the Sierra Nevada. Among the grasses, cereal plants, vegetables and fruit trees, indigenous to California, there have been discovered seven varieties of clover, three of which are supposed to be new; wild wheat, oats, lettuce, onions, parsnips, mustard, raspberries, strawberries, gooseberries, currants, grapes, cherries, plums, walnuts, and nutmegs.

THE POWER of diffusing happiness is not the exclusive power of the rich. All are capable of it.—The poorest man can cheer me by his affection, or distress me by his hatred or contempt. Every man is dependant on another. A piece of neglect, even from the lowest and most contemptible of men, is fit to ruffle the serenity of my happiness; and a civil attention even from the humblest of our land, carries a gracious and exhilerating influence along with it. Let me never hear, then, that the poor have nothing in their power. They have it in their power to give or withhold kind or obliging expressions. They have it in their power, to give or withhold the smiles of affection and sincerity of a tender attachment. Let not the humble offerings of poverty be disregarded. The man of sentiment knows how to value them; he prizes them as the best deeds of beneficence. They lighten the weary anxieties of this world, and carry him on with a cheerful heart to the end of the journey.—*Chalmers.*

THERE is as much connection between the words and the thoughts as there is between the thoughts and the words; the latter are not only the expression of the former, but they have power to re-act upon the soul and leave the stain of corruption there. A young man who allows himself to use one profane or vulgar word, has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends that spot and inflames it, till by indulgence it will soon pollute and ruin the whole soul. Be careful of your words, as well as your thoughts. If you can control the tongue, that no improper words are pronounced by it, you will soon be able to control the mind and save it from corruption. You extinguish the fire by smothering it, or prevent bad thoughts bursting out in language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most religious man. Try this practice a little, and you will soon have command of yourself.—*Germantown Telegraph.*

CHARITY.—The Association of Friends for imparting Relief to the Suffering during the coming winter, meet every Seventh day evening at 7½ o'clock, at Cherry Street Meeting House. The experience and council of those in the advanced and middle stage of life would be particularly salutary, whilst the active and younger men are invited to lend their aid in so good and benevolent an enterprize. Let not the love of ease and the fear of a little exertion deter from engaging in this work of kindness.

MARY A. SHOURDS informs that she continues the DRESS & CLOAK MAKING, in all its branches, at No. 60 Tammany Street, below Fourth Street, Philadelphia.

Particular attention given to Plain Cloaks.

Philada. 12th mo. 10th, 1853.—3t.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of TRUTH, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

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Philada., 11th mo. 26, 1853.—6t.

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A few doors above Fourth street, South side.

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CAPITAL $300,000—paid in and invested in Bonds and Mortgages.

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Grant Annuities and Endowments, and make contracts generally involving the contingency of life.

MANAGERS.

Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853—6 months.

Friends' Central Dry Goods Store,

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PLAIN GOODS,

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To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of

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9th mo. 10, 1853—tf.

BOOKS FOR SALE.

The following is a list of the remaining stock of books kept for sale, and many of them published by our deceased friend, John Comly. They are now offered to purchasers by his children, at the following reduced cash prices, viz:

Journal of John Woolman,	75 cts.
" " Hugh Judge,	75
" " Isaac Martin,	31
" " Rufus Hall,	31
" " Joshua Evans,	31
" " Elias Hicks,	$1 00
Works of Job Scott, 2 vols.,	2 50
Life of Sarah Grubb,	75
Memoirs of Ann Byrd,	25
Janney's Conversations on Religious Subjects,	37½
Gilbert's Narrative of Captivity among the Indians,	37½
Indian Nations, by Halliday Jackson,	31
Dymond's Essays,	75
Fox's Doctrinals, (a few pages imperfect)	50
Jones' Analysis of the Revelations,	50
Coburn's Review,	31
Truth Vindicated,	31
True Christian, by Wm. Shewen,	31
The Friend or Advocate of Truth,	50
Select Anecdotes, by Barclay,	31
Grounds of a Holy Life, by H. Furford,	20
Friends' Miscellany, 12 vols.,	8 00
Odd Vols. Miscellany, (bound in leather)	62½
Parts of Miscellany, being Memoirs of various individuals, bound and lettered as follows: Sarah Watson, Ann Moore, Clements Willetts, Warner Mifflin, John Pemberton, Nicholas Waln, Phebe Speakman, Jacob Lindley, James Simpson, William Blakey, Account of the Nicholites,—each	25
Also, a few copies of the Berean, 2 vols., folded for binding,	75

The Journal of John Comly, recently published by his children, may be obtained of their agent, Ethan Comly, No. 25 N. 2d st.; of T. E. Chapman, No. 1 S. 5th st.; or Wm. W. Moore, No. 77 Filbert st., Philadelphia.

James C. Haviland, 80 Maiden Lane; James Ketchum, No. — Pearl st., New York.

Israel J. Graham, cor. of Baltimore and Eutaw sts., Baltimore; or of the Publishers, in Byberry. Price $1.75cts. Wholesale cash price, for six or more copies, $1.50cts.

CHARLES and EMMOR COMLY.

12th mo. 5th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo. 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TWELFTH MONTH 17, 1853. No. 39.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance.* Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Continued from page 595.)

The 28th we went on board a sloop, and sailed for the Island of Nantucket. We intended by Divine permission to have attended the Yearly Meeting there, but the wind proving contrary, we did not get there till the 30th, when the meeting was in part over. We went on shore for a few hours on Elizabeth Island, where we saw no inhabitant; but it being a fine sun shine day, and the ground rising from the sea, we laid ourselves down upon the turf and got a little sleep; for the sloop was so crowded, being small, that we could get very little on board. At Nantucket we met our friends Daniel Stanton, Israel Pemberton, &c., from Philadelphia, who had all been with us at the Yearly Meeting at Rhode Island. We were mutually refreshed together, and the Lord favored us in his service, both in the work of the ministry and in discipline; to the satisfaction and relief of the sensible body of Friends, and I hope to the edification of some others.

The inhabitants of the Island were favored with wonderful visitations from on high, at the time when our valuable friends John Richardson and others visited America: by whose labors as ministers a large meeting was gathered to the praise of the Lord's name which wrought powerfully to the turning the people from "darkness to light," and many worthy professors of Truth then belonged to it, men and women zealous for the honor of it, who walked in that true light wherein they had believed. But most of these being removed to their eternal mansions, and their offspring not generally walking by the same rule, our Society was in a state of weakness, although the meeting was yet large, and there remained a living remnant in it. Some of the youth, especially of our own sex, appeared hopeful, but having been left much to themselves, and the work of the discipline having been neglected, they were unprepared for it, and ignorant of its weight and necessity, so that the meeting seemed in a dwindling condition as to the life of Truth. We labored for an amendment in these respects, and in order thereto, recommended their bringing the young people of orderly conversation to their meetings for business (which had been too much neglected); with which Friends concurred, and also with the proposition for their holding two meetings for worship on the First day; whereby the time which was too frequently squandered away unprofitably, by at least many of the younger sort, might be better employed.

We left the Island in peace, in the afternoon of the 1st of the 7th month. The 10th we had a meeting at Pembroke, which was attended by many people of other societies, who were much displeased because we were silent. In the evening we had a meeting with a few friends: the principal service whereof was to strengthen their hands in the discipline.

The 11th went to Boston, and had a meeting there with Friends and some others the same evening, which ended comfortably.

The 12th we pursued our journey towards the Quarterly Meeting, to be held at Hampton the 13th and 14th, and with hard travelling we reached it in due time. But such a scene of confusion and distraction I never was in before, occasioned by a company of Ranters, who had gone out from Friends in a spirit of separation, but who in reality were never properly of us, having been injudiciously taken into membership before Friends knew on what foundation they were, and being high minded, heady and exceedingly wild in their imaginations (which they accounted revelations) would not submit to the sense of Friends in the discipline, and were therefore disowned. These frequently made it their practice to frequent the meetings of Friends with their wild, disorderly appearances, and many of them came to this Quarterly Meeting, against whom we had to testify, being in the course of the meetings exceedingly burdened with their spirits and public appearances under pretence of preaching, but we were obliged to suffer under their spirits until our concluding meeting, whereto many of them came.

After a time of silence therein, my companion stood up, and one of their company began haranguing the people in the graveyard, and others

were disturbing Friends in the meetinghouse; wherein I think a form broke down, whereby the disturbance became so great, that she sat down in discouragement, and the meeting continued in disorder.

In a short time I stood up with a view to inform the people present who did not profess with us (who were numerous) of the reason of our conduct towards these Ranters. I had said but little before I was sensible of the spring of Di vine life being opened; from whence I was enabled to minister, though I had no view of what was given me to speak before I stood up, but I was immediately and mercifully clothed with such a degree of authority, that it might indeed be said the Truth was over all and the meeting ended in awful solemnity. * *

We crossed part of Casco Bay in a canoe, to visit a few friends on some islands therein. Several friends from Dover, &c., accompanied us in this journey; wherein had human fears prevailed we might have apprehended ourselves in danger from the Indians, who sometimes annoy the inhabitants, killing some, and carrying others captive to Canada; but our spirits were mercifully preserved above fear, and comforted with the hope of Truth's prosperity among the few Friends in that quarter; several of whom were under its humbling visitation, and therefore were near to our spirits, from whom we departed in gospel love, and returned to Dover the 30th. * *

The 8th we went to Boston and attended the Monthly Meeting there the same day, to which came many people of other societies, but we were wholly silent.

We staid over the First day meetings, which were attended by an abundance of people not professing with us; but neither of us had much to impart to them, which was matter of wonder both to them and to some who professed with us; there being now a willingness in the people of this town to hear the testimony of Truth.

We were engaged to pay a religious visit to most of the families of Friends there, wherein we were favored with the satisfactory evidence of being in the way of our duty, and from which we hoped some good would ensue, for it seemed to have considerable effect upon some, especially of the youth.

The 14th we went to Mendon, and after having visited a few little meetings to the northwest, passed through several to Rhode Island. We were painfully exercised in this quarter, being engaged for the establishing of a right discipline; and in the discouragement of a ministry in words, which was not accompanied with the power of Truth; wherewith some of the people were amused, but not profitably fed, and the truly sensible were distressed. In divers places we were mostly or wholly silent, in large mixed meetings, perhaps for examples to these forward spirits. It raised the displeasure of some against us, but we were mercifully preserved, patient and resigned, and I hope ready to do good for evil.

* * * * *

We proceeded on our journey through Connecticut Province to Oblong in New York government, about 150 miles, having no meetings by the way but at New Milford, where there are a few under the profession of Truth. * * We had thoughts of passing through the other meetings of Friends on the main land in this quarter, and so of proceeding to Long Island; but soon after we left Oblong, a cloud came over our spirits, and being divested of a capacity for service, we concluded to go diretly to Long Island, and there rest until the cause or end of this dispensation should be manifested to us, which proved to be a separation from each other. I had long seen it would be so, and some of our friends before we left Euroope expected and rather pressed it, fearing that our service would be less to the church by our keeping together, than if we separated. We had now travelled together as companions in the most difficult parts of the country, had shared so many trials, sufferings and dangers, and had been favored with so great unity of spirit therein, that it appeared hard for us to part, but when we were convinced of the propriety of it, we submitted, in hope that it might tend to the benefit of that glorious cause, for which we left our native land.

After patiently waiting some days, my companion's way opened to Philadelphia, but I not being quite clear that the time for my leaving this quarter was fully come, concluded to stay behind her, which she as well as myself being most easy with, we imparted our exercise to Friends at their Monthly Meeting, and had their approbation in our separation.

The 3d of 10th month we took an affectionate leave of each other at the house of our friend John Bowne of Flushing, and she accompanied by some men Friends proceeded towards Philadelphia. My view was to turn back to the few meetings we had not visited on the main land, and J. Bowne's wife being willing to accompany me, we, with two men Friends, left the same afternoon. We had a pretty broad ferry to cross, and the tide not serving until evening, it was near night when we got over. We did not go in the same boat with the horses, but one of the men Friends staid with them, and we could not expect them over for a considerable time. The ferry house seemed a poor place to lodge at, and it appeared proper we should that night get to the house of a friend, who was a member of the meeting I wished to attend next day, that notice might be given of it, and if we staid for our horses the family might probably be gone to bed. We therefore inquired for horses to proceed forward, but could procure only one, upon which I determined to go, with a man to ride before me, who was to bring the horse back. My friends

who were with me knew the people of the ferry, so I set out without fear, although I had no pillion. We had but about two or three miles to ride, and it was a fine clear moon light night, and most of the way on an even sand. I soon found the horse was a stumbler (indeed the poor beast had no shoes on, a common case on Long Island, and other even sandy parts of the country), and when we had gone perhaps half way, down he came, and threw us both, but we were thrown far enough from the horse to receive no hurt from him. The horse rolled upon his back, and when he arose I found the saddle had no girth to it, and I knew before it had no crupper, so it was unlikely that his rider should have any command of him when he fell. We had a kind of wash-way to pass before we got to the friend's house, so I could not well walk it, therefore I mounted at some high rails, and we reached the house before the family was in bed, and my friends came safe the same night. I visited the meetings on the main, which I had a view of, and returned to Flushing the 5th.

I wished to visit the meetings on Long Island that I might be excused from returning back thereto, but not having ease of mind in the prospect, I concluded to follow my companion to Philadelphia, in which I believe I was right, as it tended to convince Friends in general that our separation was not occasioned by any difference betwixt us, or other improper cause or motive, so I proceeded accordingly, accompanied by one man Friend.

On the 7th we stopped to refresh ourselves at New York, and my affectionate friend Margaret Bowne, at whose house we had lodged before, concluded to take me in her chaise to Philadelphia, a seasonable relief from riding on horseback. My companion had gone a little round, in her way from Long Island, to visit a general meeting, and came to Philadelphia the same day, and after having conversed with each other, we were mutually satisfied with meeting, although we could not see that we should unite again in the service through the provinces of Pennsylvania and the Jerseys. * * * * *

As we found it right to part for the gospel's sake, on the 8th we took leave of each other in a degree of cheerfulness, and in the unity of the spirit, committing each other to the Divine protection under a feeling sense of his humbling goodness. My views pointed to West Jersey. * * I passed through a train of meetings to the quarterly meeeting at Salem, and my concern principally bending to the members of our own Society in that quarter, I was pleased that the meetings were not mixed with others, and was sometimes favored with a degree of enlargement in the heavenly gift, though at others poor and low.

The Quarterly Meeting at Salem began the 16th and ended the 19th, wherein I had close, hard exercise in spirit, as well as in ministerial service, in which I was not much enlarged.

The 20th I had a meeting at Greenwich, where there is a promising prospect among the youth, on several of whom the solidity of Truth is deeply impressed. My spirit was closely united to them, but could minister but little. It appeared to me, that the Almighty would more perfect his work in them by the immediate operation of his own spirit, than by the help of instruments.

The 21st we rode between 50 and 60 miles to Cape May, visited the few Friends there, and so proceeded to Great Egg Harbor, visited the several meetings there, and the 28th went to Little Egg Harbor. We went a considerable way between these two harbors in a canoe just wide enough for one person to sit in; there was ice in the bottom of it, which being broken, some straw was laid for me to sit on. * * *

I went to Rahway and Raywood's Meetings, and got to New York the 5th of 12th month, and after a meeting there went on Long Island, where I visited all the settled meetings of Friends save one, which I had been at before. My concern here at this time principally bended towards the members of our own society; and sometimes when meetings were much mixed with others, I had nothing to say to them; which gave offence, not only to them, but to some carnal professors of Truth; but I endeavored to rest satisfied in the Divine will, well knowing, Infinite Wisdom knew best what to administer for their good. At Flushing, the people not professing with us had a great curiosity to hear me preach. Many of them had been with me at two meetings when I was before on the Island, at both of which I was silent, and now came again, and were a third time disappointed, I believe in wisdom; for they being still dissatisfied, a number of young people came in the evening to my lodgings, I suppose with an intent to know whether I had any private meeting in the family, with whom I sat down in retirement; and others of the neighborhood hearing of it came in, and I had a remarkable testimony amongst them directed to their states; the force of which some of them could not evade, as the opportunity was so select. I found afterwards that divers of them were Deists, against whose principles I had to strike with much strength and clearness. Friends present were comforted in the feeling of Divine goodness, for the power of Truth was exalted, blessed for ever be the name of the Lord, who in his own time will honor such as honor him by manifesting that they are nothing, nor can do anything, but through his Divine assistance.

(To be continued.)

Memorial of Alexandria Monthly Meeting, concerning SARAH S. JANNEY, *deceased.*

Sarah S. Janney, daughter of William and Susannah Hartshorn, was born at Alexandria,

Va., on the 19th of the 6th month, 1785. In early life she was favored to have the care and guardianship of religiously concerned parents, by whom she was educated in the principles and testimonies of Friends; and in her was verified the saying of the wise King, "bring up a child in the way he should go, and when he is old he will not depart from it."

In the year 1811 she was married to Phineas Janney, with whom she lived in great harmony and affection, more than forty years; looking diligently to the affairs of her household. To her domestics she was uniformly kind. Knowing their life to be one of hardship and labor, she was much concerned that those in whose employ they were, should exercise great care, and true Christian guardianship towards them, and that all should be compensated for their service.

Having no children of her own, to those young persons who were placed uuder her charge, she devoted a motherly attention, and endeavored to qualify them to fill useful stations in life. She was remarkable for her plainness, simplicity and humility, holding all earthly possessions in light esteem, that she might gain a better inheritance, and preferring to assist the needy, rather than indulge in unnecessary expenditure and extravagance.

She occupied the station of an elder in our meeting for many years, and fulfilled its duties with usefulness and dignity. Although during the greater part of her life, her health was exceedingly delicate, yet she was diligent in the attendance of our meetings for worship and discipline, allowing no obstacle that could be surmounted, to prevent the performance of this solemn obligation.

Owing to deafness, she was unable to take much part in meetings for business, yet she possessed a remarkably quick discernment, and clear judgment, in matters of Discipline, and was a prudent and safe counsellor, much concerned for the maintainance of our religious testimonies, and the prosperity of truth. She was no less earnest in the fulfilment of her social duties, being charitable to the poor, kind to the sick and afflicted, and evincing the sincerity of her devotion, by a life of practical righteousness. On the death of her husband, which occurred but a few months before her own, she manifested much concern that she might be prepared for the final summons, being impressed with the belief that she would not long survive him.

On the decease of her sister Mary Stabler, she said, she would not long survive *her*. In the evening of the same day, she was taken ill, and on the third day after her attack, being the first of the 5th month, 1853, she calmly expired, in the 68th year of her age.

Signed by direction and on behalf of Alexandria Monthly Meeting, in the State of Virginia, held by adjournment, on the 10th of 8th month, 1853, by

BENJAMIN HALLOWELL, *Clerk for the day.*
MARGARET E. HALLOWELL, *Clerk.*

Read and approved in Baltimore Yearly Meeting.

RACHEL'S TOMB.

BY JACOB ABBOTT.

This tomb stands upon an eminence by the wayside, not far from Bethlehem. It consists, at the present time, of a small mosque like edifice covered by a dome. It contains two apartments; one, toward the east, is open; the other, toward the west, is closed, and contains the tomb, which, as it appears at the present day, is an oblong mound, like a common grave. The peculiar circumstances which attended the death and burial of Rachel, and those which have since occurred to perpetuate the memory of the event, render it highly probable that this is indeed the actual spot in which the body of the venerable Hebrew mother was really interred.

The death of Rachel occurred under such circumstances as to make a very deep and affecting impression on the mind of her husband. He was travelling with her and the rest of his family from Bethel to Mamre (afterward Hebron,) in order to visit his father Isaac, who was at that time there, when she suddenly fell sick by the way; and after a brief period of excitement, suffering and alarm, she died, leaving the infant, subsequently named Benjamin, motherless in his father's arms. Jacob buried her where she died, and erected a monumental pillar upon the spot to mark the grave. The very deep impression which the death of Rachel, under these circumstances, made upon the patriarch's mind, is shown by his affecting allusion to it on his own death-bed, many years afterward, and by the prominence which he gave to the event in reviewing the circumstances of his history: "As for me," said he, "when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem." (Gen. xlviii. 7.) Though at the time when he said this, the venerable patriarch was so much enfeebled by infirmity and age, that he was scarcely conscious of what was taking place around his dying bed, his thoughts instinctively recur to the scenes and incidents through which he had passed in former years; and he recounts calamities long gone by as if they were present sorrows.

The monument which Jacob erected over Rachel's grave, and the general feeling of veneration with which Rachel was regarded, marked the spot so effectually as to make it universally known to the several generations which immediately succeeded the age of the patriarch. Moses

alludes to the pillar as still standing at the day when he wrote his history;* and subsequently, in the time of Saul, a rendezvous is appointed at the place, implying that it was a spot universally known.† From that day to this it has been visited and described by a constant succession of travellers, bringing its identity down, by an almost uninterrupted succession of proofs, to the present day.

For Friends' Intelligencer.

A belief in the power of religion as the only effectual regulator of the conduct, is so universal that it might be asked, why then point out particular evils, or recommend the practice of particular virtues? Why not direct to that principle which would bring all into harmony? The practice of the commissioned messengers of the Most High, from the earliest period, and the teachings of the blessed Jesus, may be cited in reply to this query. To those who love the world, and in whom the love of the Father dwells not, it were in vain to hold up the beauty and excellency of virtue, for they cannot be enamored of it: to these the awakening appeal, comparable to the thunder-tone or the earthquake, is often sent; but there is a class among those who have made some progress in the way of truth, who are in danger of being almost imperceptibly drawn aside from it, by the influences which surround them. One of these influences is found in the extravagance and self-indulgence of the times. A misappropriation of that over which we have been made stewards, may in the eye of Omnipotence be a more heinous sin than the sad exhibition of misused powers, seen in the poor inebriate; though the world gives a far different verdict. If, in the *moderate* pursuit of business, joined to the discharge of religious and social duties, there should be accumulated more than sufficient for our comfortable accommodation, we may consider ourselves as merely stewards over the remainder, to apply it *wisely* for the benefit of others; and he who would either hoard or waste it, must be considered an unfaithful steward. Our views in relation to how much of the good things of this life is necessary for our comfortable accommodation, are so much the result of early training and the sphere in which we move, that although this consideration should prevent our forming harsh judgments respecting others, yet the wisdom from above, which is able to direct in every station of life, will, if watchfully heeded, enable us to form a right judgment in this respect. The mind which thus acts from a principle of right within itself, will always be consistent; but this cannot be attained whilst we are governed by the fluctuating opinions of the world. Should our young friends enquire whether such a course would not deprive them of much enjoyment, we would emphatically answer no! There is a freedom, a serenity, a cheerfulness, an appreciation of every blessing dispensed by a loving Father, which can only be experienced in the degree in which our lower propensities are regulated, and the higher affections have free exercise. He whose happiness is found in making others happy, has a source of enjoyment which the afflictions incident to this life cannot deprive him of; and there are seasons in his experience when, in the consciousness of having been enabled to overcome temptation, to employ his faculties in the cause of Truth, and to dispense of his worldly substance to those who have need, his heart is expanded in gratitude to the Source of every blessing. S.

To the Editors of Friends' Intelligencer.

The accompanying essay, written by a plain farmer during his evening leisure, and surrounded by a busy family, is offered to you for insertion, if deemed worthy. J. H.

Westbury, 11*th mo.* 22*d*, 1853.

"Be always ready to give a reason for the hope that is in you." This injunction of that eminent and dignified minister of Jesus Christ, the apostle Paul, is equally worthy of our regard in the present day. In our intercourse with strangers, who are often desirous of information respecting our peculiar habits and testimonies, to be able to offer a reason for their correctness is truly desirable. What a charm it gives to the company of the young, and how ennobling to the older members, to possesses, in addition to a cultivated intellect, a mind well informed concerning the history, doctrines and discipline of the Society of Friends. Other sects are more alive to this subject than we are. Witness their "Sunday" schools, catechisms, and other modes of imparting a knowledge of the tenets they hold, and their industry and zeal in training the tender minds of their children to believe in their peculiar creeds and forms of worship.

Far be it from me to desire the members of our society to practice a system of proselytism. But may we not be too negligent in the important duty of imparting information, and directing the minds of the young to the consideration of our historical records, in which the principles and testimonies of our society are set forth? The access to cheap literature is so easy, and books of every description so characteristic of this age, that the plain, unobtrusive writings of the Society of Friends are very much neglected.

To the traveller Zionward, these mementoes of the experiences and exercises of former servants of the Most High are peculiarly strengthening, adding to the number of that cloud of witnesses by which we are surrounded. They well know that every day and every hour they must watch and resist the besetments of the tempter, if they add even a fibre to compose that robe of fine

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* Gen. xxxv. 20. † 1 Sam. x. 2.

linen the righteousness of saints washed and made white in the blood of the lamb or the life of Christ within us.

As we perceive our exercises and struggles are no new thing, but have been the allotment of the righteous in all ages, we are encouraged, as they corroborate our own, to persevere in well doing.

We see in history, pictured in the most glowing colors, the exploits of renowned generals—the conquests of an Alexander or Cæsar, the fame of a Napoleon or Wellington; but as the heavens are higher than the earth, as eternity transcends this present life in importance, so the combats and victories daily and continually waged by the members of the church militant, exceed those whose glory is the widow's tears and the orphan's sighs. To conquer our enemies by loving them, to do good for evil, to fulfil every law of God, in which only true greatness consists, requires a far more incessant care, a greater activity, and a more constant mental exertion than the exploits of warriors and heroes.

If we would see constancy, courage and true heroism portrayed in its strongest colors, read the lives of our early Friends. How often would the non-performance of a small act, the speaking of a single word, have saved them from a prison, and their property from ruin. Their unflinching testimony against the taking of oaths was a noble one, and should be endeared to us not only by their wrongs and sufferings but by its own intrinsic importance. Well may we admire their fortitude, the strength of their faith, and the power of that love which enabled them to bear their privations and the deep and lasting wrongs they endured. In vain they urged the prohibitions given by our blessed example, and that of the apostle James. In vain they shewed the inutility of oaths, and their tendency to lower the standard of veracity and sincerity. For many years the judges and law-makers turned a deaf ear to their appeals.

Let us look attentively at the reasons why oaths are unlawful for a disciple of Christ. Jesus reminded his followers that, as they had no power over the objects by which they swore as pledges of their truthfulness, they could not therefore forfeit them if they swore falsely.

An oath, as defined by an eminent expositor, is "that whereby we call God to witness the truth of what we say, with a curse upon ourselves either expressed or implied, should it prove false."

To one who has known the power of omnipotence, and is impressed with a sense of his own infirmity and nothingness, thus to invoke the aid of omnipotence on every trifling occasion, is felt to be an indignity offered to a gracious Creator. If he who always did his heavenly Father's will, and whom all Christians unite in considering a perfect pattern, used in his appeal to his Father this imploring language: "if it be possible let this cup pass from me," yet closed with the language, "not my will, but thine be done," how can we, so far inferior in faithfulness and devotion, demand his help or invoke a curse on the non-fulfilment of a promise? The writer has stood by persons in court, and with deep feelings of distress heard them swear by Almighty God with uplifted hand, appearing so utterly regardless of Him in whom they lived and moved and had their being, as almost to cause a shudder at their audacity. Can it be thought strange, that when our faithful predecessors became enlightened in the true knowledge of God, through the revelation of his immediate presence, and thus viewed Him in all His attributes, that they should speak His name and approach his presence with reverential awe, fearing to break the commandment—thou shalt not take the name of the Lord thy God in vain—preferrring to submit to the long imprisonments and banishments, and confiscation of goods inflicted upon them, rather than violate this command? Although they were released from the ensnaring oaths of allegiance many years previous, yet the Parliament gave them no relief from their inability of holding any office, or of defending their property; and imprisonment and sequestration of their estates, for contempt of court, continued till 1696. In that year it was enacted, that the solemn declaration or affirmation of a Quaker should be of the same force and effect as oaths taken in the usual form.

This was a season of rejoicing to the tried and persecuted Friends, a legacy for which we cannot be too thankful. Now, through the continued leniency of our rulers, we are allowed to testify on the same ground as we give deeds, notes, bonds, and other legal instruments; act as guardians, administrators and trustees, or enter into the solemn covenant of marriage; no greater care being necessary in our affirmations than in any other promise we make, rightly and truly to fulfil them; and in this light our early Friends viewed an affirmation.

The Christian should always be on the watch-tower, that he may be enabled to fulfil every duty.

I would recommend to the young and interested members of our Society, that they examine this subject of promises or affirmations carefully in all its bearings. No matter what the promise may be, either in the marriage covenant, the most sacred and perhaps the most difficult to perform, in giving notes, accepting trusts, or in the occasions of every day life, we should always ask ourselves the question, are we able to perform them? But there is no need of discouragement; wisdom is given to every obedient mind, and it will be found profitable to direct through all the devious paths of life.

True honor will pay treble damages, rather than justify one wrong by another.

To the Editors of Friends' Intelligencer.

Some time since I noticed with great satisfaction some articles on Capital Punishment, so in accordance with my views and feelings on that subject, I could but desire they were spread broadcast in every public journal throughout the world. Unhappy victims are they, who through unwatchfulness fall an easy prey to those temptations that lead on step by step in a downward course, until the sensitive feelings of humanity become blunted, setting at defiance the laws of God and men—surely it is right such should suffer a penalty. But is there no compassion for them—will nothing but blood atone for blood, in this day of gospel light, and boasted mental development? I want us to look seriously at the subject, as followers of a Redeemer who came to save life, not to destroy it. It is surely time this old relic of barbarism was done away, and the attribute of mercy brought to bear upon the offending in its stead. To reclaim, not to cut off, would then be the object. It is an awful thing in cool reflection to take away that life we cannot give, and send an immortal soul to eternity, it may be, unprepared. May it be the noble act of American legislation to change the penalty to confinement for life, or such punishment as in wisdom may be devised; that may have for its aim the blessed effect to lead to repentance and reconciliation with God, and at the same time shield the community from harm. S. H.

TEACHING NEGROES TO READ AND WRITE.

Yesterday morning Mrs. Margaret Douglas was arrainged before the Circuit Court, on a charge of teaching negro children to read and write, contrary to the statute in such cases made and provided, and against the peace and dignity of the Commonwealth of Virginia. By some means, a report had been previously circulated that the lady had determined not to employ the services of counsel, but to rely solely on her own legal abilities in conducting her defence. It is unnecessary to say that this announcement, so so unusual in our Anti-Bloomer, and Anti-Woman's Rights community, succeeded in filling our Court room with persons to witness the novel spectacle. As she entered the Court room and took her seat among the Attorneys at the bar, a most profound sensation was created, and an unbounded curiosity to obtain a glimpse at the intrepid female, who could thus boldly encroach upon the prerogatives hitherto reserved to coats and pantaloons, was visible in every countenance. The jury had no sooner been empannelled than the lady, without waiting for the examination of witnesses, or the opening remarks of the Attorney for the Commonwealth, proceeded in a clear and melodious voice to the consideration of the charges set forth in the indictment.

The surprise of the whole legal fraternity was so great, at this sudden revolution in the time honored practice of the Courts, that she had progressed considerably into the merits of the case before His Honor recovered himself sufficiently to inform her that it would be more regular to suspend her remarks until after the examination of witnesses was concluded. The lady readily assented to the proposition of His Honor, and the witnesses for the Commonwealth were called to the stand. By their testimony it appeared that, some months ago, information reached His Honor, the Mayor, Simon S. Stubbs, Esq., of a school for the education of blacks being in successful operation in the City of Norfolk, under the superintendenee of Mrs. Douglas. A warrant was immediately issued, with directions to the officers to bring all parties coucerned before him, in order that the matter might be investigated. Upon repairing to the residence of Mrs. Douglas, the officers found some eighteen or twenty youthful descendants of Ham engaged in literary pursuits, all of whom, with their teachers, Mrs. Douglas and her daughter, were taken into custody and carried to the Mayor's Office. After a full investigation of the matter, his Honor decided to dismiss the complaint in order that a Grand Jury might have an opportunity of giving it consideration. At the meeting of the Grand Jury a true bill was found against Mrs. Douglas and her daughter, but the latter having previously gone to New-York, process could not be served upon her. On the part of the defence, the lady examined several prominent and respectable gentlemen, members of the Church, for the purpose of showing that the practice of teaching blacks had been sanctified by the customs of the members of the different Churches in the city in having Sunday Schools exclusively for that purpose. It did not appear from the evidence of any of the gentlemen called upon by Mrs. Douglas, that they had actually seen negroes taught from books in any of the Sunday Schools of the city, but the fact, as stated by them, that nearly all the negroes attending the Sunday Schools could read, gave rise to a violent suspicion that many of the ladies and gentlemen of our city, moving in the higher circles of society, had been guilty of as flagrant a violation of the law, as could be imputed to Mrs. Douglas and her daughter.

At the conclusion of the evidence, the attorney for the Commonwealth kindly gave way for Mrs. Douglas to continue her appeal to the Jury, which was done on the part of the lady in a manner that would have reflected credit on Miss Lucy Stone, or any other member of the "strong minded" sisterhood. She disdained to deny the charge preferred against her or to shirk the responsibility in any way whatever, but gloried in the philanthropic duties in which she has been engaged. She denied, however, any knowledge

of the existing laws upon the subject, and confidently expected that the Jury would not pronounce her guilty for having committed no other offense than that of being betrayed into error, if such it was, by what she had deemed distinguished precedents. Having concluded her address she retired from the Court, and the case was briefly concluded by the attorney for the Commonwealth. As usual, the Jury could not agree, and were adjourned over till next morning.

The Jury—in the case of the Commonwealth vs. Mrs. Margaret Douglas, for teaching negroes to read and write contrary to law—found the defendant guilty and fined her $1. The Judge, in passing sentence according to the statute, will condemn her to imprisonment for not less than six months.—*Norfolk News, 24th.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 17, 1853.

When the first extracts from C. Phillips' Memoirs were made, we had no prospect of extending them beyond two or three numbers: but as we advanced, our interest in them increased, and the wish having been expressed by some of our readers, that they might be continued through her visit to this continent, we have done so, necessarily omitting much of interest, but taking such parts as was thought to contain the most instruction with the greatest amount of information. Her firm reliance upon the internal unerring Guide, through the various trials to which she was subjected, is conspicuously manifested. If some who are occasionally "pressed in spirit" to go see how it fares with their distant brethren, were to contrast the dangers and difficulties of her equestrian journey with the present easy and rapid mode of travel, would it not silence a feeling which is sometimes ready to arise, that a *great sacrifice* is required? And if we follow the experience of this dedicated servant in various parts of the vineyard, we shall find that those days were not more exempt from deficiencies and discouragements than our own—that those upon whom the weight and labor then rested, were as sensible of the devastating effects of a worldly spirit as are the faithful burden-bearers of the present time. Do we not see, do we not know, that the welfare of our religious body depends upon *individual faithfulness?* and in proportion as this is witnessed, will the works of righteousness and peace be manifest. So also as our members are induced to forsake the "Fountain of living waters," and hew for themselves "cisterns which can hold no water," shall we feel ourselves impoverished and withered. Under a belief that our heavenly Father still continues his compassionate regard to all, we feel to repeat the invitation, "Ho, every one that thirsteth, come ye to the waters: come ye, buy wine and milk without money and without price."

DEPARTED this life, on Third day evening, the 29th of Eleventh month, ELIZABETH ELLICOTT, in the 92d year of her age. She was the daughter of James Brooke, of Montgomery county, Maryland, but for the last 63 years a resident of Ellicott's Mills—where she was much beloved by a large circle, to whom her Christian purity of character had, during her long sojourn, been a shining example. Her active benevolence was ever a source of happiness to herself and the poor of her neighborhood, and the last wish she expressed regarding the things of this world was, that an aged colored woman should be cared for.

She was a member of the Society of Friends, and her conduct ever consistent with the principles she professed and loved. Though for many years unable to attend Divine worship, she felt a living interest that our meetings should be well attended, believing that nothing is lost in a pecuniary view, to those who leave their homes with seeming difficulty to perform what she believed so reasonable a duty.

She was singularly blessed in retaining her mental faculties until her death, and in being free from suffering during the few days that she was confined to her bed. But a few hours preceding the close, she expressed herself as entirely free from pain; and shortly after said to her children, "I shall not be with you long." She fell asleep in death as calmly and fearlessly as a child in its mother's arms.

For Friends' Intelligencer.

In a recent number of "Friends' Intelligencer," an article appeared relative to the "Journal of John Comly," with some just and appropriate remarks on the purity and excellence of his character. It also seemed to invite a *criticism* of the work, on the ground of its meriting further notice than has yet been bestowed upon it in public print. In my opinion it is not a work entitled to the criticism of the learned. It is a religious work, and as such it has evidently been no part of the design of the writer to arrive at an eloquent or lofty style of language. Friends do not or *ought* not to desire that the writings or publications of, or concerning their members, should be specimens of literary merit, or an exhibit of the erudition and cultivated intellect of the authors—although these accompaniments, when in entire harmony and subserviency to the leadings and teachings of the pure spirit of Truth, may greatly enhance the value and interest of a work with some minds, yet the hope is felt that *few* judge of intrinsic worth by such criterion.

When those who were personally acquainted with the writer of the work under notice, recur to the admirable simplicity of his manners and deportment on all occasions, to the precepts and doctrines he earnestly inculcated, all harmonizing into a beautiful consistency, can we for a moment indulge the wish that the journal of his life, of his exercises and travels, and the precepts of practical righteousness which he was concerned to leave for the benefit of his survivors, I say can we for a moment wish that these had been dressed in a different garb from what we find them? Would we desire his experiences to be depicted in more forcible or decorative language? I trust not.

Having for many yeare enjoyed an intimate acquaintance with our beloved departed friend, and knowing by frequent intercourse that his mind was replete with knowledge and wisdom, his talents improved to the best advantage, not only in things pertaining to this life but to that which is to come, with superior attainments in science and literature, I have often been led to admire the entire symplicity of style and elucidation which characterize the works he compiled for the use of schools, adapted to the understanding of very childhood; and also in later publications, the matter and manner of his selections indicate him eminently qualified instructively to meet the ordinary tastes and capabilities of the general reader. At the closing of his literary labors of love, we find in the journal of of his life the same uniform simplicity of style, the same earnest devotedness of purpose for the benefit and instruction of the inquiring, learning mind—and this very simplicity and freedom from all adornment, constitutes in the view of very many a great and valuable attraction to the pages of the work before us. I would that it might be attentively perused by all classes of society. It is fraught with instruction—calculated to inspire with feelings of tenderness and a love for goodness—to convey consolation and comfort to the tried and exercised mind, and encouragement to press forward in every right effort to pursue that path that leads to peace and rest.

B.

LETTERS FROM RACHEL MASON.—NO. XXXIV.

A——, 4mo., 1848.

Think not, my beloved friend and younger sister, that thy last letter was not duly appreciated because I have been thus long silent; far from it, I assure thee; for my feelings were enlivened on thy behalf, in that the Master had crowned thy little acts of dedication to his work with a *sensible evidence* that the canopy of his love was over thee, stimulating thee to further devotion in his cause. I was glad the lone and outwardly scattered ones had been remembered, and had been privileged to share even the crumbs of divine bounty. Hold on thy way whilst day beams upon thee. We all have our night seasons; and how comfortable will be the reflection that we idled not away the time when light was in our dwelling. We then can more patiently endure the darkness, and more confidently expect that the dawnings of the Sun of Righteousness will again illumine our path, and make plain our way before us.

Since I last wrote I have been very poorly, and think I have not borne my recent indisposition with as much patience and resignation as on some former occasions. Perhaps the disappointment in not being able to join loved ones in the city, as I had anticipated, caused some disquietude. I desire to stand resigned to whatever may be allotted me, either of bodily or mental suffering, knowing I need refining; for the dross, tin, and reprobate silver are very adhesive. As to getting to the city, the prospect is clouded. I must leave it for the present. I feel my friends there very near and dear to me; and though we may be deprived of the pleasure of mingling personally, and vocally interchanging thought, yet the privilege of internal union and communion, time and distance cannot sever from us. My beloved friend D. is oft the companion of my mind. I doubt not hidden trials and exercises are often dispensed to her—proof sure, that the heavenly Father continues her under his training hand; and as she abides in lowliness, willing to be anything or nothing, she will be led safely on through all difficulties, and be enabled to sing praises on the banks of deliverance.

I have no vision respecting overseers or elders. Whether I shall ever again be of any use, is to me oft a doubtful case. Friends need not fear wounding my feelings as to any course they may deem it right to take respecting me. I seem to have little judgment of my own. Spiritually, I am poor: perhaps it is best for me; but my secret aspirations are, that He who in early life I loved, may, *though unseen*, be near me in the decline of my day, and mercifully give me, from season to season, a taste of his goodness and his love.

The country looks lovely. The fruit trees in bloom; the verdure of the lawn, fresh and green; and birds of various notes continue their melody till the shades of night invite them to repose. I still have a sense of enjoyment in these things, but not the zest I once had. I often wish some of the loved ones from the city were here to enjoy it with me.—If I should not get to the Yearly Meeting, (which, the Doctor says, would be very unsuitable for me,) I hope some one will keep me duly informed of its concerns.

I believe I must close, with a hope that one of thy letters will, ere long, cheer thy feeble friend,

R. M.

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A——, 6mo., 1848.

Thy promptness, my dear H., in giving me an early account of the Yearly Meeting, was very

acceptable, especially as the tidings thus conveyed were calculated to cheer the mind and inspire a lively hope that better times are in store for us as a society. Though I have had seasons of great discouragement, yet through all a grain of faith has remained with me, that the time of commotion would pass away, and there would be known a deeper centering in the Divine Power, and its gathering influences would connect us in harmony and love. It was indeed a favor to be prized, and demands a tribute of thanksgiving, that the "Healer of breaches," and the Restorer of paths to walk in, graciously manifested himself by the breaking of bread, both immediately and instrumentally among you. May fruits commensurate with the blessings bestowed abound, and we become each other's joy and rejoicing in the Lord.

It is pleasant sometimes to look forward to mingling with loved ones in the cities of B. and P.; but how it may be I must leave. I expect to be feeble through the warm weather; but if autumnal breezes should strengthen me, I may again be with you. At present I find quietude is best. A little work and short walks are about the needful exercises for me. I do not often feel able to ride to meetings; but still I should be there at times when I am at home, if our old carriage horse were not disabled. He is turned into the fields to range at will, and we hope will be fit for service again. The other horses a *coward* is afraid of, and they move so briskly the jolting is painful. I cannot come at any thing like physical energy; and the mind being leagued with the body, partakes in measure of its imbecility.

I began this letter nearly a week since; but the heat of the weather seemed to dry up my intellectual springs. I could find nothing to impart worth thy acceptance beyond a record of my continued unabated interest and affection for thee. May I be duly thankful that this spring is permitted still to flow freely toward my endeared friends: there is true enjoyment in it.

Farewell, loved one. That grace, mercy, and peace may abound with thee, is the dsire of thy attached friend, R. M.

The extract given this week from Rural Hours, embraces an interesting description of the Swallows—a bird no doubt familiar to the eye of most of our readers, and yet many may be unacquainted with its peculiar habits, and the different varieties of the species. E.

From Rural Hours.

May 3d.—Pleasant walk on the open hillside. Sweet, quiet day: if the leaves were out, they would not stir, for the winds are all asleep. Walking over pasture-ground, we did not find many flowers; only a few violets here and there and some young strawberry-flowers, the first fruit-bearing blossom of the year. The fern is coming up, its woolly heads just appearing above ground, the broad pod closely rolled within; presently the down will grow darker, and the leaves begin to uncurl. The humming-birds, and some of the many warblers, use the wool of the young fern-stalks to line their nests.

The valley looked pleasantly from the hill-side this afternoon; the wheat-fields are now very brilliant in their verdure, some of a golden green, others of a deeper shade. Nearly half the fields are ploughed this season, and the farms look like new-made gardens. As we stood on the quiet, open down, a sweet song, from a solitary bird, broke the stillness charmingly: it came from the edge of a bare wood above, but we could not see the little singer.

The beech bushes have a comical look at this season, growing many together and huddling their dead leaves so tenaciously about their lower branches, they put one in mind of a flock of bantem chickens, with well-feathered legs: we would think these warm May-days they would be glad to throw off their winter furbelows.

4th.—The Chimney Swallows have come in their usual large numbers, and our summer flock of Swallows is now complete. Of the six more common varieties of this bird, found in North America, we have four in our neighborhood, and the others are also found within a short distance of us.

The *White-Bellied Swallows* came first to the village this year; they are generally supposed to be rather later than the Barn-Swallows. This pretty bird has been confounded with the European Martin; but it is peculiar to America, and confined, it would seem, to one part of the continent, for their summer flight reaches to the fur countries, and they winter in Louisiana. It is said to resemble the Water-Martin of Europe, in many of its habits, being partial to the water, often perching and roosting on the sedges. They are very numerous on the coast of Long Island, but they are also very common in this inland county. Occasionally you see them on the branches of trees, which is not usual with others of their tribe.

The *Barn-Swallow* resembles in many respects the European *Chimney Swallow;* yet it is in fact a different variety — *entirely American.* Where the European bird is white, ours is bright chesnut. They are one of the most numerous birds we have; scarcely a barn in the country is without them; they scarcely ever choose any other building for their home. They are very busy, cheerful, happy-tempered creatures, remarkably peaceable in their disposition, friendly to each other, and to man also. Though living so many together, it is remarkable that they do not quarrel, showing what may be done in this way by sensible birds, though very sensible men and women, too, seem, too often, to feel no scru-

ples about quarrelling themselves, or helping their neighbors to do so. They are often seen at rest on barn-roofs, and just before leaving us for a warmer climate, they never fail to collect out of doors on the fences and plants. They go as far north as the sources of the Mississippi, and winter far beyond our southern boundary.

The *Chimney Swallow* is also wholly American. The European bird which builds in chimneys, is very different in many respects, placing its nest frequently in other situations, while our own is never known, under any circumstances, to build elsewhere. Before the country was civilized, they lived in hollow trees; but now, with a unanimity in their plans, which is very striking, they have entirely deserted the forest, and taken up their abode in our chimneys. They still use twigs, however, for their nests, showing that they were originally a forest-bird; while many others, as the robin and the oriole, for instance, gladly avail themselves of any *civilized* materials they find lying about, such as strings, thread, paper, &c., &c. Our chimney swift has no beauty to boast of; it is altogether plain and almost bat-like in appearance, but in its way it is remarkably clever and skilful. It is as good at clinging to a bare wall, or the trunk of a tree, as the woodpecker, its tail being shaped like that of those birds, and used for the same purpose, as a support. The air is their peculiar element; here they play and chase the insects, and feed and sing after their fashion, with an eager, rapid twitter; they have little to do with the earth, and the plants and the trees, never alighting except within a chimney. They feed entirely on the wing, supplying their young also, when they are able to fly, in the same manner, and they seem to drink flying, as they skim over the water. A cloudy, damp day is their delight, and we often see them out in the rain. How they provide the twigs for their nests, one would like to know, for they are never observed looking for their materials on the ground, or about the trees; probably they pick them up as they skim the earth. Their activity is wonderful, for they are on the wing earlier and later than any other of their busy tribe. Often, on a summer's evening, we see them pass when it is quite dark—near 9 o'clock; and the next morning they will be up, perhaps, at 3; they are said, indeed, to feed their young at night, so that they can have but little rest at that season. Some persons shut up their chimneys against them, on account of the noise, which keeps one awake at times; and they have a trick of getting down into rooms, through the fireplace, which is troublesome to neat housekeepers; the greatest objection against them, however, is the rubbish they collect in the chimneys. Still we cannot quarrel with them; for their rapid wheeling flight, and eager twitter about the roof of a house, gives it a very cheerful character through the summer. They will not build in a flue that is used for fire, but mind the smoke so little that they go in and out, and put up their nests in an adjoining flue of the same chimney. They remain later than the barn-swallow, go farther north in spring, and winter beyond the limits of our northern continent.

The pretty little bank-swallow, another very common and numerous tribe, is entirely a stranger here, though found on the banks of lakes and rivers at no great distance; we have seen them, indeed, in large flocks, among the sand-hills near the Susquehanna, just beyond the southern borders of this county. This is the only Swallow common to both hemispheres, and it is of this bird that M. de Chateaubriand remarks he had found it everywhere in all his wanderings over Asia, Africa, Europe and America.

That the cliff-swallow should also be a stranger here, is not at all remarkable; a few years since, there were none east of the Mississippi. In 1824, a single pair first appeared within the limits of New York, at a tavern near Whitehall, a short distance from Lake Champlain. Shortly after, Governor De Witt Clinton introduced them to the world at large, by writing a notice of them; they are now rapidly increasing and spreading themselves over the country. The Rocky Mountains seem to have been their great rallying ground; they are found there in great numbers; and as the Prince of Canino observes, they have advanced eastward to meet the white man. These new-comers remain but a short time, about six weeks in June and July, and then disappear again, taking flight for tropical America. They are entirely unknown in Europe or any part of the old world. They have more variety in their markings than most swallows.

5th.—Fine shower last night, with thunder and lightning; everything growing delightfully. The effect produced on vegetation by electricity and rain together, is really wonderful. M. de Candolle, the great botanist, mentions an instance in which the branches of a grape-vine grew, during a thunder-shower, no less than an inch and a quarter, in the course of an hour and a half! Really, at that rate one might almost *see* the plants grow.

The young buds are coming out beautifully; the tufts of scarlet flowers on the soft maples are now daintily tipped with the tender green of the leaf-buds in their midst, and the long green flowers of the sugar-maple have come out on many trees. White blossoms are opening in drooping clusters, also, on the naked branches of the Juneberry; this is a tree which adds very much to the gaiety of our spring; it is found in every wood, and always covered with long pendulous branches of flowers, whether a small shrub or a small tree. There is one in the church-yard, of great beauty; a tree perhaps thirty-five feet in height, and standing among evergreens as it does, it looks beautifully at this season, when covered with its

pendant white blossoms. There is a tree in Savoy, called there the Amelanchier, near of kin to this of ours. The poplars are already half leaved. How rapid is the advance of spring at this moment of her joyous approach! And how beautiful are all the plants in their graceful growth, the humblest herb unfolding its every leaf in beauty, *full of purpose and power!*

AUTUMN.

Extract from *.'s "Farewell to the Country."

During a few days' absence the first frost has fallen. The Reaper then has come! And this is the sharp sickle whose unwhetted edge will cut all before it! We had noticed the blood-red dogwood in the forests, and a few vines that blushed at full length, with here and there a maple, in swamp lands, that were prematurely taking bright colors. But now all things will hasten. Two weeks, and less, will bring October. That is the painted month. Every green thing loves to die in bright colors. The vegetable cohorts march out of the year in glowing, flaming dresses, as if to leave the earth were a triumph and not a sadness. It is not nature ever that is sad; but only we, that dare not look back on the past, and that have not her prophesy of the future in our bosoms. Men will sit down beneath the shower of golden leaves that every puff of wind will soon cast down in field and forest, and remember the days of first summer, and the vigor of young leaves,—will mark the boughs growing bare, and the increasing spots among the thickest trees, through which the heavens every day do more and more appear, as their leaves grow fewer and none spring again to repair the waste, and sigh that the summer passeth and the winter cometh. How many suggestions of his own life and decay will one find!

But there is as much *life* in autumn as death, and as much creation and growth as passing away. Every flower has left its house full of seeds. No leaf has dropped until a bud was born of it. Already another year is hidden along the boughs; another summer is secure among the declining flowers. Along the banks, the green heart-shaped leaves of the violet tell me that it is all well at the root, and in turning the soil I find those spring beauties that died, to be only sleeping. Heart, take courage! What the heart has once owned and had, it shall never lose. There is a resurrection-hope, not alone in the sepulchre of Christ, but, as that sepulchre was in a garden, so every flower, and every tree, and every root are annual prophets sent to affirm the future and cheer the way. Thus, as birds, to teach their little ones to fly, do fly first themselves and show the way; and as guides that would bring the timid to venture into the dark-faced ford, do first go back and forth through it, so the year and all its mighty multitudes of growths walk in and out before us, to encourage our faith of life by death; if decaying for the sake of better growth. Every seed and every bud whispers to us to secure, while the leaf is yet green, that germ which shall live when frosts have destroyed leaf and flower.

Is there anything that the heart needs more than this? Is there anything that can comfort the heart out of which dear ones have fled, as birds flying out of and forsaking the trees where they were wonted to sit and sing, but the assurance of their speedy re-coming? They are not silent everywhere, because they do not speak to us. Their feet walk yet, though no foot-fall may be in our houses. Thine, O death, was the furrow; we cast therein our precious seed. Now let us wait and see what God shall bring forth for us. A single leaf falls,—the bud at its axil will shoot forth many leaves. The husbandman bargains with the year to give a hundred grains for each one. Shall God be less generous? Yet when we sow, our hearts think that beauty is gone out, and all is lost. And when God shall bring again to our eyes the hundred-fold beauty and sweetness of that which we planted, how shall we pity and shame over that dim faith that having eyes saw not, and ears heard not, though all heaven and all earth appeared and spake to comfort those who mourn. And yet! and yet! something sinks heavily down and weighs the heart too hardly. The future is bright enough; but the *Now!*

But this glorious vision, this hope and everlasting surety of the future, how shallow were life without it, and how deep beyond all fathoming with it. The threads that broke in the loom here, shall be taken up there. The veins of gold that penetrate this mighty mountain of Time and Earth, shall have forsaken the rock and dirt, and shine in a seven-fold purity. And all those wrongly estranged and separated, and all who, with great hearts, seeking great good for men, do yet fall out and contend, and all they who bear about hearts of earnest purpose, longing to love, and to do, but hindered and balked, and made to carry hidden fire in their hearts that warms no one and only burns the censer, and all they who are united for mutual discomfort, and all who are separated that should have walked together, and all that inwardly or outwardly live in a dream all their days, longing for the dawn and the waking,—to all such how blessed is the dawn of the Resurrection. The stone is rolled away, and angels sit upon it; and all who go groping towards the grave to search for that which is lost, shall hear their voices teaching them that Heaven harvests and keeps whatever good earth loses.—*Independent.*

Mix kindness with authority; and rule more by discretion than rigor.

For Friends' Intelligencer.

THOUGHTS IN A PLACE OF WORSHIP.

Silently, solemnly enter we here,
Of all states and all ages we're gathering near.
Here is the weary, man, with the hoary head,
Whose freshness of feeling hath withered and fled,
With the bended form, and the long drawn sigh,
That remind us of man's mortality.
Here are hearts who've partaken of sorrows full share,
And the young with a brow yet unfurrowed with care;
In the joyous glance of whose quick flashing eye,
We may scarce read a thought of eternity:
Many in gladness—few in fear
Now gather we here.

We are all, all here—
Father, Mother, Sister dear:
Here is manhood's brow with its world of thought,
With schemes of the present so fearfully fraught,
That he almost forgets mid the plans of to-day,
That life's cares with its pleasures are passing away.
Here are few who mourn not some duty forgiven,
Some hour unemployed on its transit to Heaven;
Then, Oh, in submission of soul let us come
To sue for that brighter, that holier home!
When temptation and sorrow no more we need fear;
Now gather we here.

Thoughtfully, prayerfully, linger we here,
Of the contrited spirit, and penitent tear:
And though we have wandered far, far from the road
That leadeth to happiness, freedom and God;
Yet we know where the weak and the erring are found.
There grace all-sufficient will surely abound;
And if sought for aright, it will ever remain
A shield and a bulwark, to guard and restrain.
And Oh, that this meeting to all may be blest;
May it strengthen us on to the mansions of rest,
That in life's closing hour we nothing need fear,
Now gather we here. H.

For Friends' Intelligencer.

ANNA.

"Why mourn for the young? Better that the light cloud should fade away in the morning, than travel on through the weary day to gather darkness and end in storm."

Her feet were pressing down the flowers
In maidenhood's bright way;
To her glad eyes the early hours
Promised a cloudless day.
A shadow passed athwart her sun
And chilled her joyous heart—
Faded the blossoms one by one—
She watched their bloom depart.

She watched those brilliant buds all die
That dreary shade beneath;
And with an awe-struck wondering eye
Viewed the approach of death.
He came to her, with gentle hand
To lead her to her home
In that pure, happy, blessed land,
Where sorrows never come.

"These flowers," he said, "that perished here,
Thou'lt see in brighter bloom,
In that far land; but have no fear
That 'tis *beyond* the tomb."
"His smile is lying on the way
His well-loved ones have trod.
Thou mayest walk beneath a ray
Of truest love from God."
She saw the dreary valley bright
With glory from above;
And felt no fear amid that light,
That atmosphere of love:
Unfalteringly she trod the way
Whence the redeemed have come;
And ere the closing of the day
Her spirit had gone home.

11*th mo.* 14, 1853.

THE TWO ALTITUDES.

In estimating the mental altitude of a human being, the scope and range of his mind, it is sufficient to ascertain what are the objects upon which he dwells. His subjective elevation and dimensions are determined by his objective sphere; the former will be as high as the latter. Is his intellect devoted exclusivly te himself, to the narrow circle of his own interests, canvassing only the question of supreme selfishness? Then himself, and nothing else, measures the height of his mind. He lives within himself and for himself, forming his own circle, and being the point of departure and terminus for all his thoughts. He is intellectually devleoped under the dominion of selfishness, as elevated in the scope of his commanding ideas as his principle will permit. If, in addition to this, his selfishness, as is the uniform fact, fixes upon temporal good to the exclusion of eternal, then the things of time form his mental boundary, within which he revolves, and beyond which he seldom or never passes. His intellect is not occupied with remote and distant relations; and, of course his heart is not affected by them, his emotions being always limited to the sphere of his thoughts. He may be shrewd as a money-changer, successful as a politician, or distinguished as a secular scholar; yet his mind does not rise high enough, or look far enough, to reach the great questions of existence. He is no more than he might be, if there were no God; his intellectual development is impelled by selfishness, and limited to time. He fears the strong impress of things visible and tangible, but not of the God of things invisible and eternal; though very powerfully exercised in the direction of materialism, he is not in that of spiritualism. His intellect is vastly below the proper destiny of thought; at best it is but half-developed; the most important impressions are not received, because the highest objects are left unseen. Such a life is pitched at a low level; its phenomena are rather those of physical vegetation than of spiritual culture.

There is another way of estimating man, and finding the elevation of his character; it consists in ascertaining the type of his enjoyments.—What does he most enjoy? Where lie his pleasures? Do they lie within the circle of his appetites? Is he principally dependant on their gratification for his happiness? Then he is a degraded sensualist, taking rank with the brutes in everything but their innocence, as low in the

scale of being as it is possible for him to sink.—He is a brutalized man. Do his enjoyments spring from the unrestrained indulgence of his propensities and passions? Then he is necessarily a selfish creature, at war with himself by the laws of his own nature, and equally at war with the world. Or is his happiness mainly the product of benevolent affections towards God and man, the fruit of obeying the great law of love? Then he is a virtuous being, deriving his enjoyments from the purest source. Thus the objects of enjoyment being given, the character of the man may be inferred; the two lie in the same plane, and either may be referred to as an index to the other.

Objects of thought and sources of enjoyment, furnish, then, the two grand measurements of a human being. They give his intellectual and his moral altitude. By studying them we may see what the man is, on what principles his life is being conducted, and for what world he is fitting himself. They may be employed in the important work of self-scrutiny. Let one carefully examine the range of his thoughts and the sources of his happiness, and he will be supplied with ample materials for self judgment,—he may see where he is in the scale of being, what motives bear the sway, and with what destiny the tempter of his soul puts him in alliance. One of the beautiful features of Christianity—a feature eminently showing its adaptation to man—consists in the fact, that while it does not outlaw the legitimate demands of time, it, nevertheless, elevates the scope of the mind, and with this the mind itself, at the same time enlarging and purifying the circle of its enjoyments. No other man has so high an altitude of thought as the Christian; and surely no other derives his enjoyments from so pure a source. He is at the summit-level of present existence, as high as human nature can be in its probationary career. There is much truth in the poetic remark of Dr. Young, that "the Christian is the highest style of man,"—highest in the objects of meditation and highest in the sources of enjoyment.—*N. Y. Evangelist.*

INDUSTRY THE ROAD TO SUCCESS.

It is a proverbial remark, founded on experience and common sense, that Satan will employ him who does not find employment for himself.

Industry will secure the confidence and encouragement of good men. What is it that we first inquire after, respecting one who is just coming forward on the arena of public life? Brilliant talents may be desirable; respectable connexions may have an influence; property may serve as an outfit; but after all, our real judgment of the man, and our readiness to commit important trusts to his keeping, will depend on something more inherent and personal. We must know that he is industrious and faithful. Without these abiding qualities, capacity, and family, and fortune will seem light as air and empty as a bubble.

It is instructive to ask who they are, that rise to the highest distinctions both in Church and State? Flashes of genius, and outbursts of efforts usually accomplish but little. We hear much of fair openings and happy beginnings: but in a great majority of instances, the men of *persevering* diligence bear away the palm. The best talent on earth, is that of *assiduous application.—Spring Time of Life.*

WALKING UNDER WATER.

A Frenchman in Paris, M. de St. Simon Sicard, has recently contrived an apparatus for submarine exploration, apparently very similar in its principal features to the "armor" in common use for this purpose in the United States. It consists of a complete clothing of caoutchouc, including helmet and sack, enveloping the wearer from head to foot, and allowing him to descend below water without danger from contact with anything he may encounter. The helmet has a valve which permits the air to escape at the moment of submersion; and no sooner is this submersion complete than the pressure of the water closes the valve hermetically. A provision of air to be inspired is carried in a box, placed like a hump on the back of the diver. This box is furnished with a tube which carries the air into the helmet, in order that the breathing may take place without difficulty, and a little stop cock enables the distribution of air to be regulated at pleasure. The instant respiration is performed with effort, a signal can be made and the diver brought to the surface.

Form of Chimneys.—Some very elementary considerations will show that a great momentum is obtained by a chimney increasing in size upwards, and thus allowing the air to expand. If a person blows in at the expanded end of an ordinary straight trumpet, he will find that there is a great expenditure of wind to no purpose, the force being entirely lost, and no vibration produced in the metal; but if he turns it round, and blows in at the small end, he will find that a small quantity of air forced in will produce a powerful vibration through the whole length of the instrument. The same thing takes place in chimneys, which are only a peculiar kind of wind-instrument—a gradually-increasing width producing a greater "draft" than a straight or contracted flue. From this it follows that the mouth of the flue next the fire must be as small as practicable, and expand upwards from this point.—*The Builder.*

VARIETIES.

The Japan Expedition.—Bayard Taylor, who has become connected with the Japan expedition, gives an account in the N. Y. Tribune, of a visit made to the Loo Choo Island, which is tributary to the Japanese Prince of Satsuma. Probably not more than a dozen vessels had ever been there before, and the arrival of two great steamers, with the Saratoga and Supply, created, as may be supposed, an immense sensation. Four of the expedition traversed one-half of the Island, attended by government spies, whose espionage it was impossible to escape. The Commodore returned the Regent's visit at Sheudi. He went in state, with a procession of more than two hundred officers, seamen and marines, with two field pieces and two bands of music. Great numbers of the natives came to see them, and they had a grand native dinner, composed of thirty-one nondescript dishes. Port Lloyd, the harbor of Peel Island, was also explored. It is six miles long, covered with dense tropical vegetation. The inhabitants, thirty in all, are English, American and Kanak, mostly runaway sailors, who raise a few vegetables, which they sell to sailors. Port Lloyd is a splendid and secure harbor, and the only one in all this part of the Pacific which will answer as a stopping place and calling station for our new Pacific steamers, when they get under way. The expedition was to sail for Jeddo, where the Fourth of July was to be spent.

Fall of Manna.—Despatches from Turkish Armenia, received at Constantinople, state that a copious fall of manna took place at Aleppo and its neighborhood, on the 3d of May. The manna, which is in fact a tasteless seed, that becomes white like flour after being kept a while, fell to the depth of two inches. Samples of it were to be chemically analyzed at Constantinople. What adds to the singularity of the circumstance is, that a great dearth was prevailing at the time.

Central Route to the Pacific.—A letter sent to the National Intelligencer, by Hon. Thomas H. Benton, gives a very favorable account of the valley of San Louis, as to its adaptation for cultivation. The letter is written by Mr. Charles W. McClanahan, a Virginian emigrant to California. He confirms all the glowing descriptions of the country given by previous travellers on this route. Much of the land will cut four tons of grass to the acre, and furnish plenty to sustain stock without food or shelter. The writer declares that in the central part of the Rocky Mountains, exactly in the line from St. Louis to San Francisco, there is gold country enough to make a mountain state double the size of all the Swiss Cantons put together, and presenting everything grand and beautiful to be found in Switzerland, without the drawback of glaciers and avalanches, and consequently without its cold. A full confirmation is thus given to the winter theories of Fremont.

The pass through the Sierra Blanca is described as equal to, if not superior to any of the passes over the mountains of Virginia. Pennsylvania and Tennessee. It will soon be the great thoroughfare from the Atlantic to the Pacific. The writer thinks that when this route shall be sufficiently known to the government, it will be adopted for the Pacific Rail Road. The land is pronounced equal to the best in Missouri and Illinois.

The pass through the Sierra Blanca is so low and gradual that a railroad can be made over it, and the grade will not exceed fifty feet to the mile. The settlements on this route, not above two hundred miles apart, will abundantly furnish provisions to emigrants.

Nebraska.—Nebraska is a newly organized Territory, situated somewhere out West, and is the region bounding the State of Missouri on the West, and stretching westward to the foot of the Rocky Mountains.

Independence of mind, freedom from slavish respect to the taste and opinions of others, next to goodness of heart, will best insure our happiness in the conduct of life.

Self Interest.—He who makes an idol of his interest, will often make a martyr of his integrity.

CHARITY.—The Association of Friends for imparting Relief to the Suffering during the coming winter, meet every Seventh day evening at 7½ o'clock, at Cherry Street Meeting House. The experience and council of those in the advanced and middle stage of life would be particularly salutary, whilst the active and younger men are invited to lend their aid in so good and benevolent an enterprize. Let not the love of ease and the fear of a little exertion deter from engaging in this work of kindness.

MARY A. SHOURDS informs that she continues the DRESS & CLOAK MAKING, in all its branches, at No. 60 Tammany Street, below Fourth Street, Philadelphia.

Particular attention given to Plain Cloaks.

Philada. 12th mo. 10th, 1853.—3t.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect.

Signed, William Dorsey.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

Benjamin Ferris, Wilmington.
J. Wilson Moore, No. 63 Spruce St.
David Ellis, No. 259 Franklin St.
Samuel Parry, S. W. cor. 2d and High St.
William Dorsey, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

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Thomas Ridgway,	John A. Brown,
Armon Davis.	D. Danner,
John Jay Smith,	Frederick Brown,
Robert Pearsall,	George Taber,
Joseph Yeager,	John R. Latimer,
Thomas P. James,	Wharton Lewis,
Joseph T. Bailey,	John R. Slack.

Pamphlets containing table of rates and explanations, form of application, and further information can be had at the office.

THOMAS RIDGWAY, President.

JOHN F. JAMES, Actuary.

6th mo. 11th, 1853—6 months.

Friends' Central Dry Goods Store,

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P. S.—Neat style Barege de Laines, at 12½ cts.

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A regular course of Scientific Lectures is delivered.

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Address Andalusia P. O., Bucks Co., Pa.

9th mo. 10, 1853—tf.

BOOKS FOR SALE.

The following is a list of the remaining stock of books kept for sale, and many of them published by our deceased friend, John Comly. They are now offered to purchasers by his children, at the following reduced cash prices, viz:

Journal of John Woolman,	75 cts
" " Hugh Judge,	75
" " Isaac Martin,	31
" " Rufus Hall,	31
" " Joshua Evans,	31
" " Elias Hicks,	$1 00
Works of Job Scott, 2 vols.,	2 50
Life of Sarah Grubb,	75
Memoirs of Ann Byrd,	25
Janney's Conversations on Religious Subjects,	37½
Gilbert's Narrative of Captivity among the Indians,	37½
Indian Nations, by Halliday Jackson,	31
Dymond's Essays,	75
Fox's Doctrinals, (a few pages imperfect)	50
Jones' Analysis of the Revelations,	50
Coburn's Review,	31
Truth Vindicated,	31
True Christian, by Wm. Shewen,	31
The Friend or Advocate of Truth,	50
Select Anecdotes, by Barclay,	31
Grounds of a Holy Life, by H. Furford,	20
Friends' Miscellany, 12 vols.,	8 00
Odd Vols. Miscellany, (bound in leather)	62½
Parts of Miscellany, being Memoirs of various individuals, bound and lettered as follows: Sarah Watson, Ann Moore, Clements Willetts, Warner Mifflin, John Pemberton, Nicholas Waln, Phebe Speakman, Jacob Lindley, James Simpson, William Blakey, Account of the Nicholites,—each	25
Also, a few copies of the Berean, 2 vols., folded for binding,	75

The Journal of John Comly, recently published by his children, may be obtained of their agent, Ethan Comly, No. 25 N. 2d st.; of T. E. Chapman, No. 1 S. 5th st.; or Wm. W. Moore, No. 77 Filbert st., Philadelphia.

James C. Haviland, 80 Maiden Lane; James Ketchum, No. 373 Pearl st., New York.

Israel J. Graham, cor. of Baltimore and Eutaw sts., Baltimore; or of the Publishers, in Byberry. Price $1.75cts. Wholesale cash price, for six or more copies, $1.50cts.

CHARLES and EMMOR COMLY.

12th mo. 5th, 1853.

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The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TWELFTH MONTH 24, 1853. No. 40.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

EXTRACTS FROM "MEMOIRS OF C. PHILLIPS."

(Concluded from page 611.)

The 18th of the 12th month, we left Long Island in a thankful sense of the providential care of our heavenly Father, in preserving and sustaining us through the many dangers and difficulties attendant on this journey in the winter season; when the roads in many places were bad, and we had many broad, wild ferries to cross, which are sometimes rendered very dangerous through the frost and strong gales of wind; but the weather was always favorable when we crossed them. * * *

The 13th of 1st month, 1755, we crossed the river Delaware and were at a meeting at Bristol in Bucks county, which was not large, but attended with a degree of the Divine presence. The 15th we were at the Falls Meeting, in which I was silent, and which was a comfortable season to me.

The 16th I parted from my companion, Sarah Barney, who having received a hurt upon her arm by a fall from her horse, was prevented from accompanying me further. She was a tender, affectionate companion, and very exemplary in her conversation; which, together with that sincere love to Truth which dwelt in her, united her to my spirit.

Grace Fisher, a Friend in the ministry from Philadelphia, accompanied me through the rest of the meetings in Bucks county, which were five. In some seasons of silence the people appeared to be too generally in a dull, sluggish state. In some of these meetings the Almighty was pleased to open the spring of the ministry, which I believe flowed in a manner not quite agreeable to some, who wanted smooth things, although they were not their portion: and may I never minister so deceitfully, as to cry Peace, when His holy spirit is grieved. There is in this county a weighty living number of Friends, unto whom my spirit was closely united in the covenant of life, but there are many dwellers at ease. Some of the youth appear promising, and the Divine visitation was largely extended to many. Oh! that they may embrace and dwell under it, so as to become partakers of the glorious privileges of the gospel dispensation. * * * Proceeded to the upper part of Philadelphia county and Bucks county, in which part the meetings are mostly small. I had some painful labor of spirit in this quarter, and also a comfortable prospect, for the Lord has amongst Friends here a remnant of the ancient stock, who have, in a good degree, kept their habitations in the Truth; and a few of the youth are brought under its humbling baptism; and I thought the extendings of his Divine visitation were to the careless.

The 31st we crossed the river Schuylkill in a canoe, and our horses were swam over—passed through several meetings to the Quarterly Meeting for Chester county, held at Concord.

About this time I was under a very heavy exercise of spirit, being environed with darkness, and made to stand as in the state of such as despise religion, and call in question Divine justice and mercy. Under this painful baptism I continued many days, whereby all the blessings of kind Providence were embittered, and my life seemed a burden; yet sometimes a glimpse of light would dart through the cloud, and I conceived a hope of deliverance thereby, and that this dispensation was allotted renewedly to fit me to minister to some in this state, as well as to sympathise with the afflicted and tempted.

It appeared to me remarkable that although I was thus exercised when out of meetings, both by day and by night, and perhaps for a considerable part of the time I was in them; yet was I not entirely disabled for service; the cloud would break in an instant and I had just light and strength afforded to see and discharge my duty, and after a while it would close up again as before. My soul hath abundant cause to bless the name of my God in this and such like painful seasons, which I desire to retain in lasting remembrance; for had it not been for the support of His powerful merciful hand, I had been as one who goes down into the pit; being as it were entered, in thought, into the dark avenues which lead to destruction, yet faintly (as I thought) adhering to that faith which was once

delivered to the saints. These are the seasons of the "trial of our faith, which is more precious than that of gold which perisheth."

At the Quarterly Meeting at Concord, I met my dear companion Mary Peisley. Our meeting was attended with divine consolation, under a sense of the protection of Providence having been over us in our absence from each other; and our union in the Truth was renewed and strengthened. The Quarterly Meeting was largely and divinely favored, and the testimony of Truth therein exalted in strength and clearness.

The minds of some members of our Society were at this time much unsettled through government affairs. A war with the French seemed likely to break out; and some were for deviating from our Christian testimony, which is against defensive as well as offensive war; consistently with that charity which "beareth all things and seeketh not its own," by means contrary to the tendency of the peaceable gospel dispensation. Against this spirit we had to testify, I hope to good purpose, for the power of Truth was over the meetings in an eminent degree, whereby the doctrine preached was enforced; glory be to the Lord for ever! He bringeth down and raiseth up, for the honor of His own name, and the establishment of His servants in righteousness and truth.

The 12th we came to Philadelphia, where we spent a few days, and were principally engaged in visiting some Friends' families, and the girl's school for Friends' children. We also visited the prison wherein were confined several who had made profession of Truth, viz: one for debt, and three boys for theft, who with the 4th, their accomplice, were much broken in spirit. This was to me one of the most affecting services I had ever been engaged in, from the consideration of their deplorable circumstances; for although their lives might be spared, a lasting stain might remain upon their reputation, but we were comforted in the hope of their being brought to repentance as Divine mercy was extended unto them. Oh! how careful ought young people to be of the company they keep; for if they are familiar with the children of darkness, they too often, by almost imperceptible degrees, contract their vicious inclinations, and are led into acts of wickedness from which they would once, perhaps, have shrunk back with horror. * * * * *

Left Nottingham the 29th and passed through the rest of the meetings in Lancaster county, wherein I had much close service. We visited Chester county pretty thoroughly, wherein is a very large body of professors of Truth, but many of them are deficient in regard to its sanctifying operation upon the spirit. Many noble pillars have been removed from amongst them, and some of the elders who then remained had unhappily lost their stations in the Truth, and yet nominally retained their offices in the church. These were stumbling blocks to the youth, who were too apt to look at the example of such, and to plead their inconsistent practices as an excuse for their own taking liberties in other respects. Against these, and such like deceitful watchers and pretended laborers, who had not kept the vineyard of their own hearts, and yet dared to stretch forth their hands to the Lord's service, I had sharply to testify; and I was sometimes made an example of silence in the solemn assemblies. There was also in this county a solid living number of Friends, who were preachers of righteousness in their respective stations, both by example and precept; with whose unity the Lord was pleased to favor me, and who I trust will ever be near to my life in that holy bond, which neither time nor death can dissolve.

After visiting Chester county, I became much indisposed, and retired to the house of my kind friend, John Morris, in Philadelphia county, where (as at several times before) I was affectionately received, and the necessary endeavors were used for my recovery, which the Lord was pleased to bless, so that I was enabled in about two weeks to pursue my journey, though in considerable weakness of body. In this season of confinement and release from public labor, the good Physician so favored, that although my body sustained considerable pain and weakness, my mind rather gathered strength, and was greatly encouraged in the hope of future preservation. My dear companion, M. Peisley, came to me from Philadelphia, who having visited almost all the Meetings of Friends on the continent of America, entertained hope of our soon embarking for our native lands; but we had both much more to do and to suffer before that hour came. We met in wonted affection, and therein again parted the 2nd of 7th month; when I proceeded to visit some Meetings in Philadelphia and Berks counties, where there seemed a promising prospect among the youth, some of whom appeared to be advancing in rectitude of spirit and conduct; at which my soul rejoiced; it being part of the fruits of that labor of love, the Lord of the harvest had caused us to bestow on them. * * * * *

Returned to my companion at Philadelphia the 19th of 8th month. From this time we were mostly together while in the country, which was much longer than was agreeable to our natural inclinations, for we were detained the winter; being engaged in visiting the families of Friends in Philadelphia, in conjunction with the Friends who were under appointment for that service; in which important work we were frequently favored by the wise Head of the church, who directs that even "Jerusalem shall be searched with lighted candles," and for that purpose illuminates the spirits of His servants, and furnishes

with doctrine suited to the states of those visited. We took divers turns in the country, to visit Quarterly, Monthly, and particular Meetings, and had good service therein; but in the meetings in Philadelphia were frequently bound in spirit, being made to preach silence by example, which I believe had its use by instructing the people not to depend on instrumental ministry.

* * * * *

And now, as it was our lot in the wise direction of Providence to be in the province of Pennsylvania, at a time when the minds of Friends were more than commonly exercised on account of public or political affairs, by reason of the French making encroachments on some of the British colonies; and some of the Indian tribes having committed great outrages on their frontiers and murdered many of the back inhabitants, the conduct of us who were concerned to labor for the support of our peaceable Christian testimony, was harshly censured by the unthinking multitude, and by such of our own society as were one with them in spirit; who insinuated that we intruded into matters foreign to our proper business, and were in part the cause of the continuation of the calamities which attended the provinces, through our testifying against the spirit of war, and advising Friends to support our Christian testimony faithfully; I think it not improper briefly to give some account of the share I had in concerns of this nature.

On my coming to Philadelphia, in the 3d month, 1755, I understood the Assembly was about to sit; and the major part of its members being then under the profession of Truth, on considering how difficult it would be for such to maintain our Christian testimony, and to act consistently with what the people at large thought was for the good of the Province, I was induced to propose, a few weighty Friends having a religious opportunity with such members of the Assembly as made profession with us; wherein, perhaps, Truth might open counsel suitable to the occasion, and our sympathy with such as were concerned to maintain its testimony, might be manifested.

This meeting, with the concurrence of Friends, was obtained, and I had the privilege of being at it; and therein was concerned to testify against that spirit which, from human considerations, was for war, and to strengthen the minds of Friends against leaning thereto. Divers times, during those troubles, I was concerned publicly to assert the consistency of our peaceable principle with the Gospel dispensation; and once, if not oftener, to point out the consequence of Friends deviating therefrom, which was remarkably fulfilled before I left the country.

I think it worth remarking, that the termination of this Indian war was at last effected by the peaceable interposition of Friends. An Indian Chief, with other Indians in friendship with Pennsylvania, being occasionally in Philadelphia, Friends obtained leave of the Governor to have a conference with them, in order to endeavor, through their interference, to bring about an accommodation with the Indians now at war with the British colonies. As we were admitted to this conference, I mention it. It evinces the veneration the Indians retained for the memory of Wm. Penn and for his pacific principles; and their great regard for Friends, whom they styled his children. Several of their women sat in this conference, who for fixed solidity appeared to me like Roman matrons. They scarcely moved, much less spoke, during the time it was held; and there was a dignity in the behaviour and countenance of one of them that I cannot forget. I was informed that they admit their most respected women into their counsels.

We were in Philadelphia at the time when the first soldiers that had come there commissioned from the English government, arrived in that city, under the command of Gen. Braddock. I said a cloud of darkness came with them. The Lord had settled this colony by peaceable means; He had hitherto protected it by His own Almighty arm, and it prospered greatly; but henceforward disunion and disturbance prevailed and increased in it. Our friend Samuel Fothergill, as well as we, was strongly and affectionately engaged to promote peace and guard them against an event which he feared would ensue, and which, in time, followed.

Our stay in this country was considerably longer than usual for Friends who visit it from Europe, which was much in the cross to our natural inclinations, but quite in the unity of the sensible body of Friends, who saw that we were industriously engaged in the service to which Truth had called us. * * *

After having labored among them more than two years and seven months, we took a solemn leave, in the love of the Gospel, of those present in a large Quarterly Meeting held in Philadelphia, and left the city on the 5th of the 6th month, 1756.

We were accompanied by many Friends to Chester, and were there divinely favored together the next day, when we went on board a ship bound for Dublin, in company with our dear friend Samuel Fothergill, who was returning from his religious visit to Friends in America, and Abraham Farrington, who was going on one to Europe.

There were passengers in the same vessel with us, Samuel Emlen, a Friend of Philadelphia, and two other young men, Friends, who were going to England by way of Ireland. We had a very quick but stormy passage; being on board only thirty-four days, and but twenty-six of them out of sight of land. The sailors accounted it a very fine passage, but we suffered very much in it, through the boisterous winds and their conse-

quences. The wind being right aft, the water frequently dashed over into our cabin, although our dead lights were mostly high up, and it ran much under my bed, so as to render my lodging very uncomfortable; and being sea-sick and otherwise indisposed, I was at times sunk very low; yet the hand of the Lord was near to sustain and comfort me.

Notwithstanding the stormy weather, we had several blessed meetings on the voyage, at some of which the master and sailors were present, unto whom Divine Goodness was pleased to open suitable instruction. England was now at war with France, and by the account of some fishermen, who came on board in the Irish channel, we narrowly escaped being taken prisoners, as two privateers were seen in the channel, at the very time we should probably have met them, had we not for some hours been forced back by a strong contrary wind, the only one we had during the voyage, which appeared signally Providential for us.

The 10th of the 7th month we landed at Dublin, and the 25th, after taking an affectionate leave of my dear companion and friend, Samuel Fothergill, I took shipping for England, and landed at Holyhead, in Wales, the 27th. * * * I travelled 155 miles from Holyhead, in four days, and had been absent from my mother's house three years and upwards of one month. I had noted having travelled upon the continent and Islands upwards of 8750 miles—(my companion not so much.) When I compare the fatigues and the various inconveniences and hardships I sustained, with my natural constitution, I cannot but admire that I did not entirely sink under them; and on considering the dangers attending the journey, which were too numerous for me to particularize in the foregoing account of it, I must thankfully acknowledge that the preserving, sustaining hand of my Heavenly Father was signally extended for my help and salvation. May the humbling sense of His mercies and tender care, by me unmerited, rest weightily and lastingly upon my spirit.

THOMAS RAYLTON'S ACCOUNT OF HIS CONVINCEMENT.

I was born in the year 1671, and educated in the way of the Church of England; but in the year 1685, being about 14 years of age, and then a scholar with one Richard Wharton, priest of the parish, it providentially happened, that, by the invitation of one called a Quaker, at whose house a meeting was kept, about two miles from the place of my abode, my mother went to a meeting there, and took me to ride before her. At this meeting were two ministers, John Bowran and George Rooke, being come to visit in this part. George Rooke was the instrument under the Lord, for my convincement, by whose powerful ministry, and lively prayer, it pleased God to open my heart, and let me see the vanity of this present world, of which, for my short time, I had some share, for which I had often been secretly smitten, by the just witness of God in my heart. Yet, for all that, I was pretty much a stranger to it, and so was not sensible from whence it came, until I came to be affected by the gospel, which I may say was glad tidings of salvation unto me: and from that day I was joined in heart with those people that directed me to Christ within, the hope of their glory.

After this, the word of God more powerfully wrought in me, and showed me that I was to alter the course of my conversation; that I was to leave the corrupt life, and to shun evil company; and forasmuch as I was bowed before the Lord, and had given up my name to serve him, I then saw I must walk in the narrow way, and leave the vain compliments, the pulling off the hat, and bowing the knee to man. I was soon taken notice of, and complaints made to my mother, of my neglecting to conform to these things, by the priest; then the master, who was moved at my behavior, and, I suppose, intended at that time to have used the rod, and having made preparation, called me to him and said, "I heard to-day, thou passed by Mr. Bounskill, and did not pull off thy hat, or bid good morrow;" adding, "what is thy reason for so doing? Whether is it pride, or religion?" I told him it was not pride. "Then," said he, "it must be religion, and if so, thou must not be whipt;" and so laid down the rod. "But," said he, "if for religion, let me know why thou refusedst, and give me some precedent." So I told him I had been reading in the Revelation, and there I found that an angel showed John many things, and that John said, "When I had heard and seen, I fell down to worship the angel, that showed me these things; but the angel said, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." And from this I told him, I refused to do it unto men. But he endeavored to persuade me, that what he required of me was no more than a civil respect between man and man. From that he thought I might the better conform to it, and to make me the more willing, to believe it was no worship, but respect, he turned me to the place of the children of Heth and Abraham's bowing to each other, and also proceeded to show me something of the like kind among the children of Israel, in the time of Moses and Joshua; but all these were to no purpose to me, for my eyes were opened to see a more glorious dispensation than that of Moses, yea, or the prophets; for though they were good men, and by the spirit of Christ in them they did foretell the coming of Christ, and his sufferings, yet they did not live to see those things come to pass, which they had spoken

of. And since the New Testament is silent, and gives no account of either Christ or his apostles being in the practice of bowing, I did not see why either knee or hat should be expected of me; for as for the latter I have no account at all. Therefore I stood to my principle, and kept to the light and understanding the Lord had given me through Jesus Christ my Saviour, who then was come to my house in spirit, and had brought salvation with him.

And that day I told one of my school-fellows, that what my master (the priest) had showed me, was but out of the law, and not out of the gospel, which he told my master, and I had a quiet day. Though I had at that time met with favorable treatment from my examiner, whose moderation then appeared, yet afterwards he began to be more severe, and told me that unless I would make "congees" to him, (as he called them,) he would teach me no longer; and although I must confess, I would gladly have learned a little more, yet rather than have it in a way I saw I must deny and bear testimony against, I forsook the school at that time, and went home to my father's house. I told my mother the occasion of my coming, and although she had taken me to the meeting, but a few weeks before, yet then she repented it, and would not hear of my suffering by my master, so as to give me any relief; but I think I may say, the arm of the Lord wrought for me, for my master presently sent word to my mother, that he had done what was in his power to persuade me to be conformable, but he saw it would not do, therefore desired her to send me to school again, and he would leave me to my liberty about religion. The tidings being brought, as I was retired alone, not knowing what would become of me, I received them gladly, and went to school again, and found it pretty much as had been told me. And thus the Lord pleaded my innocent cause; unto whom be glory ascribed forever.—*Leadbeater's Extracts.*

I CAN DO SOMETHING.

This should be the governing motto of our lives, "I *can* do something for good." Though humble and obscure may be our position in society: though in the deepest vale of poverty, we may be called to dwell—still we have it in our power to accomplish much good. Though wealth affords means and facilities, and opens channels through which the waters of love and goodness may flow freely, when properly directed—yet these aside, there are still a thousand other avenues of imparting good to our race. A kind word—a sympathising look—a friendly greeting in the hour of adversity—the giving of bread to the hungry, or cold water to the thirsty—these, all may administer without the aid of gold, or the consideration of dollars and cents. None are too poor to bestow them—none so rich as not to need them. In the busy turmoil and strife of life—in our eagerness and anxiety after this world's goods, we forget that we have duties to perform toward our race, which may not be neglected with impunity—duties which result from those ties of brotherhood which bind us to the race of man. All around us, do we discover unmistakeable evidences that our brother hath need of our counsel. Is he in want? an open hand should be extended for his relief. Has he offended against the laws of the land, and met the just penalty of his crimes; and does the world still frown upon him? The more need hath he of our sympathy—and the more readily should it be extended. A kind word whispered in the ear of the offender—the confidence expressed that he *can* reform if he but *will* it, will accomplish much good in his case. Has affliction laid a heavy hand upon thy brother man? Then hast thou power to comfort. Thy words of compassion, though they may not heal the wound, will go far in warding off the poignancy of grief, or lessening its saddening power.

There is no estimating the good which each and every individual may accomplish if they will but make a proper use of the talents they possess. "I can do something for good," should be the standing, ever present rule of our lives. To accomplish this good should constitute the greatest aim of our existence. Thus will the world be made somewhat better by our having lived in it.—*Gospel Herald.*

EFFECTS OF LIGHT.

We have often had occasion to remark the pertinacity with which many of the notable housewives in this city exclude the light of the sun from their dwellings. If you enter them at noonday, especially in warm weather, you are obliged to grope your way, almost as carefully as if you were threading some subterranean passage, and with the present fashion of having the furniture strewn all over the parlour, you run no little risk of stumbling over a chair or a table, and perhaps breaking a leg or an arm. Remonstrances against this absurd practice, is met with the plea of damage to the color of the carpet, from the admission of light, the reflection apparently never occurring, that if the direct rays of the sun produce so sensible an effect upon inorganic matter, their influence on the physical system must probably be equally active for good or evil. We do not think it needful for healthfulness to admit a full flood of light into our rooms during the whole day, but we have long been convinced that the gloomy semi-darkness in which many of our over-nice citizens have their homes involved, contributes not a little to the necessity for employing a physician; and it is quite possible that the sickly, etiolated aspect of

many young females who spend most of their time at home, arises from their being rarely brought under the influence of the bright beams of the sun. The exclusion of light predisposes the system to scrofulous affections, and is sure to blanch the skin and deteriorate the blood.

Dr. Moore, the celebrated metaphysician, thus speaks of light on body and mind:—"A tadpole confined in darkness would never become a frog: and an infant deprived of heaven and free light, will only grow into a shapeless idiot, instead of a beautiful and reasonable being. Hence in the deep, dark gorges and ravines of the Swiss Valois, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveller. It is a strange, melancholy idiocy. Many citizens are incapable of any articulate speech; some are deaf, some labor under all these privations, and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with the sun, and those are decidedly the healthiest, other things being equal, in which all the rooms are, during some part of the day, fully exposed to direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in such epidemics as ague, the morbid influence is often thus partial in its labour."—*Friend.*

ANCIENT FARMING.

The Maine Farmer gives some account of ancient farmers, of course drawn from the Bible:

Cain was a tiller of the ground; Abel offered the firstlings of the flock, and Noah was a husbandman, and planted a vineyard. After the Jews gained the promised land, they applied themselves to agriculture, and thus followed the example of their patriarchal ancestors, who were usually husbandmen and shepherds, and whose chief riches consisted in cattle and the fruits of the earth. Abram was very rich in flocks, and Lot, who accompanied him, had flocks, and herds, and tents, and the land was not able to bear them, so there was a strife between the herdsmen of Abram and Lot, and they separated.

Lot had his choice and selected all the plain of Jordan, because it was well watered everywhere, while Abram dwelled in the land of Canaan. We learn that Jacob presented to his brother Esau, five hundred and eighty head of cattle. It was their great flocks of cattle which, probably made them in those times put such a value upon wells. Wells were of inestimable value in in a country where it seldom rained, and where there were but few rivers or brooks. We may know in what esteem agriculture was held in those times by reading the sacred writings. Moses was a shepherd, Shamgar was taken from the herd to be a Judge in Israel, and Gideon from his threshing-floor; and when Saul received the news of the danger to which the City of Jabesh Gilead was exposed, he was coming out of a field after the herd, notwithstanding he was a King; David was taken from feeding his ewes; Uzziah digged many wells, for he had much cattle, and he is said to have loved husbandry; Elisha was called from the plow to be a prophet, for Elijah found him plowing with twelve yoke of oxen, and there cast his mantle upon him.

The oldest agricultural writers lived in Carthage. The Carthagenians carried the art of farming to a higher degree than any nation cotemporary, and Mago, the Carthagenian General, wrote no less than twenty-eight works on agricultural subjects, which were translated into Latin by an especial decree of a Roman Senate. Among the ancient Romans, the greatest praise that could be bestowed upon an illustrious character, was to say he was an industrious and judicious husbandman. Cato, who was a celebrated statesman, orator and General, and was covered with many honors, yet derived his greatest honor from having written a voluminous work on agriculture. Philosophers, statesmen and nobles, in Europe, have not disdained to devote their attention to this most important topic.

[In this country some of the best men of modern times have been farmers.]

Some of the most important writings of the immortal Washington were on agricultural topics Clay, Calhoun and Webster, not to speak of any others, have each left their mark on the agricultural character of our country.

Various means have been adopted in all ages to enrich the soil. The Jews were well acquainted with the use of manures, and (though guano is a "new thing under the sun") they knew the use of doves' dung as a valuable manure, so much so that on the occasion of the famine in Samaria, "the fourth part of a cab of doves' dung sold for five pieces of silver." (2 Kings, vi. 25.) The dung of pigeons is the dearest manure that the Persians use: and as they apply it almost entirely for the rearing of melons, it is probable, on that account, that the melons of Ispahen are so much finer than those of other cities.

[There is no fertilizer equal to guano for melons. It increases the size and flavor.]

Pliny says that the invention of manures belongs to Augeas, who was a Grecian king. An ancient historian (Theophrastus) names six kinds of manures. Salt, either alone or mixed in the dunghill, is mentioned in the New Testament. Jordan annually overflowed its banks, and left behind a rich deposit, upon which seed was sown, in allusion to which Solomon says, "cast thy bread (seed or corn) upon the waters, and thou shalt find it again after many days."

The earliest mention made in the Old Teta-

ment of a plow, is in Deut. xxi. 10, where the Israelites are prohibited from plowing with an ox and an ass together. The plow, says Horne, appears to have been furnished with a shoe and coulter, probably not very unlike those now in use.

[Probably as unlike as it is posible to conceive two implements for the same purpose. The plow in use fifty years ago was no more like the best of those made at this day, than a good farmer is like a bad one. The barbarous practice of goading the faithful ox seems by the accounts of travellers to have been practiced as much then as now. One says:]

"The people of Asia Minor use goads of large size, eight feet long and six inches at the larger end."

[We hope they are not as tough as this traveller's story, particularly at the "larger end."]

Hesiod mentions a plow consisting of three parts—the share beam, the draught pole, and the plow-tail, but historians are not agreed as to its precise form. Cato says plows were of two kinds, one for strong, the other for light soils. Varre mentions one with two mold boards. Pliny mentions a plow with one mold board, and others with a coulter. The method of managing the ground and preparing it for tillage, was very different from that at present pursued. The Grecian culture gave the ground three plowings, —one in autumn, another in spring, and a third just before sowing time, when manures were applied.

The Romans seldom deviated from the practice of fallowing. In general, a fallow and a year's crop succeeded each other. The prophet Jeremiah speaks of breaking up the fallow ground; and Isaiah asks, "Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cumin, and cast in the principal wheat, and the appointed barley, and the rye in their places?"

VEGETABLE INSTINCT.

If a pan of water be placed within six inches of either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water. This experiment may be continued nightly, until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine round each other.

Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they commenced to germinate, of course, sending the plume upwards to the light, and the root down into the soil. After a few days, the cylinder was turned one fourth round, and again and again this was repeated, until an entire revolution of the cylinder was completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, they had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.

Many equally remarkable illustrations of the "instinct"—we like the word—of vegetables, flowers, plants, and trees—might be added to the above. We have often wondered and regretted that our young people do not generally pursue the study of natural history, and cultivate the habit of observing the habits and instinct of plants, insects and the humbler and smaller animals. Such observation would supply inexhaustible sources of pleasure and information, and for evening conversation would be a theme of unceasing interest. Not a living thing, however feeble its vitality or minute its form, is without its lessons of instruction, or will fail to repay close attention and observation. Nor does such study involve any costly or troublesome experiments. Nature supplies her own illustrations, more beautiful and perfect than any that human art and science can eliminate, or any artificial combination of elements can evolve.

To the illustrations of the instincts of vegetables given above we may add one that will shortly be within observation of those who are fond of cultivating flowering bulbs. We refer to the *Cyclamen Persicum*, a bulb bearing a flower of rare delicacy and beauty. While in full flower, the stems are erect, but as the tinted petals decay with age, the straight stem gradually bows, losing, however, none of its vitality, until it forms a crescent, the lower horn of which, bearing the seed-pot, will press against the side of the flower-pot, about two-thirds of the depth below the rim. As soon as that obstruction is felt by the plant, the stem will gradually take a sideward direction, so as to be parallel to instead of at an angle with the side of the flower-pot. It will then retrace its march by increasing its curvature until it has climbed over the rim of the flower-pot, and deposited its seed-pod on the mold near the present bulb. The plant is probably too delicate to bear exposure in the open ground in our climate. When thus planted, a similar deposit of

the seed is made by the plant, but the *instinct* is more clearly shown in the manner of overcoming the artificial obstacle. Were the plant to persist in the original direction of the curvature of the stem, the seed-pod would only be pressed more strongly against the side of the flower-pot. By the alteration of the direction of the curve it surmounts the difficulty. But nature's realm is full of such wonderful displays of instinct.—*N. Y. Commercial Advertiser.*

THE BRIGHT SCENES IN HISTORY.

When the poor and the rich were esteemed equal.

When virtue was honored and vice reproved.

When modesty was ranked among the virtues.

When honesty was regarded as an ingredient to trade.

When common sense was a part of fashionable education.

When benevolence was not looked upon as an extravagance.

When worth needed not riches to be respected.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 24, 1853.

It is cheering to receive from time to time assurances that the responsible duties assumed by the Editors are satisfactorily performed. A letter from a friend in Western New York, after expressing the interest of the writer in this publication, says:—

"I have long thought if a periodical of this description, properly conducted, could have a general circulation, and reach the fireside of every family of Friends on this Continent, it would be of incalculable advantage to us as a Religious Society. It may truly be said, that we live in an age of books. Works of fiction, calculated to ensnare the youhful mind, as well as the pretended philosophic reasoner, who would make his reader believe that man possesses, of himself, the means of salvation, independent of divine revelation, are offered at our doors by intinerant book pedlars; and it is to be feared that many among us for want of a deep indwelling of spirit, have suffered the introduction of this kind of reading into their families, to the great detriment of themselves and children.

"I trust the attention of Friends may be more turned to the discouragement of improper reading, and to the introduction into their families of works of a religious nature."

DIED, on the 15th inst., at the residence of her son-in-law, Joshua Paxson, near Bristol, Bucks co., Pa., SARAH ANN ELY, in the 66th year of her age.

LETTER FROM R. MASON.—NO. XXIII.

A——, 1848.

MY DEAR FRIEND,—I suppose ere this, thou art located in thy own habitation, partaking of the peaceful reward of dedication to apprehended duty. I now feel disposed to greet thee with a welcome to the enjoyments of thy own fire side. Very often was my mind with thee and thy companions, in your pilgrimage from house to house, and meeting to meeting, not doubting but seasons of trial as well as of rejoicing were your portion. Some account of how it fared with thee would be acceptable. My long talked of visit to Baltimore has been abandoned. Dr. M. says it would be a hazardous undertaking—so I must be resigned to my allotment—I think I am pretty much so—favors and blessings surround me—I have a comfortable home, and attentive kind caretakers—still it would be pleasant sometimes to get out more among my friends. I think I look about as well as usual—no one, who was not much with me, would judge me as frail as I am. I sometimes get to meetings, and hope to be still able to do so. I walk around our beautiful lawn and sometimes regret I cannot extend my footsteps into the wood and tread upon the dry leaves—a favorite scene with me from childhood, inducing reflections full of immortality. M. E. T. has been spending two weeks with her mother and was several times at their very small meetings. She said she was forcibly reminded of a communication once made there by Elizabeth Thomas. She arose with, "The Master is here, but where are the people?" Let me hear from thee as often as convenient. Thy health and prosperity in things pertaining to salvation, are craved for thee by thy friend R. M.

A——, 1st mo. 1849.

MY BELOVED FRIEND,—Various things have intercepted my writing to thee for many weeks, yet thou hast been present with me in mind and love unchanged toward thee, has been the pleasant companion of my feelings. I am now favored with better health than usual, and have applied the admonition, "work while it is called to-day," to the discharge of my epistolary debts. When I last heard of thee, thou wast at the southern quarter. It was pleasant intelligence that the little flock there, scattered as to the outward, had been remembered, and the sceptre of heavenly love (through instrumental means) again extended unto them. Since we last conversed in this way, sadness and sorrow have entered the habitation of several, in whose cup we participate, though its bitterness and its dregs are mollified to us—yet from our own experience of severed ties, we are prepared to feel that their trial is keen indeed. Dear Susanna Haydock, as a shock of corn fully ripe, has been gathered into the heavenly garner. Over her departure

we cannot mourn, still hovers around memory precious seasons of instructive converse participated in with her. I have thought much of our beloved S. J. L. under her bereavement, and concluded I must try to write, but the time has not yet come. The Rock of her strength and the Horn of her salvation will sustain her, and she be enabled again and again to breathe the glorious anthem, "Thy will be done." In this safe spot I leave her. A sister's tears may flow, without a murmur, and the deep drawn sigh arise when reflecting upon the event. We are dim-sighted and cannot dive into the designs of the Omniscient and Omnipotent One; then let us meekly and patiently endure the chastening rod, and bless the hand that apportions its severity.

It is grateful to my feelings to find that some of my friends of Spruce street were not uneasy with my position as an elder. I had my fears that all would be burdened with it, when for so long a time I had not been able to fulfil its duties. I am entirely satisfied with my release. I may be with you again in the spring—at least I hope so—but my health is so unstable, I cannot count on any future movement—should I get there, I shall miss the privilege of sitting with you in the little select preparative meetings, but shall not feel myself excluded from handing a word in season to any of you, should I apprehend it needful and right for me to do so. We were a united band, and my desire is strong that the precious harmony may never be broken. My faith (at times nearly ready to fail) has at seasons been renewed while sitting with this little band, and I have left the house, which I entered poor and weak, with renovated strength and comfort.

Wilt thou not write to me again my dear H.? I believe we have long been preciously united in spirit, a preparation to make welcome every visible testimony thereof. It is the simple expression of feeling, and not an exhibition of talents or of scholastic attainments that gains access to the heart, hence have I been willing to offer thee what has presented though a bad headach, and frequent interruptions have rendered it difficult to fill my page agreeably to my own desire, but I have learned that self must be kept in the back ground or I should not get through my epistolary debts. I must now say farewell in the fullest extent of the word, and subscribe myself thy affectionately attached friend,

R. M.

JANE STUART.

A curious and interesting entry occurs in the Friends' Register of Burials at Wisbeach, respecting Jane Stuart, of that place. The following is a copy of the Register:

J. S. { "Jane Stuaret dparted this Life on 12th of 7th mo. on the first day, about one } clock, ye 14th, aged 88. Supposed to be descended from James 2nd, King. She lived in a cellar in the old Market Wisbech—the house has been rebuilt by Chs. Freeman.

Respecting this extraordinary individual, the following notices appeared forty years ago, in vols. xxviii. and xxix., of the Monthly Magazine, or British Register; at that time one of the most influential periodicals of the day:

(From the Monthly Mag. 10th mo. 1, 1809.)

EXTRACTS FROM THE PORTFOLIO OF A MAN OF LETTERS.

A natural daughter of King James II. was convicted of Friends' principles, and imprisoned for the same, with Thos. Elwood, &c. Upon her being engaged to a young man, for marriage, and the day fixed, as they were on the road, the coach overturned, and her intended husband was killed, and his brother broke his leg. She stayed in London, nursed the young man till he recovered, when, assuming some habit of disguise, she travelled on foot to the Isle of Ely, and inquiring at some Friends' house for employment, the master asked her "What she could do?" She answered, "She was willing to put her hand to any thing." He then said, "Canst thou reap?" She replied, "She could hardly tell; but if he pleased, she would try." So he sent her into the field, and before evening she discovered herself to be so great a proficient at reaping, as to be called "Queen of the Reapers." She constantly attended the adjacent meeting, and observing a rock hard by, she either put up with a natural cave in the rock, or had a cell made therein, where she lived quite recluse, spinning for her employment. She told Sarah Taylor, that she enjoyed such contentment and peace, that "she would not leave her cell and spinning-wheel, to be Queen of England. She had been at most of the European courts, particularly the Hanoverian and Prussian; and the Pretender being her supposed brother, she once travelled by chaise into Scotland to see him.

(From the Monthly Mag. 2nd mo. 1, 1810.)

TO THE EDITOR OF THE MONTHLY MAGAZINE.

Sir,—Jane Stuart, the extraordinary character of whom some account is given in the Monthly Magazine for October last, supposed to be a natural daughter of King James II., after renouncing the world and splendor of courts, resided at Wisbeach, in Cambridgeshire. It is to be regretted that few memorials remain of her; but two ancient and respectable inhabitants, now deceased, have related to the writer of this, the following incidents:

"When she first came, she sought employment by standing, (as is usual with laborers at this day who want work,) on or near the foot of the bridge, where, in hay-time and harvest, the farmers resort every morning to hire. She selected for her abode a cellar in a part of the town called the 'Old Market,' where she spun worsted, to dis-

pose of which she regularly had a stall on the market-day. Being once thus employed, she recognized, by the arms and livery, a coach and attendants going to the principal inn, (the Rose and Crown,) near to which her stall stood; upon which she immediately packed up her worsted, retired to her cell, and carefully concealed herself. The owner, who was said to be the Duke of Argyle, endeavored find her, but without effect. The house under which she lived, has been since rebuilt, and part of it is now occupied by the Lady Mary Knollis, aunt to the present Earl of Banbury. She constantly attended, when in health, the Meeting of the Society of Friends in Wisbeach; was humble and exemplary in her conduct; well esteemed by her neighbors; invariably avoided all conversation relative to her family connections; and when, in the freedom of intercourse, any expression inadvertently escaped leading to an inquiry, she stopped short, seemed to regret having disclosed so much, and silenced further research. She read the New Testament in Greek; but even this circumstance was discovered accidentally by an unexpected call. She was fond of birds, which were frequently allowed to leave their cages and fly about in her apartment. When near eighty, she had a new set of teeth. She died, (according to the Friends' Register,) the 12th of 7th mo., 1742, aged 88, and was buried in the Society's graveyard, at Wisbeach, where, out of respect to her memory, box has been planted round her grave, with her initials, age and date; which still remain to mark the spot of her interment.—Yours, &c., A."

The box planting on the grave is yet preserved, and is trimmed short, so as still to exhibit the initials, &c.—*Select Miscellanies.*

A POPULAR TRIUMPH IN ENGLAND.

A recent event of great scope and importance in England has not excited in this country the attention it deserves. We allude to the affirmation by the House of Lords of one of the weightiest principles of popular rights, the right of the majority to resist paying Church taxes, which they have not voted, and this, too, when the Judges of Westminster Hall had declared on the other side.

The case is this:—The Ecclesiastical Law of England declares that all the inhabitants of any parish, no matter what their persuasion, are bound to repair the parish Church, and for this purpose are bound to tax themselves to the extent necessary. And this tax, under the name of church-rate, is regularly collected in most of the country districts; while in all the towns where a majority of the rate-payers are upholders of the Church, and command a majority of the vestry meeting, it has always been as certain a burden as the poor tax or highway tax. All attempts in Parliament to do away with the injustice of taxing people who do not belong to the State Church for its support, have proved futile, and the only resistance offered to it has been by now and then a Quaker or other sturdy dissenter refusing to pay for conscience sake, and for conscience sake allowing his goods to be distrained upon, and publicly sold as a means of bringing scandal upon the Church.

But for the last thirty years parishes have been found where the majority were dissenters, and where, when the rate was proposed by the Vicar and Church-wardens, it has been steadily and sturdily negatived. These parishes have gone on multiplying exceedingly, until they include all those situated within the large towns, and especially all the manufacturing towns of the northern and midland Counties. These towns the Church has sorrowfully given up as hopelessly lost to her, and it is long since a compulsory church-rate was attempted to be levied within them. This constantly-spreading movement the friends of the Church have viewed with dismay and resentment, and it was not to be expected that so powerful a body would consent to surrender such a right without a struggle. This struggle came, was continued for sixteen long years, and ended a few weeks ago in the final defeat of the party of arbitrary power and minority taxation.

The arena of conflict chosen by the Church was Braintree, a little unknown market-town in an out-of-the-way part of Essex, where the dissenters are numerous. In 1837 the little church there was out of repair, and the Vicar and Church-wardens made up their minds to levy a tax accordingly. A meeting of rate-payers was summoned, but when the rate was proposed, the majority became terribly angry, and moved to adjourn the consideration of the matter for twelve months. The meeting was then broken up, and a short time afterward the Church-wardens, in accordance with legal opinions they had obtained, without any further meeting at all, *proprio motu*, decreed the tax. The majority denied the right of the Church-wardens thus to tax them, and refused to pay, whereupon the Vicar and Church-wardens selected one of the recusants and sued out a monition against him in the Ecclesiastical Courts. At the Supreme Ecclesiastical Court there presided a Judge, since deceased, by name Sir Herbert Jenner Fust, a strong High-Churchman, who decided the case in favor of the Church-wardens; but a writ of prohibition from the Court of Queen's Bench averted the sentence. The Church-wardens appealed to the Court of Exchequer Chamber, and that Court confirmed the judgment of the Court below. Thus the right of the majority was for the time held good.

Notwithstanding this defeat, the Church-wardens of Braintree again applied for a rate in June, 1841, this time of two shillings to the pound. A

resolution in this sense was proposed to the meeting, but the majority responded by passing an amendment condemning all compulsory payments for the support of religion in general, and the proposed rate in particular. Nevertheless, the original resolution was then put, when eighteen parishioners voted for it, and the Vicar who was in the chair declared it carried. The majority having previously passed their amendment, took no part in this vote. Of course they also refused to pay, and the Spiritual Courts were again resorted to by the Church-wardens. In the Consistory Court, Dr. Lushington promptly decided against the validity of the rate so made. An appeal was taken in May, 1842, and in March, 1843, the Court above, presided over by the same Sir Herbert Jenner Fust, reversed the decision of the Consistory Court, giving judgment in favor of the Church. Hereupon the other party sued out a writ of prohibition from the Court of Queen's Bench, and after ponderous argument and long deliberation, that Court also decided, in the year 1846, that the rate was valid.

The case was next carried, by way of appeal, to the Court of Exchequer Chamber, wherein the decision of the Court below was again confirmed—but not unanimously, three Judges out of seven declaring it to be illegal. This decision bears date January, 1850. The pith of the reasoning of the majority was the monstrous sophism: that as it was a legal obligation on the parishioners to repair the Church, and as the majority plainly avowed their intent of acting illegally, the amendment was entirely void, and the majority of the meeting had by their conduct put themselves out of the cognizance of the law, and were to be deemed as constructively absent from the meeting!

Just at this juncture, Lord Brougham was the only acting common-law Lord in the House of Lords, but before the summer was out two new law Lords were created (Lords Truro and Cranworth,) and these two happened to be of the minority in the Exchequer Chamber, where each had delivered an elaborate opinion against the validity of the rate. To the House of Lords, then, the highest Court of the Realm, it was resolved to appeal, notwithstanding the prodigious expense of so doing. The case reached its argument there somewhere about the spring of last year. According to custom, eleven out of the fifteen common-law Judges were called in to assist the Lords, and in June, 1852, these delivered their opinions. Six were in favor of the rate, five against it. The three old Lords took the comfortable time of fourteen months more to think over their decision, but finally, on the 12th of August last, they unanimously delivered opinions against the validity of the rate, laying down the doctrine that it needs a majority to levy such a tax. This sets the question at rest, so that nothing but an act of Parliament can alter it.

Of course, the defendant in this case could not afford, for the sake of the few shillings of the rate, to fight the question through all its weary delays and multiplied expenses, nor would the whole strength of Braintree suffice for such an effort. The Dissenters of the Kingdom rightly took the matter up as one affecting their common interests, and have maintained the struggle to the end; while, on the other hand, the dignitaries of the Church have enabled the Vicar and Church-wardens to carry on their part of the contest.

But what a monstrous state of things does this narrowly-won contest disclose! One would have thought the time had gone by for an arrogant Clergy to levy a rate on the parish against the legally expressed wishes of the bulk of that parish. For the majority to tax the minority for such a purpose is bad enough, but for ten men in a parish to have it in their power to levy imposts on a thousand, is an outrage. It is, however, to be practised no longer in England. The decision of the House of Lords will be everywhere enforced by the people. A general rising of parishes against being taxed by the minority has already begun. At several places the rate has been refused, and at one, Maidstone, the parties have had a fair though excited struggle; the poll was kept open four days, with the keenest exertions on both sides, ending in the Church party being overwhelmingly outvoted. It is a great popular triumph, and the precursor of the abolition of the whole State Church system.

HOW TO WEAR SPECTACLES.

The following is copied from a "Treatise on the Eye," by Mr. West, an eminent optician:

"In the proper use of spectacles there is no circumstance of more importance than their position on the head. They should be worn so that the glasses may come as close to the eyes as possible, without touching the eyelashes. They should also be placed so that the glasses may be parallel with the paper when the head is in easy position. To accomplish this, let the sides of the spectacles bear on the head about mid-way between the top of it and the ear; the eyes will then look directly through the glasses to the paper, and make the most advantageous use of them, instead of looking obliquely through them to the paper, as spectacles are usually worn, with their bows in contact with the ear, in which position they produce a distorted image on the retina. The sides of the spectacles should also be placed at an equal height on the head."

If our hairs fall not to the ground, less do we, or our substance, without God's providence.

Selected for Friends' Intelligencer.

"WHY STAND YE GAZING UP INTO HEAVEN."

ACTS I. 12.

We are mourning—boughs of cypress overshade our Christmas hearth,
Tear-drops gem the skirts of gladness—sorrow clasps the hand of mirth;
Desolation's sable garments trail across our household floor,
Heralded by pain and sickness, Death has passed the threshold o'er.

We are lonely—from our loving, one true heart is called away,
From affection's clasping tendrils is removed the prop and stay.
Round our fireside when we gather, saddened memories take the place
Of our father's tones of kindness—and his dear familiar face.

Now the old arm-chair is empty—and the time-worn Bible clasped,
With his marker folded in it, at the page he opened last;
Daily walked he with his Saviour—daily from his lips we heard
Precepts beautiful and precious, taught us from God's holy word.

Noble was his life's example—upright-hearted and sincere,
Firm, when weaker heart's were shrinking, in the Truth devoid of fear,
Bold, where boldness was a virtue—steadfast in upholding Right,
Guided by the clear inshining of the true and inward light.

So he lived, that when the summons came to him, which comes to all,
He was at his post of duty—watching on the outer wall;
From afar he heard the trumpet, though *our* listening ears were sealed,
From afar discerned Death's angel, to our vision unrevealed.

"But a little while"—he murmured,—and life's closing scene will come,
Gracious Father! I am ready—wilt thou take my spirit home?
Oh! Heart-searcher, I am nothing, Thou hast been my strength and stay,
Where Thy voice of love has led me, I have followed day by day."

"But a little while" we lingered round about his dying bed,
Seeking now to soothe his anguish, now to prop his weary head.
But affection's ministrations, may not stay the enfranchised soul,
When its prison bars are broken, and the gates of pearl its goal.

Clasping in his own the dear hand of his loved one yet again,
With a smile serene and holy, wearing not a trace of pain;
His pure spirit was borne upward to the sapphire throne of Heaven,
Where the new name, and the white robe, and the crown and harp were given.

Marvel not that we stand gazing—Oh, revealed to mortal eyes,
For a moment, seemed the opening of the gates of Paradise.
Scents from "vials full of odors," blending with the sounds which rolled
Onward, as of shining angels, harping on their harps of gold.

We are lonely, he is mingling with that countless angel throng;
We are weeping, he is joining with the seraph hosts in song;
From his ransomed soul outpouring, anthems holy and sublime,
Through the everlasting ages circling round the orb of time.

We are fatherless and widowed, but our Heavenly Father's care,
Has been as a living answer to his earnest voice of prayer;
We are sitting 'neath the cypress, but with saint and seraphim,
By the tree of life o'ershaded, Oh! we love to think of him.

The Knickerbocker, for the 11th mo., just past, contains a Poem, of which the New York Tribune thus speaks—

"A Poem of singular pathos on 'The Execution of Mary Dyer,' being the first of a series of 'Lays of Quakerdom.' If the succeeding numbers should equal the promise of these pioneer lays, we are sure they will be welcomed by the admirers of natural versification and true feeling. As we understand they are copyrighted, we must be content with a brief extract. It is a description of the morning when Mary Dyer, the Quakeress martyr, was led out by the Pilgrims of Boston, to die on the scaffold.

Morning o'er the Pilgrim city,
Breaking still and sweet,
Heard the deep and mingled murmur
Of the hurrying feet,
And the voices of the people
Thronging to the street;
From afar the heavy rolling
Of the muffled drum,
With the measured tread of soldiers
And the general hum,
Warned the captive in the prison
That the hour had come.
All her simple garb arranging
With a decent care,
Knelt she in a holy silence,
Lost in secret prayer,
While her radiant face attested
GOD was with her there.

At the marshal's brutal summons
Came she firm and meek,
Saying: "All this show to escort
One so poor and weak?"
But they beat the drums the louder
When they heard her speak.

Arms were clashing, eyes were flashing,
In that thick array,
As the Puritan exulting
Rode along the way;
For he led the hated Quaker
To her death that day.
Were they men, brave men, and noble,
Chivalrous and high,
Marshaled thus against a WOMAN,
And no champion by?

Were they husbands, sons, and fathers,
And their households nigh,
When they led a WIFE and MOTHER
For her faith to die?

On the scaffold MARY DYER
Standeth silent now,
With the martyr's crown of glory
Kindling round her brow;
And her meek face bent in pity
On the crowd below:
Then Priest WILSON, full of scorning,
Cried: "Repent! repent!"
But she answered: "I have sought you,
By our FATHER sent;
Sought *you*, cruel persecutors,
That *you* might repent."

"Will you leave us, leave us ever,
Vex us never more,
If your vagrant life we give you,
As we gave before:
To your distant home and kindred
Once again restore?"

Moved the mighty deep within her
For a little space,
And a surge of human feeling
Broke across her face;
Then out-shone the greater glory
Of the heavenly grace.
As all loves of earth descended
To their lower place,
Seemed she in transfiguration;
Such a light was shed,
Like a halo from her spirit
Round about her head,
That o'er all the ghastly gibbet
The effulgence spread.

GUTTA PERCHA: ITS DISCOVERY, HISTORY, AND MANIFOLD USES.

Little more than nine years have elapsed since the discovery of Gutta Percha. During this time it has come into more various use, perhaps, than any other substance existing; and yet it is comparatively but little known. Many persons still look upon it as a curiosity, and regard its applications as amusing toys. Others value it chiefly as a protection against wet feet; or, at most, as an assistance to the deaf. We hope to show that it is much more than this, that the practical are far more concerned in it than the curious, and that there is reason to anticipate its becoming, before another nine years have run out, an article of domestic and daily use in every house in the land.

Like many other useful substances and inventions, Gutta Percha seems to have had two discoverers about the same time. The one was Mr. Thomas Lobb, an agent of the well known florists, Messrs. Veitch, of Exeter, England, who visited the East Indies, on a botanical mission, in the year 1842 or 1843. The other was Dr. Montgomerie, assistant surgeon to the Residency of Singapore, on the Malay peninsula. He observed one day, in the hand of a native woodman, a parang, or wood-axe, the handle of which was composed of a singular looking substance. This excited his curiosity. "I questioned the workman," says the doctor, "in whose possession I saw it, and heard that the material of which it was framed could be moulded into any form by dipping it into boiling water till it was heated through, when it became plastic as clay, regaining, when cold, its original hardness and rigidity." Dr. Montgomerie further ascertained that the substance, like caoutchouc, exuded from a forest tree; and having procured specimens in various stages of preparation, transmitted them to the Society of Arts in London. They were there subjected to close and testing examination; and at length the gold medal of the Society was awarded to the doctor, as for a valuable discovery. Scientific men speedily perceived a few of the great capabilities of Gutta Percha, and a demand for it commenced, which has now created an important trade; the annual importations amounting to many hundreds of tons.

It should be mentioned that *Percha* is the Malay name for the tree itself, *Gutta* for the derived substance. Our young school-boy friends will, perhaps, suggest that "gutta" in Latin signifies "drop," and conclude that the word was therefore adopted by our learned men to denote the *droppings* of the tree. This will be a mistake, however. The likeness to the Latin word is only a coincidence. "Gutta," like "percha," is pure Malay. The material, so fast coming into use, cannot boast an English name!

The extent of territory occupied by the Percha tree, in its several varieties, it is impossible even to guess. It is known to abound not only on the Malay peninsula, but in the neighboring island of Singapore, in Borneo also, and other islands of the vast Oriental Archipelago. The old Arabian explorers of the East, declared with somewhat of hyperbole, that those sunny seas were studded by "Twelve thousand isles;" and it is probable that the tree is scattered over half a million square miles of territory. Little fear, therefore, of the supply becoming exhausted! At present, however, the trade is confined to Singapore.

The fruit appears to yield a concrete and edible oil, likewise a kind of ardent spirit; and other accounts represent the flowers as being also employed as an article of diet. The wood, being soft and spongy, is of little use as timber.

The sap, or *gutta*, circulates between the bark and body of the tree, in vessels whose course is marked by black longitudinal lines upon the wood. This milky fluid exudes from notches cut at intervals down the trunk, and is received in vessels where it immediately coagulates. It was formerly the custom to fell the trees before collecting the juice; but this plan is now proved as unnecessary as it is wasteful, the notches neither injuring the tree, nor preventing a second accumulation of sap. The Gutta Percha Company have wisely embarked a considerable capital in seeking to promote the "tapping," instead of the

"felling" of the trees. The thickened fluid, before finally hardening, is kneaded into compact oblong masses, generally about half a cubic foot in size. This part of the work is performed by women. The blocks made up for exportation are not always of one shape. The eccentricity or genius of some barbarian forrester will sometimes vary them amusingly. We have seen one fashioned into the rude image of a duck, with two little red berries for eyes. And a very good idea, we may add, was given by it, of the way in which the form of the aquatic bird suggested the primitive canoe. Depress the back, elevate and point the tail, incurve the body; and the art of shipbuilding is begun. Representations of fish, again, are not uncommon; and one lump was sent over in the semblance of a baby's head. In these instances, however, art, like virtue, must be its own reward, as the blocks, whatever their form, are sold without distinction by weight. This fact, we are sorry to say, has occasioned another kind of "cunningness" in the Malays; and some of the lowest tricks of trade have already become naturalized in savage life. A stone, for example, will be frequently imbedded in the centre of the mass, to add to its weight! It is of course impossible to detect the imposition, unless, indeed, the stone should be very large, so as to render the block unusually heavy. The mischief of the matter is not so much that the barbarians get a trifle more than their due, but that the machinery of the Gutta Percha Company is liable to be seriously injured; the keen blade that shears through the Gutta being often notched or broken, by striking upon the stone. This petty knavery, which we hope the Malays did not learn from the Englishmen, is thus a constant source of vexation and expense.

To be continued.

THE HAND THAT SAVES US.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffold constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work, that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty, in mercy, dashes out the beautiful images, aud draws us at the time we are complaining of his dealing, into his outstretched arms of compassion aud love.

VARIETIES.

A Good Library should be established in every neighborhood, accessible to all the inhabitants, male and female, containing books of history, travels, biographies, and general literature, as well as the arts and sciences. Good books are published at a moderate price, and no neighborhood is too poor to be without a valuable library for general use.

All these are means which furnish useful occupation for leisure hours, and are constant sources of rational entertainment, highly improving to the taste and morals of a community. They tend to crowd out the low, groveling and degrading customs and practices which are liable to creep in among any people where there is not great pains taken to train and educate the popular mind to wholesome and rational pursuits. Let those, then, who would "enjoy the luxury of doing good," go to work, and set others to work in their part of the great moral vineyard, and no one need be at a loss how to usefully employ the long winter evenings. They will be productive of most happy results, and many will rise up and call them blessed.

A Short Sermon on Manliness.—Learn from the earliest days to inure your principles against the peril of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however pedantic it may appear; do it not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—*Sidney Smith.*

A Beautiful Simile.—The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it; but, nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

The Cat and Canary.—A lady had a pretty canary-bird, which was so tame that she allowed it to leave its cage and fly at large in her apartment. She had likewise a fine large cat, which she had trained to treat her bird with gentleness; so that they were very good friends.

One morning the bird was hopping about the room, picking crumbs from the carpet, as usual, when the cat, which was asleep on the rug, sud-

denly sprang up, and seizing the bird in her mouth, jumped with it upon the table. The lady was alarmed for the life of her favorite bird, and starting from her seat was about to visit her displeasure upon poor pussy, when she discovered the occasion of the cat's unusual behaviour. The door had been left open and a strange cat had just crept into the room, intent to make the little bird her prey, had not the friendly puss so seasonably rescued her. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive wihout doing it the slightest injury.

It was the nature of this friendly puss to destroy every bird within her reach; but in respect to the canary, she had learned self-control. And cannot a child overcome his natural tendency to selfishness, anger, or any other fault? It *can be done*, little friends. Will you not try? The SAVIOUR is ready to help you to do this. It will make you lovely in the sight of all, and be well pleasing to Him who loved you and gave himself for you.—*Child's Paper.*

SUMMARY OF NEWS.

FROM EUROPE.—The steamer Asia arrived at N. York, on the 14th inst., with Liverpool dates to the 3d. Flour has largely declined.

In Asia, the Turkish successes continue—two important fortresses have been captured by them. It is understood that the new conference proposed by Austria, is to be held at either Vienna, London, or Paris. The combined powers are said to be favorable. Russia and Turkey are invited to send delegates, and a new manifesto is expected from the Czar.

The cholera has broken out in the City of Cork.

Within the last eight days, the price of grain in most of the departments of France, had experienced a decline.

The cholera was increasing in Paris.

At the great literary examination at Canton, in 1834, Leang Afa, (Chinese printer to one of the Missionary establishments,) distributed a large number of books. Among those who came to the examination and received those books was a youth named Hung Seu Tsuen. Subsequently, he applied to a missionary for further instruction. Nineteen years have since elapsed, and Hung Seu Tsuen is now the leader of the Chinese rebellion, which seems to be advancing from Nankin to Pekin, the capital, and may introduce a new dynasty.

SAFE TRAVELLING.—Each of the four steamers of the Collins line have crossed the Atlantic about 40 times, conveying in the aggregate from fifty to sixty thousand persons, and not a life has been lost by neglect, carelessness, or accidents.

REFORMATION IN IRELAND.—Rev. Dr. Tyng, who has recently returned from a visit to Ireland, says, in reference to the wonderful reformation in progress in that country, that while there are a few persons in England and the United States madly going into the church of Rome, there are thousands in Ireland, and upon the Continent, daily coming out of it.

INDIA RUBBER ON RAILWAYS.—On the N. Jersey Central Railroad, they are laying, for the space of two miles, India rubber sleepers under the iron rails, expecting thus to relieve the train of those sudden jars which ruin the running gear so speedily, do away with very much of the noise, and communicate a springy elastic motion to the rider.

PRODUCTS OF THE UNITED STATES.—The value of crops in the United States for 1850 was as follows: Wheat, $143,000,000; Indian Corn, $391,200,000; Hay, $190,275,000; Oats, $70,840,000; Potatoes, $73,125,000; Cotton, $129,000,000. The value of the whole crop was $1,752,583,000. The Animals that are slaughtered annually are worth $183,000,000.

PHILADELPHIA MARKETS.—*Flour and Meal,*—The Asia's news has depressed the price of Flour from 25 to 50 cents per barrel. There were sales yesterday, at $6.25 and $6.37½ per barrel. There is a steady demand for city consumption within the range of $6.25 and $7.25 for common and extra brands Rye Flour is inactive, and is held at $5.12 and $5.25 per barrel, and Corn Meal $3.25 per barrel, for Pennsylvania. Brandywine is worth $3.40.

Grain,—There is a fair demand for Wheat, at steady prices. Sales of 2000 bushels of white at $1.60, and red at $1.35 and $1.40. Rye is worth 96 cents Corn is rather dull. Sales of yellow at 67 and 70 cents for new, according to the quality, and 75 cents for old. Oats—Sales new Southern at 40 cents.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

VALUABLE WORKS, FOR PRESENTS.
A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.
Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 347 Market St.
12th mo. 27, 1853.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.
GEORGE A. NEWBOLD.
12th mo. 27th, 1853.

CHARITY.—The Association of Friends for imparting Relief to the Suffering during the coming winter, meet every Seventh day evening at 7½ o'clock, at Cherry Street Meeting House. The experience and council of those in the advanced and middle stage of life would be particularly salutary, whilst the active and younger men are invited to lend their aid in so good and benevolent an enterprize. Let not the love of ease and the fear of a little exertion deter from engaging in this work of kindness.

MARY A. SHOURDS informs that she continues the DRESS & CLOAK MAKING, in all its branches, at No. 60 Tammany Street, below Fourth Street, Philadelphia.

Particular attention given to Plain Cloaks.

Philada. 12th mo. 10th, 1853.—3t.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carry it into effect.

Signed, WILLIAM DORSEY.

Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,
Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.

The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, TWELFTH MONTH 31, 1853. No. 41.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

FROM JANNEYS LIFE OF G. FOX.

Meeting at Firbank Chapel—Convincement of Francis Howgill, J. Camm, John and Ann Audland—Meetings at Kendal and Underburrow—Convincement of E. Burrow—Swathmore—Convincement of Margaret Fell and family, among whom were Thomas Salthouse, William Clayton and Ann Clayton.

1652.

In the county of Westmoreland, near the picturesque lake Winandermere, stood, until recently, a venerable edifice called Firbank Chapel. It was situated on an eminence commanding a wide prospect of barren moors, on which few habitations of man could be seen.* The country at some distance around was broken into hills and dales, where resided a rural population who worshipped at this place.

It was here that George Fox, in the spring of the year 1652, held one of the most remarkable of all his meetings. He arrived at the Chapel during the time of the morning service, on the first day of the week, when Francis Howgill and John Audland, were officiating as ministers to a large congregation. They were classed among the independents, and being sincere and earnest in their religious exercises, were held in high esteem by the people.

Seeing George Fox arrive, they quickly ended their services, for Francis having heard him a few days previously, was favorably impressed with his doctrines. At the close of the morning meeting, the ministers and part of the congregation retired for dinner, but many remained at the Chapel, and George Fox having refreshed himself with water from a brook, returned and sat on the top of a rock contiguous to the chapel.

In the afternoon the people gathered around him to the number of about a thousand, among whom were several of their preachers. Many old people, thinking it strange to see a man preach from the top of a rock, went into the chapel and gazed at him through the windows.

For the space of about three hours, he preached the gospel "in demonstration of the spirit and of power," directing them to the spirit of God in themselves, by obedience to which they might become the children of light, and turned from Satan unto God. By this spirit of truth they would come to understand the words of the prophets, of Christ and of the Apostles, and they would experience Christ to be their teacher to instruct them, their counsellor to direct them, their shepherd to feed them, their bishop to oversee them, and their prophet to open divine mysteries unto them. Thus they would know their bodies to be sanctified, and made fit temples for God and Christ to dwell in.

He explained to them the parables and sayings of Christ, the scope and intent of the apostle's writings, and the state of apostacy into which the church had fallen through the mercenary conduct of the priests. The steeple-house, he told them, "and the ground whereon it stood, were no more holy than that mountain; and that those temples, which they called the dreadful houses of God, were not set up by the command of God and of Christ; nor their priests called, as Aaron's priesthood was; nor their tithes appointed by God, as those amongst the Jews were; but that Christ was come, who ended both the temple and its worship, and the priests and their tithes; and all now should hearken to him; for he said 'learn of me,' and God said of him, this is my beloved son in whom I am well, pleased, hear ye him.'"

I declared to them he continues, "that the Lord God had sent me to preach the everlasting gospel and word of life amongst them, and to bring them off from those temples, tithes, priests and rudiments of the world, which had got up since the apostles' days, and had been set up by such as erred from the spirit and power that the Apostles were in. Very largely was I opened in this meeting, the Lord's convincing power accompanied my ministry, and reached home to the hearts of the people, whereby many were convinced, and all the teachers of that congregation (who were many) were convinced of God's everlasting truth."

Among the proselytes were Francis Howgill, John Camm, John Audland and Ann his wife, (afterwards known as Ann Camm,) all of whom

*London Friend.

became ministers of the gospel in the society of Friends. As they proved to be able coadjutors of George Fox, some notice of them may not be inappropriate in this place.

Francis Howgill received a collegiate education in order to prepare him for the ministry in the Episcopal church. From his own account of his religious experience, it appears that at twelve years of age, he set his heart to seek for the knowledge of God.* He associated with the strictest sort of professors, was assiduous in the reading of the scriptures, loved retirement, and resolved to avoid the sports and pastimes common to youth. But these resolutions, being made in his own will and strength, were often broken, and brought him into condemnation and deep distress.

At fifteen years of age, being earnestly desirous of spiritual knowledge, he frequented meetings, and followed the most renowned preachers: nevertheless, corruption still prevailed in his heart, but "as he kept within the light of his conscience," he was restrained from gross evils, and condemned for sin. These convictions, he was assured by the ministers, proceeded from a "natural conscience," and thus he was induced to undervalue the light as "too low a thing, being only a common grace," whereas he was told the saints "had a peculiar faith and grace to whom sin was not imputed, but believing in Christ, his righteousness was accounted to them." They instructed him to believe that Christ had suffered the penalty of sin for him; but he could not see how Christ had taken away his sins, for the witness in his conscience told him, that while he continued in the practice of sinning, "he was the servant of sin."

He fasted, prayed, and walked mournfully in sorrow, being tempted on every hand; but "the witness of Christ showed him that the root of iniquity stood, and the body of sin remained." Then he was told, that although sin was taken away by Christ, yet the guilt of sin would remain through life, in proof of which they adduced the warfare of the saints: but this he found was a "miserable salvation;" and turning away from all such, he remained at home in solitude, finding most peace of mind when most affected with sorrow.

He then became acquainted with the Independents, and conceiving an esteem for them, he joined in communion with them. They professed separation from the world; but he found them, in doctrine and practice, like others whom he had forsaken. He next resorted to the Anabaptists, who appeared to walk more in accordance with the Scriptures, and there was something among them that he loved; but when he found them maintaining that "all who came not into their way were out of the fellowship of the saints, and the doctrine of Christ," he saw they occupied the same ground as the rest of the teachers of the world.

Some preached the doctrine that "all sin, past, present and to come," was done away by Christ, and "so preached salvation to the first nature, and to the serpent that bore rule; only believing this and all was finished:" but when he hearkened to this doctrine he lost his spiritual condition, and the language was spoken to him, "His servant thou art whom thou obeyest."

At length, having wandered much, and tried many teachers, he concluded that all these sought themselves, and fed the people on words only; he therefore withdrew from them, which caused them to persecute him.

Being persuaded, from an inward evidence, that the Lord would teach his people himself, he looked forward to the dawning of a brighter day; but not waiting patiently for divine guidance, he attempted, by his own intellectual powers, to expound these openings, and went forth in his own strength, preaching against the ministry of others. In this state, being sincere and zealous in his religious efforts, he was admired and followed by many; but when he heard the powerful, heart-searching ministry of George Fox, the secrets of his own heart were revealed, and, standing as one condemned, he confessed that he had been "ignorant of the first principles of true religion."

Having passed through a season of deep mental suffering, he came to experience that spiritual baptism of Christ which purifies the soul, and to witness "cleansing by his blood, which is eternal." He was then called to be a true minister of the gospel, not according to the wisdom of man, but through the power of God.

No sooner did he enter on this service, than priests and magistrates became incensed against him, and he was cast into prison. After his release he went to London, being accompanied by Anthony Pearson, where they held a meeting in 1654, which was the first meeting of Friends held in that city.* He laboured much as an able minister of the gospel, and wrote several books in defence of his principles. Being imprisoned at Appleby, for refusing to swear, he lay in jail five years, patiently suffering for the testimony of a pure conscience, and was then released by death!

John Camm and John Audland were near neighbors, and closely united by the ties of friendship, as well as by the stronger bond of religious fellowship. They were men of respectable standing, endowed with good natural abilities, well educated, and remarkable for the rectitude of their lives. Before their acquaintance with George Fox they had been deeply exercised on the subject of religion; and having, like Francis Howgill, withdrawn from the National Church, they officiated as independent preachers at Firbank Chapel.

*The Inheritance of Jacob, discovered after his return out of Egypt, &c., by F. Howgill.

* Sewell, i. 109. Ibid., ii. 164.

On being convinced at that memorable meeting, they joined in membership with Friends, and subsequently came forth as ministers of the free gospel of Christ. They were often associated in their religious labors, travelling together in great unity of spirit, and suffering together for the cause they had espoused. John Camm lived but four years after his convincement, during which he and John Audland were assiduously engaged in preaching the Gospel. They frequently visited the city of Bristol, where great numbers were convinced through their ministry.

John Audland survived his friend seven years, and continued his religious labors. He was frequently imprisoned, and sometimes cruelly beaten for his religious testimony. In his last illness, being affected with a pulmonary disease, supposed to have been occasioned by much speaking, he said, "Ah! those great meetings in the orchard at Bristol! I may not forget them. I would so gladly have spread my net over all, and gathered all, that I forgot myself: never considering the inability of my body. But it is well! my reward is with me, and I am content to give up and be with the Lord; for that my soul values above all all things else."

His widow, Ann Audland, after some years, married Thomas, a son of John Camm. She was a devoted minister of the gospel, and, like her first husband, was made willing to sacrifice the comforts of home, and the endearments of domestic life, in order to follow in the footsteps of the Divine Master.

It was to the house of John and Ann Audland, that George Fox went, immediately after his meeting at Firbank Chapel. His next meeting was at Preston Patrick, where a large congregation was assembled, to whom he preached the word of life with acceptance.

At Kendal a meeting was appointed for him in the Town Hall which he attended, and many were convinced of his doctrines. From thence he went to Underbarrow, accompanied by several persons, with whom we had much reasoning by the way, concerning the truths of religion. Among them was Edward Burrough, a young man of bright talents, and well-improved by education. He was religiously inclined from his youth, and by his parents was trained up in the Episcopal worship; but becoming dissatisfied therewith, he joined the Presbyterians. At seventeen years of age he was brought under deep religious convictions; but although he abstained from the vanities and vices of the world, and endeavored to live religiously, yet he did not obtain that peace of mind and full assurance which he longed for, until in conversation with George Fox, his understanding was opened to perceive the excellency of that inward life which is "hid with Christ in God." He then joined himself in membership with Friends, for which he was rejected by his relatives, and expelled from his father's house. This he bore patiently, and taking up the cross of self-denial, he advanced in the knowledge of the truth, of which he became a devoted and eloquent minister, distinguished for his undaunted courage, his unwearied labors, and his meekness in suffering for the righteous cause.

At Underburrow a meeting was appointed for George Fox, to be held in the chapel, which he attended, and preached "the way of life and salvation" to a large congregation. Many were convinced, and among them an aged man named James Dickinson, who invited George to his house, and embraced the principles of Friends. At Cartmel, in Lancashire, he met with very different treatment, where the priest, being enraged, instigated the rude multitude to throw him over a stone wall; but, through divine mercy, he received but little injury. Soon afterward he came to Ulverstone, and thence to Swathmore, the residence of Thomas Fell, a judge of high standing, and vice-chancellor of the county of Lancashire.

The results of his ministry at this place are thus related in the testimony or memorial concerning him written by his widow, Margaret Fox, who was then the wife of Judge Fell: "In the year 1652, it pleased the Lord to draw him toward us; so he came on from Sedbur into Westmoreland, to Firbank Chapel, where John Blaykling came with him, and so on to Preston, Grarig, Kendal, Underburrow, Poobank, Cartmel, and Stoveley, and so on to Swathmore, my dwelling-house, whither he brought the blessed tidings of the everlasting Gospel, which I and many hundreds in these parts have cause to bless the Lord for. My then husband, Thomas Fell, was not at home at that time, but gone to the Welch circuit, being one of the judges of the assize; and our house being a place open to entertain ministers and religious people at, one of George Fox's friends brought him thither, where he stayed all night; and the next day being a lecture or fast day, he went to Ulverstone steeple-house, but came not in till the people were gathered; I and my children being a long time there before. And when they were singing before the sermon, he came in; and when they had done singing, he stood upon a seat or form and desired that he might have liberty to speak; and he that was in the pulpit said he might.

"And the first words he spoke were as followeth: 'He is not a Jew that is one outward, neither is that circumcision which is outward; but he is a Jew that is one inward, and that is circumcision which is of the heart.'

"And so he went on and said that Christ was the light of the world, and lighteth every man that cometh into the world, and that by this light they might be gathered to God, &c. I stood up in my pew and wondered at his doctrine, for I had never heard such before.

"And then he went on and opened the Scrip-

tures, and said, 'the Scriptures were the prophets' words, and Christ's and the apostles' words, and what as they spoke, they enjoyed and possessed, and had it from the Lord;' and said, 'then what had any to do with the Scriptures, but as they came to the spirit that gave them forth? You will say Christ sayeth this, and the apostles say this; but what canst thou say? Art thou a child of light and hast walked in the light, and what thou speakest is it inwardly from God?' &c.

"This opened me so, that it cut me to the heart; and then I saw clearly we were all wrong. So I sat down in my pew again and cried bitterly, and cried in my spirit to the Lord, 'We are all thieves—we are all thieves; we have taken the Scriptures in words and know nothing of them in ourselves.' So that served me, that I cannot well tell what he spoke afterwards; but he went on in declaring against the false prophets, priests, and deceivers of the people. And there was one John Sawrey, a justice of the peace, and a professor, that bid the church-warden take him away; and he laid his hands on him several times, and took them off again, and let him alone; and then after a while he gave over, and came to our house again that night. And he spoke in the family amongst the servants, and they were all generally convinced, as William Caton, Thomas Salthouse, Mary Askew, Anne Clayton, and several other servants. And I was struck into such a sadness, I knew not what to do, my husband being from home. I saw it was the truth, and I could not deny it; and I did as the apostle saith, 'I received the truth in the love of it:' and it opened to me so clear, that I had never a tittle in my heart against it, but I desired the Lord that I might be kept in it, and then I desired no greater portion.

"He went on to Dalton, Aldingham, Dendram, and Ramsyde chapels and steeple-houses, and several places up and down, and the people followed him mightily; and abundance were convinced, and saw that which he spoke was truth, but the priests were all in a rage. And about two weeks after, James Naylor and Richard Farnesworth followed him and enquired him out till they came to Swathmore, and there staid a while with me at our house, and did me much good; for I was under great heaviness and judgment. But the power of the Lord entered upon me within about three weeks that he came, and about three weeks' end my husband came home; and many were in a mighty rage, and a deal of the captains and great ones of the country went to meet my then husband as he was coming home, and informed him that a great disaster was befallen amongst his family, and that they were witches; and that they had taken us out of our religion; and that he must either send them away, or all the country would be undone."

But no weapons formed against the Lord shall prosper, as you may see hereafter.

"So, my husband came home greatly offended; and any may think what a condition I was like to be in, that either I must displease my husband or offend God, for he was very much troubled with us all in the house and family, they had so possessed him against us. But James Naylor and Richard Farnesworth were both then at our house, and I desired them to come and speak to him; and so they did, very moderately and wisely; but he was at first displeased with them, till they told him they came in love and goodwill to his house. And after that he had heard them speak awhile he was better satisfied, and they offered as if they would go away; but I desired them to stay and not go away yet, for George Fox would come this evening. And I would have have had my husband to have heard them all and satisfied himself further about them, because they had so prepossessed him against them, of such dangerous fearful things in his coming first home. And then he was pretty moderate and quiet, and his dinner being ready, he went to it, and I went on and sat me down by him. And whilst I was sitting the power of the Lord seized upon me, and he was struck with amazement, and knew not what to think, but was quiet and still. And the children were all quiet and still and grown sober, and could not play on their music that they were learning, and all these things made him quiet and still.

"At night George Fox came; and after supper my husband was sitting in the parlor, and I asked him if George Fox might come in; and he said yes. So George came in without any compliment, and walked into the room and began to speak presently; and the family and James Naylor and Richard Farnesworth came all in; and he spoke very excellently as ever I heard him, and opened Christ's and the apostles practices which they were in, in their day. And he opened the night of the apostacy since the apostles' days, and laid open the priests and their practices in the apostacy; that if all England had been there, I thought they conld not have denied the truth of those things. And so my husband came to see clearly the truth of what he spoke, and was very quiet that night, said no more and went to bed. The next morning came Lampit, priest of Ulverston, and got my husband into the garden, and spoke much to him there; but my husband had seen so much the night before, that the priest got little entrance upon him. And when the priest Lampit was come into the house, George spoke sharply to him, and asked him "when God spoke to him and called him to go and preach to the people?" But after awhile the priest went away; this was on the sixth day of the week, about fifth month, 1652. And at our house divers Friends were speaking one to another, how there were several convinced hereaways, and we could not tell where to get a meeting; my husband also being present, he

overheard, and said of his own accord, "You may meet here if you will;" and that was the first meeting that we had that he offered of his own accord. And then notice was given that day and the next to Friends, and there was a good large meeting the first day, which was the first meeting that was at Swathmore, and so continued there a meeting from 1652 to 1690. And my husband went that day to the steeple-house, and none went with him but his clerk and his groom, that rode with him; and the priest and the people were all fearfully troubled; but praised be the Lord they never got their wiils of us to this day."

Although Judge Fell did not coincide with the other members of his family, in openly embracing the principles of Friends, yet he was well affected towards them, used his authority for their protection, and for several years before his death ceased to attend the national worship. Meetings continued to be held at his house until a meeting house was erected there.

Swathmore, being much frequented by George Fox and his friends, became noted as their head-quarters, in Lancashire.

The number of those guests was so great, that the Judge, though much inclined to hospitality, became somewhat alarmed. Coming home one day he found his shed filled with Friends' horses, which by his wife's orders had been removed thither to make room in the stables for her husband's horses. He remarked, that he feared they would be eaten out by this continued influx of company. She pleasantly replied that "charity doth not impoverish, and she fully believed that, when the year was at an end, they would have no cause to regret their hospitality."

This opinion was fully verified by the result, for that year their stock of hay was not only sufficient for themselves, but they had a large surplus to sell.*

Among those convinced by the testimony of George Fox in the family of Judge Fell, were Thomas Salthouse, William Caton and Ann Clayton, all of whom became ministers in the Society of Friends.

Thomas Salthouse, during a period of thirty-eight years, was an active laborer in his Master's cause, and after suffering frequent imprisonments and much abuse, which he bore with Christian patience, he laid down his head in peace.

William Caton, when he first met with George Fox, was a youth who had not yet left school, but was well advanced in his studies. As his mind became more deeply impressed with religious concern, his Latin exercises became burthensome to him, and he could not give the master of the school the usual compliments which were required. Being thus brought into a straight, Margaret Fell obtained for him the privilege of remaining at home, where he was employed in writing and teaching her children.

When about 17 years of age, being earnestly devoted to his religious duties, he felt himself called to preach repentance to the people, at markets and other places of public resort, for which he was often rewarded with approbium and abused. At 18 years of age he took leave of Judge Fell's family, and visited his friends in the northern counties of England. Afterwards he came to London, where he was well received by the Friends, and being of a persuasive address, he found an opening among others for the exercise of his gift in the ministry. He travelled much in the service of the gospel in England, Scotland, France, and more especially in Holland, where he died in the year 1665, having been instrumental in bringing many to the knowledge of heavenly truth.

During one of the visits of George Fox at Swathmore, he met four or five clergymen. He thus relates the conversation that ensued: "I asked them whether any one of them could say he ever had the word of the Lord, to go and speak to such and such a people? None of them durst say he had, but one of them burst into a passion and said 'he could speak his experience as well as I.' I told him experience was one thing, but to receive and go with a message, and to have a word from the Lord as the prophets and apostles had, and as I had to them, was another thing; and therefore I put it to them again: Could any one of them say he ever had a command or word from the Lord immediately at any time? But none of them would say so. Then I told them the false prophets, false apostles and anti-christs, could use the words of the true prophets, true apostles and of Christ, and could speak of other men's experiences, though themselves never knew nor heard the voice of God or Christ; and such as they might get the good words and experiences of others.

At another time, when I was discoursing with several priests at Judge Fell's house, and he was by, I asked them the same questions, Whether any of them ever heard the voice of God or of Christ to bid them go to such or such a people, to declare his word or message unto them? For any one, I told them, that could but read, might declare the experiences of the prophets and apostles which were recorded in the Scriptures. Hereupon, Thomas Taylor, an ancient priest, did ingenuously confess before Judge Fell, that he had never heard the voice of God nor of Christ to send him to any people, but he spoke his experiences and the experiences of the saints in former ages, and that he preached. This very much confirmed Judge Fell in the persuasion that the priests were wrong; for he had thought formerly as the generality of people did, "that they were sent of God."

* Margaret Fox's Testimony, Journal of G. Fox.
† Sewell i. 104.

For Friends' Intelligencer.

THERE IS BUT ONE JOURNEY THROUGH LIFE.

When we contemplate the fact, that we make but *one* journey through life, there is something startling in the thought, that no part of this journey can be retraced to be improved. Time, once passed is gone forever, and if it has been misspent or misapplied, the loss to us is irreparable. The idea that we may improve the time we have misspent, by our future application, is a fallacious one. We may, it is true, "cease to do evil" and from the things we have suffered, "learn to do well," but no subsequent conduct of ours can blot from the past, the record of our own folly, in the misapplication or non-improvement of time.

Such reflections should lead to the inquiry, what are the great objects of life, and how shall we employ the time and talents placed at our disposal to secure to ourselves the greatest amount of present and future enjoyment?

To understand these important questions aright, proper attention must be given to the philosophy and science of *self-culture*. A knowledge of ourselves, and of the duties we have to perform, becomes indispensable to a just appreciation of the objects of existence. The preliminary step in the road to self-knowledge consists in a careful examination, as to the uses we are making of time, and to what purposes we are directing or employing all our physical, intellectual, and moral powers; for it must be self-evident that if we err in the employment of these,

"We waste, not use our time; we breath, not live."

Man comes into the world a stranger to every thing around him. He enters upon the journey of life, like a traveller in an unknown wilderness, surrounded by a multitude of objects without experience to point out the path for him to follow. Yet he enters not upon his journey like the "beasts that perish" with no other wants than those which belong to an animal existence, and a measure of instinct suited only to such a condition in the scale of being.

He has been made "a little lower than the angels" clothed with an intellectual and a moral nature, with all their attendant responsibilities, their wants to supply, and their duties to fulfil. The endowment of reason places him at the very head of the animal creation, and enables him through the gift of grace to hold communion with his Maker. He has then a threefold nature, animal, intellectual and spiritual, and the true end of life consists in the regulation and development of the whole.

In the economy of Providence, it has been wisely ordained that so far as it relates to the animal wants of man, he shall "earn his bread by the sweat of his brow." Labor, so far from being a *curse* pronounced upon him, is not only a *blessing*, rewarding him with supplies of food and raiment adequate to all his wants, but it becomes a powerful instrument in building up a *healthy body*—the appropriate "earthly tabernacle" for a sound and vigorous mind. While it is our privilege and our duty to make ample provision for the comfort of these bodies during the journey of life, it is well for us to consider that so far as it relates to them, our present existence has its limit and this will soon be reached, that the actual wants of the body are but few and easily supplied, we should therefore set proper bounds to our aspirations after wealth, and beware how a worldly spirit becomes uppermost in our thoughts. From the eagerness with which wealth is pursued, we would be led to conclude, that its accumulation constituted the chief business of life. But let us ask, is it consistent with the character of an intelligent and moral being, that so great a portion of time shall be sacrificed at the shrine of Mammon. Shall life be spent wholly in pursuits which can add no enjoyment beyond the present gratification of the "lusts of the flesh, the lust of the eye and the pride of life?"

"What doth it profit a man, if he should gain the whole world, and lose his own soul," was a consideration worthy of the great mind of Jesus of Nazareth, and is full of deep meaning and instruction to us. How much it would relieve the bitterness of toil—how much it would lessen the perplexities of life—how much it would take away from the "vanity and vexation of spirit," which too often attend the accumulation of wealth and the improper indulgence of a worldly spirit, did men but stop to consider "what doth it profit a man," and how much more time might we find, could be appropriated in making valuable additions to our store of that *treasure*, "which moth and rust do not corrupt nor thieves break through and steal."

Our intellectual being must be expanded and improved. Its proper culture is a part of the great business of life; widening the horizon of human enjoyment by creating to ourselves a new and intellectual world, free in great measure from the changes and vicissitudes to which all material things are exposed. Our views of the Creator's works become expanded by a proper use of the faculties he has given us to contemplate them. In the midst of the creation in which we are placed there is ample room for the employment of all the intellectual powers. We learn that these are capable of indefinite expansion, that there is no limit to the acquisition of knowledge, and thus an immortality is foreshadowed which it is the peculiar fitness of the gospel to bring more fully to light.

But life's end is not yet answered—we have not completed the whole journey—though we may have provided for all its animal wants—though the intellect may be improved—though our views of the Creator's works have been en

larged—though we may have reached the pinnacle of the temple of science and stored the mind with vast treasures of knowledge. There is a moral nature in man designed by the Creator to pass through all the stages of growth, development and expansion common to the animal and intellectual existence, and to *perfect* the end of life this moral nature also must be cultivated and improved. This is the connecting link between the human and the Divine mind—this is the ladder that *reaches* from earth to heaven. The duties that belong to our moral nature must be fulfilled—for if these be neglected, there may be great intellectual endowment and culture, without, what is well understood among men, as *moral worth*. To enable us to perceive distinctly what our moral duties are, the Creator has caused a radiance from Himself—a ray of Divine light, to shine in upon the understanding, called in scripture "the manifestation of the spirit given to every man to profit withal." Its functions in the moral correspond with the functions of reason in the intellectual world—without reason man could not build up that wonderful creation, the work of his own intellect, which adds so much to the enjoyment of time—without this *greater light than reason* he could not enjoy the true felicity of heaven. It follows then, that the true object of existence contemplates the improvement of every gift which the Creator has bestowed upon man, and that by their improvement the wilderness in which we supposed him to be placed, becomes as "Eden—the Garden of God—its desert places are made to smile and blossom as the rose, joy and gladness shall be found therein, thanksgiving and the voice of melody." J.

MISTAKE OF YOUNG MEN.

It is a grand mistake into which many American youths fall, that manual labor is not honorable. To be a merchant, a lawyer, a doctor, an engineer, or a ship-master, is, in their esteem, much more honorable than it is to be a mechanic or a farmer. It cannot be denied that all these other occupations require exertion. The doctor is often quite as weary when his day's work is done, as the farmer or blacksmith can be; but he is not half so sure of a quiet night's sleep as they are, and we all know to what hardships engineers are exposed, as well as persons who follow the seas.

We often see vigorous young men seeking places as clerks in stores. They all hope—and generally expect—some favorable tide in the affairs of life, which "will lead them on to fortune." Other men have accumulated vast sums of money in buying and selling goods, why not I? is the language they use. They rarely consider that but a very small number of those who embark ever complete their voyage. Where one succeeds, fifty, perhaps a hundred, fail.

But an industrious, thrifty farmer seldom fails to secure for himself and family the comforts of life. The skilful and practical mechanic, too, is generally sure of a remuneration for his labor, and, with common prudence, he can provide a competence for the future. That a princely fortune can be heaped up by the plow, the jack plane, or the sledge we do not say; nor is it pretended that men are as likely to acquire fame on the farm, or at the work-bench, as at the bar. But the history of the world will show, that the men who have done most for the welfare of their race, and whose memories are cherished with the most respect, came from the hard-working ranks. Princely fortunes are more easily wasted than won, and while the moderate possessions of a farmer or mechanic supply all the comforts of life, they are attended with few temptations to luxury or extravagance, and still fewer risk from the folly or fraud of others.

There can be no doubt that agricultural employments are the most natural to men, and there is no country on the globe in which the facilities for pursuing these employments are so great as in the United States. It requires but a very small outlay of money to obtain a respectable farm to begin with, at least much less than the professions or a mercantile business requires, and here the return for the capital invested, is next to a certainty, while in the others comparatively few succeed. A good knowledge of the methods of husbandry can be easily acquired. The implements of labor are as good and as cheap as can be found the world over. The products of the earth are sure of a good market, and one which is easily reached. The title of land is well secured, the large monopolies, such as some of the countries of the old world are burdened with, can never exist here. What greater encouragement could be asked by one who only desires to live comfortably and independently?

The farmer—the honest, goodly farmer—is one of the most independent men in the wide world. He has the promise of the great Creator that seed-time and harvest shall not fail.—He may always plow in hope and reap with joy. To till the earth, then, is really an honorable calling.

But it does not require that a man should be enslaved to the plow, nor that he should make companions of his sheep and ox. The shrewdest and most intelligent men, who sit on our juries and help make our laws, come from their farms and return to them as soon as their public duties terminate. The good sense, sobriety, contentment, industry, and love of order which characterise our American farmers, are, under God, among the most important safeguards of public peace and prosperity.

A CITY ASLEEP.

A day or two ago we visited a city, a populous city, whose houses will outlast New York, for they shall endure "till doomsday." Strange to say, it is not noted on the best maps; stranger to say, though its population is daily increasing, no colony ever issues from its borders.

The golden chime of Pacific's waves has never charmed a single ear there; the shout of the Pioneer in the further West, has never lured them hence, to seek new homes. Indeed, the city we speak of stands alone, like a rock-bound isle in the midst of a turbulent ocean—the busy world whirls and roars around, but there it remains unmoved.

We visited it in broad day, but the streets were empty; not a familiar face or voice to greet us: not a light footstep to make music to the ear. It was indeed strange; there shone the sun, with the mild and beautiful radiance of autumn, and yet no sound of living thing. Marble mansions were on every hand, but none of the solemn tenantry, for it was a solemn city, came forth to meet and welcome us. Names were graved on every portal, but they that owned them—where were they? It was a city of names and not of things; of words and not of works.

At length there came a train—there was an arrival. On it came, noiselessly, slowly. Was it all a dream? By mansion after mansion it passed, and stopped. A tenant for another dwelling; a home for another wanderer; a rest for another weary.

So it seemed to us as we stood there, and so, the shadows thickening over the thought, we hurried away from Greenwood, and were once more mingling with the tide of the living.—*N. Y. Tribune.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 31, 1853.

THE CLOSE OF THE YEAR.—This is a point of time that seems peculiarly adapted to excite serious reflections. It is a stage in the journey of life, at which we should pause and consider what progress we are making, and whether the road in which we are travelling will lead us to a land of rest and peace. In looking back over the past year how many incidents do we remember that were calculated to humble and instruct us, and to call forth our gratitude to that Almighty Protector, who hath hitherto preserved us. There are few among us who, within that period, have not felt some of the sorrows or trials of life, and none who can truly say that they have not experienced many of the blessings of a bountiful Providence.

The vicissitudes of life, like the changes of the seasons and the alternations of day and night, are wisely adapted to promote the great end of human existence, the glory of God, in the development and perfection of his works. As in the natural world perpetual sunshine without clouds or rain would destroy vegetation and produce sterility; so in the moral world, uninterrupted prosperity and unalloyed enjoyment would impair the nobler faculties of the soul, and prevent that progress in the spiritual life which is essential to permanent happiness.

The traveller who has set his face Zionward in order to seek an eternal inheritance, having been permitted to experience the joy that springs from a sense of Divine favor, would gladly remain in this happy condition; but he finds as he advances onward that he has trials of various kinds to encounter. His patience may be exercised by privations, his faith tried by a sense of poverty and desertion, and he may even have to relinquish the dearest objects of his affections. But let us remember that we are only sojourners here for a brief period. It matters but little how we are accommodated by the way, or what privations we may suffer, provided only we can be assured of arriving safely at the end of our journey, and of entering through the pearl gates into that celestial city, the New Jerusalem, which "hath no need of the sun neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

THE BLIND BIRD.—Sitting to-day under the plastic hand of Augustus Blessing, Ann Street, Museum Building, New-York, we were struck with a little specimen of human kindness, which it was a delight to witness. One of the noticeable things about this small shop, is a little brown bird in a cage. He was brought from Germany, and all his songs were sung in the language of that hearty and affectionate country. He was far from handsome; but he had a bright, merry eye, and when hopping nimbly from perch to perch in his cage, he seemed so good-natured and happy, that it was always a pleasure to see him, and hear his unpretending musical chatter. He took great delight in washing himself two or three times a day in a shallow vessel of clear cold water; and having finished his ablutions, he would leap up on his perch, and with his little bill buried in his downy bosom, manipulate and make dry that soft retreat, and then, stretching his head around, to get a "bird's eye view" of his "tail quills," he would take each long

feather in his bill, and make all smooth aud clean in that quarter. His toilet accomplished, he would gradually close his bright eyes, settle down upon his perch and take his siesta. But those bright eyes grew dim, and finally closed forever. He is now blind as a bat; and it was piteous to see how his great affliction weighed at first upon his spirits. But time has softened his grief. As the spring came on,and warm weather wakened him into new life, he seemed not only resigned, but happy. His other senses have grown more acute; consolation has come to him from an "inner source;" he feels his dependence upon his kind supporter, whose heart could not bear the thought of sacrificing him because *one* of his senses had departed; he opens his mouth when he is hungered or athirst, and, "like the young ravens when they cry," he is fed and "given to drink." Then he lifts up his plaintive voice in notes of thanksgiving, blessing Blessing for his care of one of the helpless and unfortunate of God's great family.—*Knickerbocker.*

Died, on the evening of the 16th inst., at his late residence, William Widdifield, in the 81st year of his age.

——, On Fourth day morning, the 21st inst., suddenly, William Abbott, in the 75th year of his age.

LETTERS OF R. MASON.—NO. XXIV.

A——, 8 mo., 1841.

My dear Friend.—Thy letter was indeed welcome. The cause of my not writing was, that thou had gone with S. U., and I knew not where to direct one. Thy accompanying her met my entire unity. I believe I have been in my right place here. We have had a deep conflict to pass through in resigning our dear J. E. Last evening about twilight his release was sealed, and his precious lamb-like spirit, I have no doubt, has joined the just of all generations in ascribing glory and honor, thanksgiving and praise to Him whose love called him, and whose power cleansed him from every spot, and gave him an earnest of admittance into life and everlasting peace. I trust his counsel may prove a blessed legacy to his young cousins and to all of us. Several of his dear friends and connections, whom he had desired to see, arrived yesterday; he was gratified, and said "how kind." He looks lovely in death; his close was very tranquil. To-morrow the wasted tabernacle will be committed to its native soil. * * * * Do write to me; little brooks in a thirsty land are refreshing. R. M.

Baltimore, 10th mo., 1841.

I have been prevented from writing, but must now give thee a little account of myself and of the Yearly Meeting, We have had a season of refreshing from the presence of the Lord. The select meetings were crowned with life. I have been glad that my lot has been cast here at this time. The answers to the first and third queries drew many minds under deep exercise, and counsel flowed freely, which I trust has fastened as a nail in a sure place upon many both elder and younger. Dear ——— had several messages of gospel love to deliver. It has rested on my mind for months, that it might be required of me to be her companion through some part of the field of gospel labor before her. I held back till last evening, when I thought the time had fully come to tell her I had been dwelling under the weight of it for some time, but a fear lest I should be a poor helper had nearly kept me silent on the subject. Since I have mentioned it to her I have felt calm and peaceful. Thou canst communicate my view to the few of whom thou knowest I should ask counsel, were I with you. If you think I have mistaken my calling, I shall stand open; even now, while I am writing, I can see many impediments in my way. I sometimes fear my day's work is far behind-hand. I have ever been ready to embrace excuses. I hope, my dear friend, thou wilt be honest, and that I may not be encouraged to engage in this thing, unless my doing so bears the impress of the King's seal.

The Yearly Meeting was large, and there was a comforting evidence that many among the younger class were coming forward to take the places of those who now bear the burden as in the heat of the day. I am weary and must close with love from thy friend. R. M.

JOHN HOWARD.

A few of Howard's characteristics may be mentioned. He was naturally somewhat of a haughty temperament, plain and blunt in his manners, often apparently harsh; but under this exterior was a heart as tender as a child's, like the eider-down on the eagle's breast. With his second and darling wife he stipulated, previous to marriage, that in all matters in which there should be a difference of opinion between them, *his* voice should be the rule. Petty tyrants quailed before an eye as stern as it was mild. He spoke out as boldly to the king under the gilded roof of the palace, as to the goaler in the loathsome cell. The imperious Catharine of Russia, invited him, when in St. Petersburg, to court. He told the courtiers who waited on him, that "he had devoted himself to the task of visiting the dungeon of the captive and the abode of the wretched, not the palaces and courts of kings and empresses; and that the limited time at his disposal would not permit his calling on her imperial majesty." He peremptorily refused to meet the Austrian Emperor unless the servile custom of approaching the sovereign on bended knees was, in his case, dispensed with. The unfortunate Pope Pius VI. earnestly requested an interview, which the stern Puritan and Republican would only consent to on the condition that the

absurd mark of homage, kissing the foot, and, indeed, every other species of ceremony, should be dispensed with. At parting, the venerable pontiff laid his hand upon the head of the heretic, saying, good-humoredly, "I know you Englishmen care nothing for these things; but the blessing of an old man can do you no harm." His countenance inspired respect and awe. In one of the military prisons in London, an alarming riot took place: the infuriated prisoners, two hundred in number, broke loose, killed two of their keepers, and committed other excesses. Having obtained possession of the building, no one dared to approach them. Unarmed and alone, Howard entered the prison, charmed the savage passions of the furious mutineers into submission, and they suffered themselves to be quietly conducted back to their cells. Cleanliness and temperance, he was wont to say, were his preservatives against contagious diseases. He ate no flesh, drank no wine or spirits, bathed in cold water daily, ate little and that at fixed intervals; retired to bed early, and was an early riser. "Trusting in Divine Providence," he says, "and believing myself in the way of my duty, I visit the most noxious cells; and while thus employed 'I fear no evil.'"

THE SPONGE.

The sponge of commerce is found attached to rocks in various depths, between three fathoms and thirty. When alive it is of a dull bluish black above, and of a dirty white beneath. There are several qualities, possibly indicating as many distinct species. The best are taken among the Cyclades. The sponge divers, however, are mostly people from the islands of the Carian coast; from Calymnous, and the islands between Calymnor and Rhodes. They go in little fleets of caiques, each of six or seven tons burden, and manned by six or eight men. The season for the fishery lasts from May until September. All the men dive in turn. They remain under water from one to three minutes. They descend to the bottom at various depths, between five fathoms and twenty, or even, though rarely, thirty. Very few of the Archipelago divers can descend so deep as the last-named depth, and it is doubtful whether they can work in such a case.

Some years ago a diver asserted he had bent a rope round the beam of a Turkish frigate, sunk in thirty fathoms water off Scio. Mr. Love, when engaged in raising the guns of some of the sunken ships, confirmed his statement by finding the rope still bent round the beam. In deep water a rope weighed by a stone is let down, by which the divers ascend when they have gathered the sponges. They carry nothing about their person but a netted bag, which is attached to a hoop suspended round their necks; in this they place the sponges. In a good locality a diver may bring up fifty okes of sponges in a day. A very large sponge may weigh two okes. The weight is calculated from the sponges when they are dried. A sponge is dried in the sun, after being cleansed in sea water; fresh water rots it and turns it black. The slimy or animal matter is stamped out by the diver's feet. When dried the sponges are strung in circles. They are sold at twenty-five drachms an oke. The chief markets for them are Smyrna, Rhodes, and Napoli.

The sponge fisheries were probably conducted among the ancient Greeks as they are now. Hence, information being obtainable with facility, we find a full account of the sponge in the writings of Aristotle. He appears to have been deeply interested in its history, on account of the link it seemed to present between animal and vegetable natures. Therefore, the question whether sponges possessed sensation is discussed by him more than once, and left undecided. The statements for and against their capacity of feeling are, however, fairly put forward. The same question is debated among naturalists of the present day, and, as anciently, there are not wanting advocates for either view. Aristotle distinguishes sponges under two heads—those that might be cleaned, and those that could not. Of the last he says that their substance was compact, but perforated by large canals. They were more viscous than other sponges, and when dried remained black. The description exactly applies to the common coast-line sponges of the Ægean, useless for economic purposes.

His account of the sponges of commerce is more detailed. He distinguishes three varieties, those which are lax and porous; those of thick and close texture; and a third kind, called sponges of Achilles, finer, more compact, and stronger than the others. These last were rarest, and used to be placed in helmets and in boots, as protections from pressure for the head and feet. They all grow on the rocks, adhering not by one point only, nor by the whole surface, but by the coast, which became suddenly deep. He attributes the superior fineness of texture in these deep-sea kinds to the greater uniformity of temperature of the water in such places. When alive, and before they are washed, they are black. Their canals are often inhabited by little crustacea. Such are the leading points of the account given of sponges in the fifth book of the History of Animals.—*From Spratt and Forbes' Lycia.*

SITKA.

Prior to the establishment of the Americans in California, this spot was known to us only as a small speck upon the map, comprised within the Russian Possessions on the North-west coast of America. Even now but little more is known. Like the sealed ports of Japan, it still remains a subject for the investigation of the curious.

Like those ports also, Sitka is sealed to the general commerce of the world, and no vessels are

permitted to trade with the residents except those having a special license from the Russian Government. Some years since, the attention of the Russians was directed to this point by the abundance of furs found in the vicinity. A Company was formed under a charter granted by the Emperor, and a factory established, at which a trade was opened with the native Indians in the article of furs. To this Company the exclusive privileges of commerce were granted, and in it they still remain, with a single exception. A want of ice in the market of San Francisco was felt soon after the advent of the Americans; and the attention of several gentlemen of our city was at once directed to this point, as affording a proximate position from which the market could be supplied without awaiting the tedious voyage of a vessel from the Atlantic.

A company was accordingly formed here, which after negotiation, obtained permission of the Russian government to procure a regular supply of this article. Its privileges were also made exclusive, but were limited to the trade in this article alone. By reason of this trade a more intimate relationship has arisen between our port and one of Sitka, rendering the latter one of some interest to us. Our attention has been directed to this subject by the arrival at this port, on Friday last, of the Russian brig Schilekoff, forty-one days from Sitka. Through the politeness of Capt. Juselius we have been placed in possession of some facts which may prove interesting.

Sitka is an island near the fifty-ninth degree of latitude. Upon this island there is but one town, or rather factory, called Sitka. This place is located upon a beautiful bay, completely landlocked, and affording the amplest security for shipping. The population of the town is between fifteen hundred and two thousand souls, all of whom are attached to the trading company first mentioned. The houses composing the town are built of logs, somewhat after the fashion of those in the new States of the Union. The men are employed in trapping and in trading for skins with the Indians. These skins are confined to the beaver, otter, and seal, which are taken in great numbers by the natives.

The face of the island is rough and mountainous, possessing but little arable land. This, however is cultivated, and yields a scanty supply of potatoes, cabbages, and other vegetables, which are the only vegetable productions of the island. The supplies of provisions are mostly obtained from Siberia, and from Europe: from the former salt meats; and from the latter flour and other breadstuffs. The only fresh meat is that of the deer, which animal is successfully hunted through the dense forests, by the Indians alone. In this pursuit the gun is used. Small shallow streams trickle down the hills into the ocean, and these are filled with fish in great variety. At certain seasons salmon are found in abundance, at times completely choking up the streams, from which they are taken with the hand, or by means of a small hook used by the Indians for that purpose. Other species of fish are taken with spears. Upon these articles of food the inhabitants subsist, although, from the remote position of the island, they are often caught with a limited general supply of provisions.

The only article of traffic which the island affords is that of lumber. There are at present two saw-mills running, both of which are driven by water. The company is, however, engaged in the erection of another, to be propelled by steam. This is designed to be a floating mill, and will be removed from place to place along the coast, as the only timber available is that immediately on the beach. In felling trees it is necessary that they be made to fall into the water. Should they fall landward, the forest is so dense that no use can be made of them, and hence has the expedient of a floating mill been adopted. The only timber upon the island is a species of white pine, an article with which the brig is now laden.

The ice with which our market is furnished, is taken from three small lakes back of the town. In these the water is but four or five feet deep. When the brig sailed, the supply of last winter had been exhausted. She left in the harbor no other vessel, and the inhabitants were plodding on as usual, completely cut off from all intercourse with other portions of the world.

The natives of the island live in houses similarly constructed to those of the Europeans. They lead a life of contentment and indolence. Although possessed of no very low order of intellect, they are said to be extremely lazy. The colony is under the control of a Governor, who is assisted by two subordinates. Particular observance is paid to religious worship, there being some seven or eight ministers of the Greek church in the town at this time.

The island possesses no attraction whatever as a place of residence. During the summer the weather is rather pleasant; but in winter the rains and fogs render it almost intolerable. Should clothing once become saturated, it is almost impossible to dry it. When the rain is not falling the atmosphere is very clear, but intensely cold. The only attractive feature about the island seems to be its beautifdl harbor. — *San Francisco Herald.*

THE REAL CHRISTIAN.

No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God. How far is he from abjectness, though he ranks himself with the worms of the earth!—*Pascal.*

THE SUNSET OF LIFE.

[From the Easton Md. Gazette.]

Evening crept along the valley,
Blushed upon the distant hill,
And the golden hush of sunset
Fell so sweetly and so still,
That the meadow and the mountain,
And the ocean's heaving breast,
Seem to bathe themselves in sunlight
From the windows of the West.

Parting gleams, so gay and golden,
Streamed across the white and blue,
'Till the clouds 'mid azure heaven,
Melted in the blushing hue.
And it fell, that golden glory,
On the ripples of the sea;
Dancing, dazzling, ever wreathing
Smiles so glorious and free.

And the struggling of the sunshine,
Straying through the lifting trees,
Smiled upon a leaf-hid cottage.
Opened to invite the breeze,
And two wavy, glimmering sunbeams
Meeting in the open door,
One from heaven, and one from ocean,
Lit the ceiling and the floor.

In the meeting of the sunlight,
Where its glory kissed his brow,
Sat an old man on the threshold,
Thinking of by-gone—and now,
On his staff, his hands were folded,
And he rested there his chin;
While his face, with sweet expression,
Told the peace that reigned within.

Still he sat, intently gazing,
Through the aisles of arching green
Out upon the glorious vista,
In the mellow distance seen;—
Listening to the murmuring music
Of the wind and gentle waves;
Like approving ages, calling
To the present, from their graves.

Years of labor bent their voices
To the harmony within;
Deeds of love and duty chiming,
With a conscience void of sin;
Heav'nly sounds of holy grandeur,
Such as earth's may never be,
Heard he as he sat there, gazing
Out upon the sun and sea.

And the sun went sinking downward,
And his soul rose nearer home,
Drinking deep of healing waters
Flowing from the heav'nly dome;
Then the holy star of twilight,
Flinging dews upon the air,
Throned itself upon the sunset,
Like a spirit reigning there.

As the star, with light unbroken,
Gazed into his raptured eyes
With its pencil beams descending,
Came a message from the skies,
And the angel's gentle voicings,
Stealing sweetly from above,
Drew his soul still up and heav'nward,
On the wings of light and love.

Then the sun beyond the ocean
Gathered in his rays to rest,
As a noble chief in falling
Folds his honors to his breast.
Outward sense and scenes were fading,
With the sinking of the sun;
But within those angel voices
Spoke eternal day begun.

Fading lights, still failing, dying,
Gilt the edges of the cloud,
Till the moonbeams fell upon them
Like the stillness of a shroud.
And the tints grew grey and leaden,
As the flushing followed down,
Where the sun, when in the heaven,
Last had worn his golden crown.

As the moonlight softly slumbered
Where was once the sunbeam's fall,
'Round the old man closed the shadows,
With their dark and deep'ning pall.
Still upon his staff he rested,
With his weary, wintry head;
Gone was all the golden glory—
Day was done—the old man dead.

Who shall say how pure a vision
Rests upon that spirit's eye,
Changing sunshine into soul-light—
Faded to unfading skies?
Who can know how sweet that sunset,
Shadowing forth the gates of gold,
Which unto his soul unfolded,
Heav'n to earth is yet untold. C. C. C.

THE TRUE NOBILITY.

By Professor Upham.

What constitutes the true *Nobility*?
Not wealth, nor name, nor outward pomp, nor power:
Fools have them all—and vicious men may be
The idols and the pageants of an hour.
But 'tis to have a good and honest heart,
Above all meanness, and above all crime,
And act the right and honorable part
In every circumstances of place and time.
He, who is thus, from God his patent takes—
His Maker formed him the true nobleman:
Whate'er is low and vicious he forsakes,
And acts on rectitude's unchanging plan.
Things change around him, changes touch not him;
The star that guides his path, fails not, nor waxes dim.

THE TWO ARMIES.

A striking contrast is contained in the following statements, which we find in the *Economist*.

"The United States army numbers about ten thousand men, and they cost the country, last year, eight million two hundred and thirty-five thousand two hundred and forty-six dollars for pay, subsistence, clothing, &c. That is to say, eight hundred and twenty dollars per man, or, if we deduct the militia expenses, eight hundred dollars per man. It would puzzle any one to tell of what service were those men, living uselessly in barracks and old forts, eating three meals per day, and turning out occasionally to touch their caps to their officers.

The Illinois Central Railroad army numbers ten thousand men also, and they receive from the

company three million seven hundred thousand dollars per annum, in return for which they labor twelve hours per day, upon a work which gradually stretches through the most fertile plains, connecting the great lakes with the Ohio and Mississippi rivers, and ultimately with the Gulf of Mexico."

The *prospective* building of the Great Central Railroad of Illinois alone, has added to the wealth of that state, in the appropriation of wild lands, the sum of forty millions, within a strip of but twelve miles in width; and the actual construction of the road will bring to a ready market millions of acres of land now owned by the general government, which, were the road not constructed, would lie waste for years to come. The federal government employs ten thousand men at the expense of eight millions of dollars, to carry about muskets. The Central Railroad Company employing ten thousand men at less than four millions of dollars, confers a vast property upon the State, upon the Federal Government, and upon thousands of farmers. Year after year the government spends its millions of dollars, effecting nothing, producing nothing, and resulting in nothing but the turning loose of superannuated soldiers, made paupers by a life of idleness, to prey upon the industrious during the remainder of their existence. The Illinois Company, by three years expenditure, establishes seven hundred miles of iron rails through prolific farms, many of them owned by the persons whom they employed to build the road; men of industry, vigor, wealth, and intelligence. The United States, in thirty years, have spent three hundred millions of dollars—enough to build a track to the Pacific; and they have nothing to show for the money but some old forts, guns, tattered uniforms, and demoralized veterans.—*Evening Post.*

THE PEACH.

The peach tree is a native of Persia, as its name in all languages indicates—*persico*, (Italian,) *pecher*, (French,) peach. It was brought to Italy in the time of the Emperor Claudius. China and the United States are now the principal peach growing countries. In New England they do not flourish well, but in ali the middle, southern and western States, they are produced in the greatest abundance. New Jersey, Delaware and Maryland, perhaps take the lead in peach culture. Orchards of from 10,000 to 20,000 are often seen in New Jersey. The peach, on account of the great facility with which it grows in this country, is very carelessly cultivated, and has not, delicious as it now is, been improved to the extent of its capabilities.

Certainly, says Downing, no one expects us to write the praises of the peach as the most delicious of fruits. "To gild refined gold" would be a task quite as necessary, and if any one doubts the precise rank which the peach should take among the different fruits of even that cornucopian month—September—and wishes to convince us of the high flavor of a Seckel or a Monarch pear, we will promise to stop his mouth and his argument with a sunny cheeked and melting "George the Fourth" or luscious "Rare-Ripe!" No man who lives under a warm sun will hesitate about giving a due share of his garden to peaches if he have no orchard, and even he, who lies north of the best Indian corn limits, ought to venture on a small line of espalier, for the sake of the peach.

The peach tree will grow on almost any soil, but a rich, deep, sandy loam is best adapted to it. A heavy, compact clay is unfavorable.

The peach tree is the most easily propagated of all fruit trees. A stone planted in the autumn will vegetate in the ensuing spring, grow three or four feet high, and may be budded in August or September. Two years from this time, if left undisturbed, it will usually produce a small crop of fruit, and the next season bear very abundantly, unless the growth is over-luxuriant.

In nursery culture, it is customary to bury the peach stones in autumn, in some exposed spot, in thick layers, covered with earth. Here they are allowed to lie all winter. As early in the spring as the ground is in fine friable condition, the stones are taken out of the ground, cracked, and the kernels sown in mellow, prepared soil, in the nursery rows where they are to grow. They should be covered about a foot deep. Early in the following September they will be fit for *budding*. This is performed with great care on the peach, and grafting is therefore seldom or never resorted to in this country. The buds should be inserted quite near the ground. The next season the stock should be headed back in March, and the trees will, in good soil, grow to the height of a man's head in one year.

The following are among the most approved varieties: *Early York*, large, greenish white, covered in the sun with purplish red; flesh juicy, rich and excellent, ripens middle of August; *George the Fourth*, large, white, with a red cheek, ripens a little later than the preceding; *Jacques Rare-Ripe*, a superb yellow peach, a native of Massachusetts; *Bergen's Yellow*, large, orange, red in the sun, flesh yellow, juicy, and fine flavored; *Crawford's Early* and *Crawford's Superb*, (*late Melocoton*,) both very fine; *Late Admirable*, *Cole's Early Red*, *Morris' White*, *Old Mixon Freestone*, and *Old Mixon Clingstone*.

The following is a list of varieties as best adapted to the climate and soil of New England:

FOR THREE SORTS:
Early York, (serrated foliage,)
Crawford's Early,
Old Mixon Free.

FOR SIX SORTS, ADD
Large Early York,
George the Fourth,
Crawford's Late.

FOR TWELVE SORTS, ADD
Grosse Mignonne,
Bergen's Yellow,
Druid Hill,
Late Admirable,
Yellow Rare-Ripe,
Heath Free Stone.

Hale's Melocoton, represented in our engraving, has been raised from seed by Col. Elisha Hale, of Stowe, Massachusetts, for more than twenty years, and it invariably produces the same fruit. It is not a very large or a very beautiful peach, but is remarkably rich and sweet, and uniformly good. It is also noted for keeping long in excellent condition, which is a very great advantage. It may not, however, be as saleable as some other kinds of inferior intrinsic value. For home consumption it is very valuable.

The Liverpool Mercury says that "it is well known that the United States produce immense quantities of that most delicious fruit the peach; and, so far as we have heard, none have ever been brought into this country. A gentleman on board the Africa has, however, made the attempt, and, with some care, has succeeded in bringing them in a perfect state. He has brought them as a present to the family and friends of a gentleman farmer in this town, and may therefore claim to be the first importer of ripe peaches from the United States to England."

HOME.

The mere sentiment of home, with its thousand associations, has, like a strong anchor, saved many a man from shipwreck in the storms of life. How much the moral influence of that sentiment may be increased, by making the home all it should be, and how much an attachmeut is strengthened by every external sign of beauty that awakens love in the young, are so well understood, that they need no demonstration here. All to which the heart can attach itself in youth, and the memory linger fondly over in riper years, contributes largely to our stock of happiness, and to the elevation of the moral character. For this reason, the condition of the family home—in this country where every man may have a home—should be raised, till it shall symbolize the best character and pursuits, and the dearest affections and enjoymeuts of social life.—*Downing's "Architecture of Country Houses."*

EVIL COMPANY.

The following beautiful allegory was translated from the German:

Soprognius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter.

"It will not burn you, my child, take it."

Eulalia did so, and behold! her delicate whi hand was soiled and blackened, and as it chance her white dress also.

"We cannot be too careful in handling coals said Eulalia, in vexation.

"Yes, truly," said her father; "you see, m child, that coals, even if they do not burn, blac en. So it is with the company of the vicious.

"What a privilege is this," says Newtor "to possess God in all things while we hav them, and all things in God when they are take away from us." When racked by disease an pain, I have felt the everlasting arms underneat me, to support me, and so have borne my afflic tions joyfully; yea, have even considered then blessings, compared with all that earth coul give without such heavenly consolation. In viev of what God is as a merciful Saviour, filled with compassion for our infirmities; and who, with the temptation, will also make a way of escape or will enable to bear it; and in remembrance of what God has done for me, and what he has promised for the future—to be my God for ever and ever, to guide me by his counsel, and afterward receive me to glory, how, O how can I sin against him? W.

CHILDREN AT SCHOOL.

We have a word of advice for parents who have Children at School.

Your little ones are dear to you,—about as dear, perhaps, as the apple of your eye. Their success at school is near your heart. Of course, you will do nothing to interfere with it. You are anxious to help them along,—provided helping them will not too seriously tax you. You know as well as we how it can be done efficiently, at cheap cost,—pardon us for refreshing your knowledge on the subject with a few hints.

Keep them regularly at school. Absence of a day is bad. They lose one day's lessons.—They drop a stitch by the means. It deranges the teacher's plans, and makes it easier for the absence to occur again. Better suffer a great inconvenience than keep them at home a day. Better spend several shillings and some hours, and do the errands yourself, than keep them home to run them.

Be sure they are punctual. Ten minutes in the morning does you no good, and them much harm. Arrived at the school room ten minutes too late, they disturb the punctual, loose an exercise, provoke the teacher, and cultivate a miserable habit of procrastination. The matter of habit is the great objection though. In after years it sticks to a body like a boy to a runaway bare backed horse, and the harder one runs to be clear of it, the closer it hugs him.

They have lessons to learn out of school.—Let

it be held a religious duty that they learn them well. By this the teacher judges of your interest in their progress. If they always go prepared on these home-lessons, he is careful that they get well on in their school-lessons. He feels that he is watched, he is interested for your children, and whether he means it or not —knows it or not—he labors more faithfully for their advancement. If the evidences are that you pay no attention to them at home, he does his duty mechanically, and only *hopes* for the best.

VARIETIES.

Coffee.—All the coffee grown in the West Indies has sprung from two plants taken thither in 1726, by a French botanist from the botanic garden at Paris. On the voyage, the supply of fresh water became nearly exhausted, but so anxious was the Frenchman to preserve the plant, that he deprived himself of his allowance in order to water them.

An Oath reflected Upon.—Mr. Romaine, hearing a man call upon God to curse him, offered him half a crown if he would repeat the oath. The man stared.

"What, sir! do you think I would curse my soul for half a crown?"

Mr. Romaine answered—"As you did it just now for nothing, I could not suppose you would refuse to do it for a reward." The poor fellow was struck with the reproof, and said—

"May God bless you, sir, and reward you, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

Hast thou invented a method to kill time? I knew not the Creator had given thee more than was needful.

Stand not as a barren fig tree in the vineyard, but be fruitful and bear good works.

Hast thou wealth in thy possession? it is not thine, but the Lord's; use it to his glory.

Friend, what an excellent mind thou hast; but for what is it given? Surely not that thou mightest the more successfully serve the devil. W. R.

He that is in the habit of neglecting the warnings with which he daily meets, will be most likely to neglect the last warning and thus perish.

If Christians join in what are called worldly amusements, I ask nothing about their creed. They show their *taste:* that is enough. A mere creed, however correct, will save no man. The influence of the creed is the essential matter.

Exposure to the sun.—There are few points which seem less generally understood, or more clearly proved than the fact that the exposure to the sun, without exercise sufficient to create perspiration, will produce illness; and that the same exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will wake perspiring and very ill: perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produce abundance of bile, and powerful exercise alone will carry off that bile.—*Popular Errors Explained.*

SUMMARY OF NEWS.

Halifax.—The steamship America, Capt. Long, sailed on Saturday, Dec. 10th, and arrived at this port at half past 8 o'clock this morning.

The price of breadstuffs has advanced.

The cholera still lingers in Paris.

The America's news is not very exciting. With regard to the Eastern question, it is certain that the four powers have resumed their joint action in favor of peace, and that they have recognized, by a formal protocol, the paramount importance of preserving the present territorial arrangements of Europe.

By the Pacific at New York on the 26th, with European dates to the 26th, intelligence is brought of the defeat of the Turkish squadron in the Black Sea. The Turks continue successful in Asia.

From Mexico.—Santa Anna has issued a decree, accepting the Guadalajara declaration, with a salary of $60,000 per annum, but takes the title of *Most Serene Highness*, instead of Captain-General. It is also decreed, that in case of death or moral disqualification, he shall name his successor.

P. T. Barnum and John N. Genin, have each given $1,000 for the purpose of purchasing a farm for the friendless children picked up by Mr. Pease at the Five-Points, New York.

The total amount of California gold deposited at the Philadelphia Mint and its branches, since the first discovery up to November 1st is $204,000,000.

Philadelphia Markets.—*Flour and Meal,*—The Flour market is quiet, and prices are steady, with sales at $6.62½ and $6.75 per barrel. There is a steady demand for city consumption within the range of $6.50 and $7.62 for common and extra brands. Rye Flour is inactive at $5 per barrel, and Corn Meal $3.25 per barrel, for Pennsylvania.

Grain,—There is a fair demand for Wheat, at steady prices. Sales of 3000 bushels of white at $1.60, and prime red at $1.50. Rye is worth 93 cents. Corn is in request. Sales of 3000 bushels of new Southern yellow at 70 c., afloat, and 75c. for old. Oats—Sales new Southern at 40 cents.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

VALUABLE WORKS, FOR PRESENTS.
A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.
Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 347 Market St.
12th mo. 27, 1853.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,

Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.

The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

BOOKS FOR SALE.

The following is a list of the remaining stock of books kept for sale, and many of them published by our deceased friend, John Comly. They are now offered to purchasers by his children, at the following reduced cash prices, viz:

Journal of John Woolman,	75 cts
" " Hugh Judge,	75
" " Isaac Martin,	31
" " Rufus Hall,	31
" " Joshua Evans,	31
" " Elias Hicks,	$1 00
Works of Job Scott, 2 vols.,	2 50
Life of Sarah Grubb,	75
Memoirs of Ann Byrd,	25
Janney's Conversations on Religious Subjects,	37½
Gilbert's Narrative of Captivity among the Indians,	37½
Indian Nations, by Halliday Jackson,	31
Dymond's Essays,	75
Fox's Doctrinals, (a few pages imperfect)	50
Jones' Analysis of the Revelations,	50
Coburn's Review,	31
Truth Vindicated,	31
True Christian, by Wm. Shewen,	31
The Friend or Advocate of Truth,	50
Select Anecdotes, by Barclay,	31
Grounds of a Holy Life, by H. Furford,	20
Friends' Miscellany, 12 vols.,	8 00
Odd Vols. Miscellany, (bound in leather)	62½
Parts of Miscellany, being Memoirs of various individuals, bound and lettered as follows: Sarah Watson, Ann Moore, Clements Willetts, Warner Mifflin, John Pemberton, Nicholas Waln, Phebe Speakman, Jacob Lindley, James Simpson, William Blakey, Account of the Nicholites,—each	25
Also, a few copies of the Berean, 2 vols., folded for binding,	75

The Journal of John Comly, recently published by his children, may be obtained of their agent, Ethan Comly, No. 25 N. 2d st.; of T. E. Chapman, No. 1 S. 5th st.; or Wm. W. Moore, No. 77 Filbert st., Philadelphia.

James C. Haviland, 80 Maiden Lane; James Ketchum, No. 373 Pearl st., New York.

Israel J. Graham, cor. of Baltimore and Eutaw sts., Baltimore; or of the Publishers, in Byberry. Price $1.75cts. Wholesale cash price, for six or more copies, $1.50cts.

CHARLES and EMMOR COMLY.
12th mo. 5th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, FIRST MONTH 7, 1854. No. 42.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

The lively Auto-Biography of Margaret Lucas though published many years since, may be new to our young readers.

"I will bring the blind by a way which they know not." Is. XLII. 16.

I was born in the year 1701, in Fleet street, London; my father's name was James Brindley, who kept a china shop at the corner of Fetter lane. I was the youngest of fourteen children, and my mother died when I was one year and a half old; after which my father removed to Lambeth, to the house called Vauxhall, where he erected a pot-house; there my father married a second wife, who, dying before him, left two children; my father himself died, when I was about seven years old, leaving six orphans, two of them younger than myself, having no other relation that we knew of, except my aunt, who was my father's sister, and married my present uncle, the person hereafter mentioned. My father dying without a will, left things in disorder; and Elias Turner, who was one of the three directors of the South Sea Company, proving himself my father's greatest creditor, sent for my uncle to London, from Leek, and advised him to stand guardian for us. Three of us, at my father's death, were under the care of his house-keeper, then wife to one of his clerks. She was very careful over us, and brought us up strictly in the Protestant religion; my elder sister, being weakly, lived much with my aunt in the country, except in the time of her education; and my little brother and sister were brought down by my aunt, on her return from visiting us children, after my father's death; but the little boy did not live long. My uncle had a mind, at this time, to have had me down also, saying, that upon seeing my innocent amusements, he had a particular respect for me; but Elias Turner would not consent to it, and I, with my brother and sister, was continued under the care of the house-keeper some years longer. My uncle at times repeating his desire to have us with him, and it being left to my choice, in the year 1713 I came down.

I had conceived the country a more delightful place than I at first thought it, and expressed to the maid, that accompanied me, my dissatisfaction and disappointment. She staid with me till the return of the coach, and left me a little sad: yet was my uncle and aunt full of love towards me, and I was careful of my expressions on the different situation I was in; but what added at this juncture to my grief, was the behavior of my eldest sister, who, before my coming down, I did not remember to have seen. She gave my uncle so much uneasiness, that he sent her out of town, and, though he strove to prevent it, she married his apprentice, and never was re-admitted to his house while I lived there. On occasion of this, and the irksomeness of my situation, my uncle thought proper to board me at school, though not altogether on account of my learning, for I was then thought dextrous at my needle beyond most of my years; and indeed I have observed in myself, that from a child there was a flexibility in my temper, which, as the softened wax, seemed fit for impression and improvement. My uncle concluded I might meet with something there to improve on and divert my mind, though I concealed my sorrow to the best of my power. He took me to governess Hide's, in order to board me there; yet it thus fell out: there lived in Smythy Door, Manchester, a widow whose husband died some pounds in my father's books, and my uncle calling for the money, and telling her whose daughter I was, she said, if he pleased, she would board me, and I might go to school as a day scholar. My uncle enquired into her character, and advised with one Nichols, a yarn merchant in the Deansgate, who advised my uncle to accept the proffer, telling me, his house, if I did not like the other, should be my home; and here, to be sure, I always met with a kind reception.

My uncle staid with me a few days, and then left me with the widow and her daughter, the only child she had. I liked my place very well, being much more agreeable to me than Leek. This widow and her daughter were Presbyterians, but my uncle ordered me my liberty, and that I

should go to church, which she never forbid, though she was very strict in her own way of worship, and kept good orders in the house, with family prayer night and morning, which I never absented myself from, and I still remember the pleasure which the books I read, the repetition of my catechism, and those forms of prayer adapted to my years, then gave me; always esteeming those I believed to be religious.

I staid at Manchester till the latter end of the year, and spent the winter agreeably both to my uncle and myself. In the spring he took a journey to London, and as my younger sister had been brought from thence young, he thought fit to take her with him for her improvement, and there she staid four years. Though I was left at my uncle's as by myself, I did not regret the loss of these two sisters, who were indeed but as strangers to me, and amends were fully made by my uncle at his return, in bringing my other sister, with whom I had lived under the care of our house-keeper, down to see me. This gave me, as it were, new life again, for the month that she staid with us; but her departure went very hard with me; and my uncle, who ever sought (before I went to meeting) to make me happy according to his motion, proposed to take me to Manchester again. This was pleasing to me, and the widow received me kindly. She never asked me to go to chapel with her, yet I many times went at pleasure, and have since found occasion to remember what I met with there. I staid with her till the town was in confusion about tory and whig; and as she was afraid of the consequence, she desired my uncle to fetch me home.

I was now past 13, and quite reconciled to my station, growing in my uncle and aunt's favor, and in love towards them. They punctually fulfilled their promise, that I should want for nothing that was fit for me to have; and there coming a dancing-master, though I had learned that performance at London, my uncle sent me to him with others, it being a diversion which (as I was very agile) they said I was fit for, and indeed it was an amusement I was very fond of.

When I had past 14, my brother came down to see me, and my uncle, still studying my improvement, sent me to learn writing to the pastry, and (on the return of my said master) to the dancing school again. This gave me a large acquaintance; and as I had acquired, from the teachings of my London master, a different air, as they term it, I generally went off with applause; and this seemed not less pleasing to my uncle and aunt, than to myself. He often shewed his fondness for me at my return, taking me to his knee, asking if there was any thing wanting in my dress, which my acquaintance had, and I had a mind to have, saying he would buy it for me: but his love prevented my much asking; for no sooner did he see a new mode, than he mentioned it; nor do I know that I ever asked him for any thing, by which he was so far displeased as to deny it me.

(To be continued.)

For Friends' Intelligencer.

The following is an account of the religious experience of an *Indian man*, a resident of Oneida county, in the State of New York, as related by himself to a number of friends:

Some years past, it was laid upon me to encourage others to do well; I thought I was a poor Indian, I could not encourage others to do well; so I shoved it away, putting out his hand as though he had put it from him; but bringing his hand back and laying it on his breast, says, it was brought back again, and laid upon me; I then shoved it away again. It was opened to my view that the truth was a very precious thing, very precious, indeed: Oh! how precious it did look to me! We can say it is innocent, but that's all we can say; words cannot tell half. I then said with Peter, "Depart from me, O Lord, I am a sinful man:" but it was laid upon me again. And as I was going to a meeting one morning, I saw a flock of sheep before me; (putting his hand to his eyes, saying, I did not see them with these eyes;) they appeared to be travelling along before; the foremost ones were fat and grown large, and I heard them talking to one another, (putting his hands to his ears, says, but not with these ears,) saying, God speed, help you on the way. The hindmost looked poor and small; their heads hung down, and they seemed almost ready to give out. I wondered what it should mean; then something came and talked with me, (putting his hand to his breast, says, it talked to me here,) and told me, "These are my sheep, and this day you shall see them lift up their heads in hope, and feed on the bread of life: those that are before are the priests and deacons; they are grown fat and full; they can encourage one another, but they forget the poor of the flock."

I went on to meeting; the priest proceeded, and went through with his usual course of exercise: preached, prayed, and sung, and used those very expressions I heard the fat sheep use one to another; and after they had done, I thought it my duty to tell them what I saw on the way: so I did, and I thought I saw my vision fulfilled; the poor of the flock lifted up their heads in hope, and were encouraged; and the priest acknowledged in the presence of the people, that what I said was true; and that the truth had been declared among them by a poor, ignorant Indian: then I went home very comfortable. Oh! how comfortable I did feel. Then sometimes I felt my mind drawn into sympathy

with some; I wanted to go and see them; I was afraid some would think I undertook to encourage others to do well; I did not want folks to think so. I felt such a sympathy for some, I wanted to go and see them. I did not know what to do: so I thought I would make some business beyond where they lived, and then call in as though it was by chance, or happen so; so I thought a good deal of a poor family, and I took a little grist on my back, and went to a mill beyond where this family lived; I got my grist ground, and came back and stopped in, as though I wanted to warm. It was just night, and there was a rich man lived the other side of the road; I suppose he would have been willing to give me a bed to sleep on that night, but I thought I had rather sleep on the poor man's hearth by the fire. I felt their wants. I wanted to be with them. (Here, it is understood, he had a religious opportunity in the family, but his own words are not recollected.) In the morning, when I was going away, I asked the woman to hand me a bowl; she was unwilling; I told her she must; she got one for me, and I took out part of my meal and left it with her, for I felt the wants of the poor children, so that I dare not carry it all away. Then I took leave of them, and went home quietly. And so when I felt my mind drawn to any, I went some way to see them; and, by and by, I began to think I was getting along pretty well. So, one day, I was thinking I should go to meeting three or four days hence. I began to think what I should say when I came there; so I thought it over; I got something fixed in my mind; I thought it would do very well. I hung it up, and by and by I took it and looked at it again; I thought it would do very well. So I did a good many times before meeting day came; and when meeting day came, I went to meeting; and after the priest got through, I stood up and said it off as well as I could, and I thought I said it off pretty well: but, Oh! how I was troubled! I went home; I did not know what the matter was; but, Oh! how I was distressed! And so I passed along some time; did not know what the matter was. By and by, something came and talked with me, and says, did you ever know a great man, if he wanted great business done, away to Congress or Philadelphia, to send a poor, ignorant, unlearned man to do it? No, I says, I did not. No more will Great Spirit take you. Well, I thought, sure enough, I have been mistaken: I never have known what good is; and, Oh! how I was distressed, and did not know where to find it. By and by, something else came and talked to me, and says, Great One knows all things; He can do all things; He knows what is best; and if a king want great business done, and has servants under him, if he wants to send a wise, learned man, if he is a faithful servant, he will only say just what his master tells him to say: if he is an ignorant, unlearned man, if he can talk, he can say over after him just what he tells him to say; if it's two, or three, or four words, more or less as master directs, so he ought to do. Then it says to me, suppose one of your neighbors have a piece of fresh meat given to him; he takes it—feels of it, looks at it—handles it, hangs it up; by and by, he takes it down—he feels of it, he handles it, looks at it, hangs it up again; so he does a great many times, and keeps it three or four days, till it begins to spoil; then he takes it, cooks it, and sets before you to eat; would you eat it? No, I said, I could not eat it. Well, it says, just so your preaching was the other day: the Great Spirit won't have it; folks won't have it. Then I thought of it, and it came into my mind, the passage where there was a piece of money brought to our Saviour; I don't remember it particularly; I believe they had some design of ensnaring Him; but I remember He asked them whose image and superscription was on it; they told him Cæsar's. Well, he told them to render to Cæsar the things that are Cæsar's, and to God the things that are God's. Then I saw my preaching had Cæsar's inscription on it, because it was something of my own preparing; it did not come from the Great Spirit, and, therefore, it had not His inscription on it, and He would not receive it, and that was the reason I was so troubled. I see that everything of man's contrivance has Cæsar's inscription on it; and only that that comes immediately from the Great Spirit, would return to Him, or would be food for His true sheep. My sheep, says Christ, know my voice, and they follow me; and the voice of a stranger will they not follow.

Now it opened in my mind the passage where the multitude followed our Saviour into the wilderness; the disciples seemed willing to send them away, and give them nothing, but He knew their wants; He did not want them to faint by the way; He called on the disciples, and asked them if they had anything for them. They say, we have a few loaves and a few fishes, but what are they among so many? However, He knew what He was going to do: He directed that the multitude should all sit down in companies on the grass. Then He called on the disciples, and they gave all up to Him that they had; then He took and broke it and blessed it, and gave it to the disciples. After all this was done, He commanded them to hand it to the multitude; it was food for them; they had enough and to spare. Just so I see it is now, when Master is pleased to break the bread of life, hand it to His disciples, and command them to hand it to the people; then it is food for them.

Now, after this, it was laid upon me again to encourage others to do well, but the work looked to be so great, and I felt like such a poor, ignorant Indian, that I thought I could not give up.

I said to that that talked with me, there are many that can do better than I, take some other and excuse me. It asked me, who? I said such a one; it told me to fetch him up. I did in my mind, but he would not have him. Then I fetched up several others, but he would not have them, and told me I must give up. Now, I found the Great Spirit condescend to my poor, weak state, and opened things to my understanding in a way to meet my capacity. So I believe it is necessary to wait upon Him to be instructed what to say, and how to say, and when to say. And I remembered the passage where the servants were sent to invite unto the feast; they said it is done, Lord, as Thou commandedst, and yet there is room! So I find when I can say, in truth, it is done, Lord, as Thou commandedst, that there is yet room for more exercise, for more labor, more invitations; the way is not shut up in my heart. Then it opened in my mind the circumstance of Joseph, how he was sold by his brethren, and the reason why they sold him. He was designed by the Great Spirit to be greater than his brethren; he had some dreams that seemed to lead them to think so; they concluded to sell him and let him be carried off to Egypt, and then see what would become of his dreams; for they did not intend to bow to Joseph; he was their younger brother; they were not willing he should rule over them; so they sold him, and he was carried off. The Egyptians put him into prison wrongfully; but the Great Spirit was with him; the Great Spirit knew what he was going to bring about. Joseph was in prison; his brethren seemed to get along very well for a while. There was somebody in prison with Joseph, and he was released; and Joseph told him when he came into the presence of the king to remember him; but he forgot Joseph till he was brought into a strait. The king had some dreams, and there was nobody that could interpret the king's dreams to him; then this man remembered Joseph. Joseph was sent for; the Great Spirit was with Joseph: the Great Spirit knew all things. So Joseph could tell the king the interpretation of his dreams. So when Joseph told the king what was to happen, the king believed it; it was sealed to the king. Then the king thought it best to prepare against the time of famine that Joseph said was coming; and the king thought there was no one so wise and suitable as Joseph, because the Great Spirit was with him. So Joseph was made next to the king; he had all power committed into his hands, only the king was greater.

So Joseph ordered storehouses to be built, and laid up corn for the time of famine that was oming, and he had the keys of the stores. Now, he famine came. Joseph had minded the good Spirit; he had laid up for the famine; but his brethren were brought to want; they were not willing Joseph should rule over them; and it was now so long since they sold him, that they had forgotten how he looked.

Well, now, the Great Spirit was at work. The famine was great; Joseph's brethren were likely to suffer. They heard there was corn in Egypt, and their father sent them down to buy corn. They went, and applied to Joseph for corn; he knew them, but they did not know him. He inquired of them where they were from; they told him; and whether they had any brethren; they told him about their brethren and father, and they all went down to Egypt and bowed to Joseph; there was no other way to keep alive; the famine was so great they must either die or bow to Joseph.

Now it looked plain to me that we have a measure of the good Spirit given to us to lead us, to instruct us; and it is greater than we are, and designed to rule over us. We may receive it, or we may reject and go counter to its dictates; but if we do, it will not yield the peaceable fruits of righteousness to us; and although we may see it and say, we will not have this man to rule over us; and it may be put in prison, yet a famine will overtake these; and we may go into a far country, far away from that that is right, and not even know Joseph or this Divine Principle; yet that will know us; it will there rise up and plead with us.

Now there is no other way for us but to return back and bow to it, or die; for it has all power committed to it. It is Christ, the spiritual Joseph in us: He has the keys of the stores. The same disposition that was in Joseph's brethren, and in people in the days of the Apostles, is now in the people. I have seen some folks so simple as to get mad with a gun, and break it to pieces, because some mischief had happened with it, as though the gun did it; the gun, if it had not been charged, and then fire put to it, would not have done any harm. So when the Apostles were charged with something good, and the fire of Divine Love operated on them, then they could do execution; but after it had passed through them, they were like the empty gun. It was not they that did it: it was that flame of Divine Love.

Men are born with two eyes, but with one tongue in order that they should see twice as much as they say. COLTON.

True eloquence consists in saying all that is necessary, and nothing but what is necessary. LA ROCHEFOUCAULD.

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. ADDISON.

HOSPITALITY.

In the last number of the London "Friend" there is a brief communication which we deem worthy of consideration by Friends residing in our great cities, where many young men resort to seek employment. It is as follows:

"WANTED! A SUCCESSOR TO PETER BEDFORD.

(To the Editor of *The Friend*.)

"I am a young man, a member of Society, come to reside in the "Great Metropolis." I regularly attend meeting twice on First day, and have done so since I have lived in London, more than two years. I have got to know scarcely any Friend, and no one seems to know me.

"Before coming here I had been told how, in former times, Peter Bedford used to keep open house in Steward street for young men Friends, and often used to extend the word of counsel and the fatherly helping hand to his younger brethren exposed to the weary snares and temptations of a great city. Our dangers are the same, the temptations of the city are not lessened. Has Peter Bedford a successor, and who is he?

"A YOUNG WAYFARER."

When we reflect upon the many temptations to which these young wayfarers are exposed, and consider how lonely they must often feel when separated from their families and friends, there appears to be an imperative duty resting upon those among whom their lot is cast, to extend to them the kindest attentions. One of the advices in our excellent book of Discipline is "to pay proper attention to those coming from other places, who appear as Friends without producing certificates."

Although many of these young men, much to our regret, do not wear the plain dress by which members of our society were formerly distinguished, yet their frequent attendance at our meetings for worship is a sufficient evidence of their unity with us to induce an inquiry concerning them; and in many instances this inquiry would show the propriety of extending to them the rites of hospitality.

This duty, which our elder members and heads of families owed to their younger brethren, if it were performed with the diligence and tenderness becoming the disciples of Christ, would be productive of much good. We should endeavor to attach them to us and to the society by kindness and parental care, and thus we should acquire an influence over them that would enable us to direct their steps in the paths of purity and peace. The exercise of this Christian care will bring a rich reward, not only in the respect and confidence of the young, but more especially in that peace of mind and heartfelt satisfaction which springs from the performance of our religious duties.

STRANGE RACE IN THE HEART OF CALIFORNIA.—INTERESTING NARRATIVE.

Through the very centre of the Great Basin runs the Rio Colorado Chiquito, or Little Red River. It takes its rise in the mountains that skirt the right bank of the Rio Grande, flows almost due west, and empties into the Colorado at a point on the same parallel of latitude with Walker's Pass. About 100 miles north of this, and running almost parallel with it, is the river San Juan. Each of these streams is about 250 miles long. Between them stretches an immense table land, broken occasionally by Sierras of no great length, which shoot up above the general elevation. About half way between the two rivers, and midway in the wilderness between the Colorado and the Rio Grande, is the country of the Moquis. From midst of the plain rises abruptly on all sides a Butte of considerable elevation, the top of which is as flat as if some great power had sliced off the summit. Away up here the Moquis have built three large villages, where they rest at night perfectly secure from the attacks of the fierce tribes who live to the north and east of them. The sides of this table mountain are almost perpendicular cliffs, and the top can only be reached up a steep flight of steps cut in the solid rock. Around its base is a plain of arable land, which the Moquis cultivate with great assiduity. Here they raise all kinds of grain, melons, and vegetables. They have also a number of orchards, filled with many kinds of fruit trees. The peaches they raise, Captain Walker says, are particularly fine. They have large flocks of sheep and goats, but very few beasts of burden or cattle. They are a harmless inoffensive race, kind and hospitable to strangers, and make very little resistance when attacked. The warlike Navajoes, who dwell in the mountains to the north-east of them, are in the habit of sweeping down upon them every two or three years, and driving off their stock. At such times they gather up all that is movable from their farms, and fly for refuge to their mountain stronghold. Here their enemies dare not follow them. When a stranger approaches, they appear on the top of the rocks and houses, watching his movements. One of their villages at which Captain Walker stayed for several days, is five or six hundred yards long. The houses are generally built of stone and mortar—some of adobe. They are very snug and comfortable, and many of them are two and even three stories high. The inhabitants are considerably advanced in some of the arts, and manufacture excellent woollen clothing, blankets, leather, basket-work, and pottery. Unlike most of the Indian tribes of this country, the women work within door, the men performing all the farm and out-door labor. As a race, they are lighter in color than the Digger Indians of California. Indeed, the women are tolerably fair, in consequence of not being so much exposed to the

sun. Among them Captain Walker saw three perfectly white, with white hair and yellow eyes. He saw two others of the same kind at the Zuni villages, nearer the Rio Grande. They were no doubt Albinos, and probably gave rise to the rumors which have prevailed of the existence of white Indians in the Basin.

The Moquis have probably assisted nature in levelling the top of the mountain as a site for their villages. They have cut down the rocks in many places, and have excavated out of the solid rock a number of large rooms for manufacturing woollen cloths. Their only arms are bows and arrows, although they never war with any other tribe. The Navajoes carry off their stock without opposition. But unlike almost every other tribe of Indians on the continent, they are scrupulously honest. Captain Walker says, the most attractive and valuable articles may be left exposed, and they will not touch them.

Many of the women are beautiful, with forms of faultless symmetry. They are very neat and clean, and dress in quite a picturesque costume of their own manufacture. They wear a dark robe with a red border, gracefully draped, so as to leave their right arm and shoulder bare. They have most beautiful hair, which they arrange with great care. The condition of a female may be known from her manner of dressing the hair. The virgins part their hair in the middle behind, and twist each parcel around a hoop six or eight inches in diameter: this is nicely smoothed and oiled, and fastened to each side of the head, something like a large rosette: the effect is very striking. The married women wear their hair twisted into a club behind.

The Moquis farm in the plain by day, and retire to their villages on the mountain at night. They irrigate their lands by means of the small streams running out of the mountain. Sometimes, when it fails to snow on the mountains in winter, their crops are bad; for this reason they always keep two or three years' provisions laid up, for fear of famine. Altogether, they are a most extraordinary people, far in advance of any other aborigines yet discovered on this continent; they have never had intercourse with the whites, and, of course, their civilization originated with themselves.

What a field is here for the adventurous traveller! We have rarely listened to anything more interesting than Captain Walker's plain, unaffected story of his travels in the Great Basin.—*San Francisco Herald.*

The old age of a good man is the evening of a fine day, affording an opportunity of the most serene and pure enjoyments. If clouds arise they are generated from Earth; the Sun maintains a steady lustre; and let it be observed with joy and thankfulness, its radiance wonderfully expands at the close of the day.

DIFFERENT VARIETIES OF THE MAPLE.

(Extracted from Rural Hours.)

May 8th.—On many of the sugar maples the long flowers are hanging in slender, green clusters, while on others they have not yet come out, and year after year we find the same difference between various individuals of the same species of maple more marked, it would seem, among these than with other trees. Some are much in advance of others, and that without any apparent cause. Trees of the same age and size growing side by side, varying this way, shewing a constitutional difference like that observed in human beings among members of our family. Frequently the young leaves of the sugar maple are only a day or two behind the flowers; they begin to appear, at least, at that time, but on others, again, they wait until the blossoms are falling. These green flowers hanging in full clusters on long filaments, give a pleasing character to the tree, having the look of foliage at a little distance. Generally they are a pale green, but at times, on some trees, straw color. The sugar maples, unlike many other flowering trees do not blossom young; the locusts, amelanchiers, fruit trees generally, &c., &c., blossom when mere shrubs three or four feet high, but the sugar maple and the scarlet maple are good sized trees before they flower. There are many about the village which are known to be 20 years old, and they have not yet blossomed.

The American maples—the larger sorts, at least—the sugar, the scarlet and the silver maples, are assuredly very fine trees. A healthful luxuriance of growth marks their character; regular and somewhat rounded in form, when allowed to grow in freedom, their branches and trunks are very rarely distorted, having almost invariably an easy upward inclination more or less marked. The bark on younger trees and upon the limbs of those which are older, is often very beautifully mottled in patches or rings of clear gray, lighter or darker, at times almost as white as that on the delicate birches. The northern side of the branches is usually, with us, much more speckled than that toward the south. They are also very cleanly, free from troublesome vermin or insects. Few trees have a finer foliage; deep lively green in color, while the leaves are large, of a handsome form, smooth and glassy, and very numerous, for it is a peculiarity of theirs, that they produce every year many small shoots, each well covered with leaves. When bare in winter, one remarks that their fine spray is decidedly thicker than that of many other trees: To those advantages they add their early flowers in spring and a beautiful brilliancy of coloring in the autumn. The European maple, a different tree entirely, comes into leaf after the elm, and is even later than the ash; but those of this part of the world have the farther merit of

being numbered among the earlier trees of the forest.

Nor does the luxuriant beauty of the maple mislead us as to its properties; it is a highly valuable wood. We should be very thankful for its sugar if that imported from other regions could not be procured. To the Indians it was very precious, one of the very few luxuries known to them. In winter it ranks with the better sorts of fuel for heat and a cheerful blaze, and the different kinds are employed for very many useful and ornamental purposes. A large amount of furniture is made of the various maples. A few years back maple ranked next to mahogany for these purposes, but lately black walnut has been more in favor. With the exception of the ash-leaved variety (a western tree) all the American maples are said to be found in this country. The moose-wood, a small tree of graceful, airy growth, and bearing the prettiest flowers of the tribe, to whose young shoots the moose is said to have been so partial; the mountain maple, a shrub growing in thick clumps with an upright flower, the scarlet maple, the silver, the sugar and the black sugar maple, are all included among our trees. They all, except the shrubby mountain maple, yield a portion of sweet sap, though none is so liberal in the supply as the common sugar maple. The very largest trees of this kind in our neighborhood are said to be about three feet in diameter, and those of forest growth attain to a great height—from 60 to 80 feet—but the common maples about the country are rarely more than 18 inches in diameter, and 40 or 50 feet high. As their wood is usually sound and healthy, they probably attain to the age of the elm, or ash, but we have never heard any accurate calculations on the subject.

9th.—The lake very beautiful; there is often at this season of the year, a delicacy and softness in the waters, produced, no doubt, by the atmosphere of a still spring day, which is in beautiful harmony with the season.

A pleasant hour toward evening, pacing to and fro under a mild cloudy sky, near the bridge; the birds *seem* to have collected there for our especial amusement, but in reality were attracted, no doubt, by some insects from the water; it was a greater gathering than we have ever seen this spring, and several among the party were of more interest than usual. Swallows by scores were sailing about us in ceaseless motion, now passing above, now below the bridge, often so near that we might almost have touched them. A Phœbe-bird sat quietly on a maple branch within a stone's-throw, giving us a song ever and anon as we passed up and down; they have a trick of sitting in that way on the same twig, at no great distance from their nest, and they are much given to build about bridges. Robins were there, of course, they are never out of sight at this season; sparrows were stealing in and out of the bushes, while goldfinches and blue birds were coming and going. But these were all familiar. It was a couple of little birds fluttering about the blossoms of a red maple that chiefly attracted our attention, from their novelty; their yellow and red and brown markings, and peculiar quick restless movements among the branches, were new to us. They were half an hour in sight, and several times we stood very near the maples where they were feeding; one of them flew away, but the other remained, coming nearer and nearer, from branch to branch, from tree to tree, until he reached the fence by which we stood. We were very anxious to discover what bird it was, for under such circumstances it is tantalizing not to be able to settle the question. We supposed at first that they were strangers on their way north, for about this time many such transient visitors are passing northward, and only loitering here and there by the way. It is not usual, however, for such birds to travel in pairs, and those seemed mated, for after one had flown away down the river, the other shewed a strong determination to take the same course, as though there might be the beginning of a nest in that direction. He made a motion toward taking flight, then, observing us, he stopped; we stood quite still in the walk, the bird sitting on the branch for a minute or more. Then again he made a movement and took flight in the direction which crossed our path; but, silly little fellow that he was, after flying a yard or two, which brought him immediately before us, where we might easily have struck him with a parasol, his courage failed. He continued fluttering on the spot, or rather lying-to in the air (as a sailor might say) when, awkwardly changing his direction, he flew back to the very branch he had quitted. An unusual manœuvre, this, for a bird; and strangely enough, he repeated this proceeding twice, seeming very anxious to follow his companion down the river, and yet dreading to pass so near such formidable creatures as ourselves. Again he took flight, again he paused and fluttered just before us, again returned to the branch he had left. Silly little thing, he might easily have soared far above us instead of passing so near, or sitting on a branch, where we could have killed him a dozen times over if wickedly inclined. Again, the third time he took flight, and passing near us as quickly as possible, his heart no doubt beating terribly at the boldness of the feat, he succeeded at last in crossing the bridge, and we soon lost sight of him among the bushes on the bank. But while he sat on the branch, and especially as he twice fluttered with distended wings before us, we saw his markings very plainly; they came nearer to those of the yellow-red poll than any other bird of which we could obtain a plate. This is a southern bird, scarcely supposed to breed so far north. The yellow-red

poll, however, is said to be very partial to the maple flowers, and these were found feeding on the maple blossoms, hopping from one tree to another.

This pretty stranger had scarcely flown away, when a great awkward kingfisher rose from the river, passing above the bridge, screaming with surprise when he found a human creature nearer than he had supposed; he also flew down the river. Then a party of chicadees alighted among the alder bushes. These were followed by a couple of beautiful little kinglets-ruby crowns, among the smallest of their race; and while all these lesser birds were moving about us, a great hawk of the largest size came along from the lake, and continued wheeling for some time over a grove of pines in an adjoining field. We were not learned enough to know what variety of hawk this was, but every other bird of that numerous flock—robins, sparrows, swallows, ruby crowns, blue birds, gold finch, phœbe-bird, chicadee, king-fisher, and the doubtful yellow-red poll—were all varieties peculiar to America.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 7, 1854.

EVENING PARTIES.

In a late number of this paper, a correspondent presented some appropriate strictures on the unseasonable hours kept at evening parties. This we deem a great and growing evil, that demands the attentive consideration of all who are desirous of promoting the best interests of the community.

Although we cannot suppose that heads of families in our religious society encourage or tolerate the practice, which prevails in fashionable circles, of remaining until after midnight; yet we fear the contagion is gradually spreading, and that the good habits which have come down to us from our ancestors will be undermined.

Social intercourse is a great blessing when subjected to the rules of decorum and the wholesome restraints of religion. While mingling in this manner with our neighbors, our friends and our relatives, the best feelings of the heart may be cultivated, the treasures of intellect exchanged, and the manners improved, without injury to the higher interests of the soul. The evening is an appropriate time for such intercourse, for it is only after the toils of business are laid aside that the mind can sufficiently relax from its cares, to enter into the amenities of the social circle, where the young and the old of both sexes should mingle in the harmonious interchange of sentiment.

How different is this intercourse from that which takes place at a fashionable party, where hundreds are congregated together who have little or no regard for each other, where affectation and display are conspicuous on every hand, where every serious sentiment is considered out of place, and where the pleasures of sense alone are indulged, in eating, drinking, music and dancing! Is it not obviously the duty of all parents and guardians to discourage and restrain the youth under their care from mingling in those fashionable routs, and to endeavor to promote their enjoyment at home, or in the smaller social circle, where reason is not excluded, nor religion deemed an unwelcome guest?

It may suit the aristocracy of Europe, who pursue no useful avocation, to meet at a late hour, and continue their revels throughout the night; it may even comport with the taste of the frivolous and fashionable women of our country, who ape the customs of the old world, and disdain to apply their hands or their minds to any purpose of utility; but this practice, so injurious to health and morals, is utterly absurd in a community where almost every respectable man is engaged in business throughout the day.

It must be acknowledged, that the women are chiefly to blame in this matter. They make the arrangements for such parties, and long-established usage has given them the prerogative to indicate the hour when the company shall disperse.

We would respectfully suggest to our female friends, that here would be a suitable field for their exertions. Here is one of the "rights of women" which has long been enjoyed, and, of late years, has been shamefully abused. To woman belongs the privilege to preside over the arrangements of domestic life, to shed a benign influence over the social circle, to encourage virtue by her pure example, and, by becoming the beloved guardian of youth, to exercise a dominion over society more potent than all the machinery of civil government.

The writer of this article was, not long since, permitted to mingle in a social party where this salutary influence was most happily exerted. Hospitality and refinement graced the entertainment, and the time passed swiftly away; but

precisely at 10 o'clock our amiable hostess, in a courteous manner, informed her guests that the hour for retiring had arrived. No offence was taken by any at this plainness of speech, for it was known to proceed from religious principle; the motive was appreciated, and the company dispersed with sentiments of respect and esteem for our kind entertainer.

Since that evening, the thought has often occurred, Why cannot others imitate this excellent example? Is there not sufficient moral courage among the heads of families, to disregard the customs of a vain world, to follow the dictates of reason and religion, and to evince more solicitude for the glory of God than for the praise of men?

Twenty-Fourth Annual Report of the Female Association of Philadelphia, for the Relief of the Sick and Infirm Poor with Clothing.

The design of this Institution is to aid those whom the helplessness of Old Age, Infancy, or Diease renders incapable of labor; and though its members do not claim to be exempted from deception, yet they endeavor to avoid it by personally visiting the objects of their care, to whom, during the preceding winter, 1474 garments were distributed, without regard to sect or color.

A portion of our funds was also appropriated to furnishing coarse sewing to poor women, who often found great difficulty, during midwinter, in obtaining employment; and we regret that our limited means do not allow us to extend this branch of our operations, experience having convinced us of the great advantage of encouraging the destitute to rely upon their own exertions.

Our thanks are due to many kind friends who have hitherto assisted us, to whom we offer the following account of our Receipts and Expenditures:—

Dr.	
Dividends on Bank Stock, . . .	$66 00
Subscriptions and Donations, . .	514 83
	$580 83
Cr.	
Balance due Treasurer, ...	$1 63
Cash paid for Goods, ...	403 81
Cash paid for Sewing, ...	175 17
Balance in Treasury, ...	22
	$580 83

Donations in Goods:—4ps. Woollen Flannel; 1pc. Cotton Flannel; 1pc. Print; 2ps. De Laine; 2ps. Lindsey; 10 doz. prs. Hose; 7 Scarfs; 11 Roundabouts; and a lot of Trimmings.

Any Donations in money or goods, will be gratefully received by

HANNAH MILLER, *President*,
No. 250 Arch street.

ELIZABETH JENKINS, *Treasurer*,
No. 3 Marshall street.

ANNE BIDDLE, *Secretary*,
No. 164 Arch street.

12*th Month* 24*th*, 1853.

For Friends' Intelligencer.

The following *abstract* of the Annual Report of "*The Association of Friends for the relief of the Suffering Poor*," more familiarly known as the "Fuel Association,"* is, (as was that of *last* year), *unofficially* furnished for the information of such contributors to its funds as do not participate in the active duties of the concern; as well as in the belief that the details will prove interesting to the readers of the Intelligencer generally.

It may not be amiss again to remark, that great care is usually taken in the distribution of fuel, members of the visiting committee being enjoined to visit applicants *in person* without depending upon the representations of others; after which (when practicable) the Guardians of the Poor are to be applied to, previous to granting an order, by which course of procedure, efforts at imposition that are sometimes made, are detected and frustrated; while on the other hand the really worthy and deserving poor are placed in a better situation for receiving assistance.

When we reflect that unfortunate members of the Society of Friends are otherwise provided for, and are not amongst the recipients of this bounty, and that these visits are oft times but introductions to various other *individual* charities of food, clothing, ministrations to the sick and suffering, &c., the importance of this Asssociation to the Poor in our midst must be apparent, contributing as it does, *its* mite, in unison with the exertions of other Associations of a kindred character; and as its collecting committee will shortly call on its members and contributors, they are encouraged to continue their donations, it being the intention to observe the same caution in future distributions, that has formerly been observed.

The present high price of Fuel presents an *additional* claim on the liberality of Friends which it is hoped will not be forgotten.

Desires have been expressed that more of our *young* friends might be willing to participate in the labors of the concern, in the belief that, in addition to the value of their services rendered, an advantage to themselves would be experienced by a personal inspection of some of the cases of suffering with which our city abounds.

*Meeting every Seventh day evening at half past seven o'clock in the committee room adjoining Cherry street meeting house.

As the funds are limited, depending from year to year upon voluntary contributions only, this communication is not intended to supercede *individual charities*, and thus swell the number of applicants for relief, but as our appeal to such as have an abundance of this world's goods, that they "*Remember the Poor.*" J. M. E.

Philadelphia, 1st month, 1854.

ABSTRACT.

There appears to have been distributed on 390 orders, 37¾ cords of wood, and 68⅙ tons of coal, as follows, viz:

	Wood.	Coal.
In the Northwestern District,	1¼ cords.	2½ tons.
" Southwestern "	14 "	32 "
" Central "	7¾ "	11⅓ "
" Northeastern "	4¼ "	9 "
" Southeastern "	10½ "	13⅓ "

Also, That of the whole number of cases relieved—110 were *married* women—11 were *single* women—242 *widows*, and 27 condition not recorded. Sickness or infirmity is recorded as existing in 74 families; and 88 of the applicants appear to have been between the ages of 60 and 96 years; (one having attained the latter age) while 14 of these were over 80 years of age, and in the class "not recorded," a number are registered as "*Aged.*"

The proportion of the *ages* were about as follows:—

Between 20 & 30— 19	Between 60 & 70—47
" 30 & 40— 87	" 70 & 80—27
" 40 & 50—101	" 80 & 90—12
" 50 & 60— 46	" 90 & 100—2

Ages not registered 49.

Of the total number of 390 cases relieved, 72 are reported as being *colored* persons—while of said total number, 125 were *Americans*—198 were from *Ireland*—21 from *Other Foreign Countries*—and 46 birth-place not recorded.

Six hundred and seventy children are recorded as belonging to the families relieved; though this statement is believed to fall far short of the true number, visitors sometimes omitting to record this item.

Thirty individuals are recorded as having had fuel *twice* during the past season, making the entire number of heads of families relieved (including the number of *married* persons) 470; which if added to the number of children reported will increase the number of *known* recipients of the bounty of this association to *eleven hundred and forty.**

The following statement gleaned from former reports, possesses considerable interest, as showing the increase in the consumption of *coal* over *wood;* the account beginning with the winter, this Association commenced distributing the *former.* That the comfort of the Poor has been materially enhanced by the change, cannot be doubted, though it is presumed some of our visitors can readily call to mind the prejudice that once existed against it; applicants for fuel being with difficulty prevailed upon to make a trial. *Wood* is now used by many, only because they have not the means to procure suitable stoves for the consumption of *coal.*

	Cords Wood.	Tons Coal.
Winter of 1845 & '46,	88¾	5¼
" 1846 & '47,	78½	6¾
" 1847 & '48,	58¼	4¾
" 1848 & '49,	96¾	26¼
" 1849 & '50,	73	39½
" 1850 & '51,	48½	42½
" 1851 & '52,	58¼	63¼
" 1852 & '53,	39¾	68⅙

The expenditures of the Association during the past winter were as follows:

For Wood,	$184.49
For Coal,	272.07
For Carting and Sawing,	68.38
For Incidental expenses,	3.40

Making a total of five hundred and twenty-eight dollars and thirty-four cents.

LETTER FROM R. MASON TO E. M.—No. XXVI.

A——, 8th mo., 1834.

Yes, my dear Eliza, thou shalt have an early evidence that thy letter was warmly welcomed. It is not from specimens of scholastic attainment that friendship derives nutriment, but a reciprocity of feeling, in whatever garb it may be arrayed, gains a ready entrance into the heart; and believing that we are mutually desirous of each other's welfare, not only in things relating to this changeful scene, but that we may be inheritors of that blessing which maketh rich and to which no sorrow is added, I am more than willing to offer an expression of solicitude that we may press on to the accomplishment of every good work that has been begun in us by Him, whose right it is to rule and to reign over our wills, and who, if we withhold not that which is his due, will bring all things into a conformity to Himself, and make us subservient to his use and helpful to each other.

But, my dear, the watch tower is the only place of safety; if we remit our vigilance but for a moment, the enemy finds the unguarded pass, enters and lures to deviation in cherished thought, in word or deed, and we soon find that our hands have been weakened; we cannot find the place where prayer is wont to be made, and to regain what we have lost requires double the

*Even this estimate is too small, from various causes. The number of children are sometimes not reported. Aged parents, and other relatives and inmates are not recorded; and relief is *very frequently* obtained for applicants, from the Guardians of the Poor, which is entitled to no record on the books of the Association.

labor that would have kept us possessors thereof. Language cannot convey the ardency of feeling that oft pervades my mind, that there may be a succession of standard bearers raised up from among those with whom I have been accustomed to congregate, professedly to offer the homage of the heart to Him from whose bountiful hand we derive every blessing that we enjoy; but we cannot expect, after a week of worldly-mindedness, wherein those things which must perish with the using have had the supremacy in our desires and pursuits, that we shall be fed with the dainties of his kingdom, when we come as it were before Him. This can only be attained by a daily watch over our own spirits—a daily labor to subdue all in us that is not of the heavenly Father's planting. If this were our individual endeavor, how different would our meetings feel; the canopy of divine love would be our covering, and we should return home strengthened and refreshed by the presence of the Lord. Discouragements like a cloud often press upon me. I sometimes see, or think I see, that "strangers have devoured our strength and we know it not." The world in various guise has entered and laid waste our testimonies to the simplicity of the gospel, and readily do we find excuses therefor; but convinced I am the root is evil; *an evasion of the cross of Christ is in it*, and if ever we arise and shine in pristine holiness, we shall as a society have to retrace our steps through many trials and conflicts, and the sooner we commence the work the less burdensome will it be. But I must leave a little space to tell thee how it is faring with us at Avondale; we are favored with usual health, and now that the intensely hot weather has given place to a more agreeable atmosphere, I am beginning to pick up a little, and hope to wear a deeper covering over my bones before I reach Baltimore. We have generally been surrounded by a very large family, so that external quietude is more rare than when in Sharp street, but still there are times when it may be found, and surrounding objects, the product of a Divine Architect, invite to serious thought, and give a purer tone of feeling than the "busy hum of men." Do write again, my dear E., I feel an interest that will ever make tidings from thee welcome. Thy friend,

R. M.

What maintains one vice would bring up two children. You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, many a little makes a mickle. Beware of little expenses. A small leak will sink a great ship, as Poor Richard says; and again. Who dainties love shall beggars prove; and moreover, fools make feasts, and wise men eat them. FRANKLIN.

PROGRESS OF COMFORT.

In the first period of occupation of England by mankind, there is no doubt that as the flesh of animals served for food, so their skins served for clothes. They had no woollen fabrics to use for such a purpose; they had neither manufactures of their own, nor money, nor other articles of barter to exchange for the clothing materials made by the nations of the continent, who were more advanced in knowledge and comfort. Woollen clothes, (first in England in 1191,) and those of flax, were the early products of advancing knowledge and civilization. Those of silk were not made in England till about the year 1604. Hats were not made in England until about the year 1510. Shoes were not produced, of the present fashion, until 1633. As to furniture, the early inhabitants of England employed leaves and dried grass for beds; logs of wood, or stones, served the office of chairs and tables; the earth was their floor. It was only by gradual degrees the benches and other raised seats were used. The floor was at length garnished with rushes and straw, mixed with sweet-scented hay or flowers. Another long interval elapsed before—about 750—carpets were made in England. The beds on which our ancestors slept were often made of straw; even the Kings' beds were made of it, to the year 1234. Linen was first used in England in 1253. English blankets were not made before about 1340. Calico was not manufactured in England till 1772. If my little reader will but think of these things—will but remember that his dwelling, its furniture, his clothes and his food, show how the increase of knowledge has gradually produced comfort, and how great is the advance which these two (knowledge and comfort) are continually making together, he will not fail to be deeply impressed with the advantages which knowledge (the fruit of study) has produced in even his creature-comforts; that is, in a better dwelling, more wholesome food, warmer clothes, and more convenient furniture.—*Johnson's Rural Reader.*

The benevolent have the advantage of the envious even in this present life; for the envious is tormented not only by all the ill that befalls himself, but by all the good that happens to another; whereas the benevolent man is the better prepared to bear his own calamities unruffled, from the complacency and serenity he has secured, from contemplating the prosperity of all around him. COLTON.

The pursuit in which we cannot ask God's protection must be criminal; the pleasures for which we dare not thank him, cannot be innocent.

When we are alone we have our thoughts to watch; in the family our tempers, and in company our tongues.

AN INVITATION TO HEAVENLY COMMERCE.

Buy the truth and sell it not;
Buy the garment without spot;
Buy the oil that feeds the lamp,
Buy the gold of heavenly stamp;
Buy the pearl of matchless worth,
Buy the treasure hid in earth;
Buy the anointing full of light,
Buy the robe of purest white;
Without price and without money,
Buy the food more sweet than honey;
Buy the milk and buy the wine,
Trade in commerce that's Divine;
Fear no risk—no doubt—no loss,
Nothing here thy hopes will cross;
Though thy vessel should be tost
On many a rough and desert waste,
Though the whirlwind's dreadful gale
Make thy heart and spirit quail;
He that once the tempest stayed,
Whispers through the darkest shade,
"It is I—be not afraid!"

LIFE AND DEATH.

"What is life, Father?"
"A battle, my child,
Where the strongest lance may fail,
Where the wariest eyes may be beguiled
And the stoutest heart may quail.
Where the foes are gathered on every hand,
And rest not day nor night;
And the feeble little ones must stand
In the thickest of the fight."

"What is death, father?"
"The rest, my child,
When the strife and the toil are o'er,
And the angel of God, who calm and mild
Says we need fight no more;
Who driveth away the demon band,
Bids the din of the battle cease;
Takes the banner and spear from our failing hand,
And proclaims an eternal Peace."

"Let me die, Father, I tremble, I fear
To yield in that terrible strife,"
"The crown must be won for Heaven, dear,
In the battle field of life;
My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of Heaven are on thy side
And God is over all."

SENSE OF VISION.

The sense of vision has been supposed to be the most useful of all the special senses. The form, color, volume and position of surrounding objects, are all perceived by this sense. The mechanism of the eye is wonderful. Paley dwells upon it, as that organ of the body, which, perhaps, more than any other, evinced the *design* of the Creator in our formation.

It will not be expected, or necessary, in order to speak of the healthy eye, or the means to be used to *preserve* it in a sound condition, that we should minutely describe its anatomy or its physiology.

It is a property of all our special senses that they are capable of being educated. The education of the eye is of vast importance. In the management of infants, attention should always be given to the eye. A full blaze of light should never be allowed to break upon the eyes of a newly born infant; nor, indeed, upon the eyes of any person.

Infants have no knowledge of distances; and hence, they always attempt to grasp every object which they see. The sense of distance is wholly a matter of education.

Proper training may do much to remedy *near sightedness*. The object to be seen should be kept at as great a distance as possible, and still be within the range of distinct vision. It should be daily removed to a little greater distance as the eye is educated to see farther. In this way, by habit merely, vision will be gradually lengthened.

The eye may be educated to see objects at a far greater distance than it naturally can. The sailor will see objects when the student cannot. This long sight of the sailor has been gained by the habit of looking at things a great distance off; and this short-sightedness of the student acquired by conning over his studies. Among the Jews, who regulated their time by moons, certain men were appointed to give notice of the first appearance of the new moon; and, it is said, these watchmen would discover the hair-like crescent, a day before others could see it. Persons have been known who could see the moons of Jupiter with the naked eye.

The eye may be trained so as to measure distances as correctly as though it were done by rule. Persons who use lines or ruled paper to write on, will not write a straight line without; but by habit, they will soon learn to do without these unnecessary guides.

The eye may be educated so as to judge correctly of height or depth, form or size. There is a great difference between persons in observing objects. We might see a hundred persons in a room, and go away and not be able to tell how a single one of them was dressed; while a *sinosure* of fashion could describe minutely the dress of any individual.

The eye, like any other organ of the body, requires to be used, that it may be visible. It should be employed for a time, and then rested. If the eye is not called into active use, its functions soon cease to be discharged, and its power of vision becomes enfeebled.

Many persons who have had bad eyes in their youth, have found them much improved in middle age. In general, this improvement may be ascribed to their knowing much better how to use them.

We think the following rules may be useful to all who will adopt them, both in strengthening and preserving the eyes. Good eyes depend, principally, upon the measure, the time, and the kind of labor we exact from them. We may

either weaken or preserve them. It is not injurious to the eyes to look upon small objects, at a proper distance, if we do not move them too quickly, nor fix them too long on one point. Reading constantly and quickly, enfeebles the eyes more than writing, because, in the former, we move them more frequently than in the latter. Hence, it is less injurious to read and write alternately, than to read constantly. It is very necessary to have from our window a distant view, because the fatigued eye rests with pleasure and advantage on distant objects. It is as injurious to fix the eyes long on one object, as it is to move them too rapidly. Eyes are often injured by looking at one object for a long time through magnifying glasses, and through telescopes and microscopes. Those who are much employed with these instruments, should always choose the morning hours, and fair days, for their observations, and temper the too dazzling sunlight by proper screens. No microscope should ever be used, which does not give to the object the necessary clearness. The lenses which magnify very much injure the eyes. Lenses with a small focal distance are more injurious than those whose focus is greater.

To look for a long time through either magnifying glasses or microscopes is bad for the eyes, They should have an interval, and be allowed to rest on distant objects.

We should never close one eye while observing with the other. It is better to change, or look for a time with one, and then with the other eye, keeping both open at the same time.

It is as injurious to the eyes to work with too much bright sunlight, as it is to read in the twilight, or in too small a light in a dark winter's day. We have all felt the inconvenience of reading in the bright sunlight, or in a greenhouse.

The study of a scholar should not admit too much light; and it should be so constructed, that the light should fall moderately upon the writing desk.

The eyes cannot be much fatigued, without being injured. It is always better to rise and work early in the morning, than to sit up late at night; because the first part of the night is the best for rest. Sleep is then more refreshing, and we are much more apt to get it than when the brain and the eyes have both become fatigued by late study.

But we should never undertake work which fatigues the eyes immediately upon rising from bed. The long repose and darkness of the night have made the eyes very susceptible, and even slight application weakens them.

Nothing tends more to strengthen and benefit the eyes than to wash them thoroughly, upon rising, with cold water. Then, a walk of a mile or two, allowing them to rest on distant objects, will aid much in strengthening them.

Every student, for the good of his eyes as well as for other considerations, should avoid whatever may cause *a too strong tendency of blood to the head.* Heating liquors and indigestible food, especially at night, should always be shunned.

All *sudden transitions* from light to darkness, and from darkness to light, are deleterious. Nothing injures the eyes more than to sleep in a dark room, and then to go immediately into the bright sun-light upon rising. No one should sleep with his face toward the window, especially if the morning sun shines through it. A distinguished German oculist relates a case of blindness thus caused.

The practice of *rubbing* the eyes upon awaking in the morning is very pernicious. It often causes inflammation of the lids and other serious trouble.

If we would have good eyesight, we must often enjoy the open air. It does not injure the eyes to allow the air to approach them. The air should be freely admitted to the study.

Exhalations of animal excrements are injurious to the eyes. Hence, such things should never be allowed in a sleeping room.

While the gentle zephyr is beneficial to the eyes, strong winds are often pernicious to them. Nothing more certainly impairs the vision than excess and debauchery of any kind.

ADJUSTMENT OF THE CALENDAR.

The Chaldeans, Egyptians, and indeed almost all the nations of antiquity, originally estimated the year or the periodical return of summer and winter by 12 lunations, a period equal to 354 days, 8 hours, 48 minutes and 36 seconds. But the solar year is equal to 365 days, 5 hours, 48 minutes and 49 seconds; or 10 days, 21 hours, 13 seconds longer than the lunar year, an excess named the epact; and accordingly the seasons were found rapidly to deviate from the particular months to which they at first correspond, so that in 34 years the summer months would have become the winter ones, had not this enormous aberration been corrected by the addition or intercalation of a few odd days at certain intervals. Thus was the calendar first adjusted, and the solar year estimated to consist of 12 months, comprehending 365 days. But no account was taken of the odd hours until their accumulation forced them into notice, and a nearer approximation to the exact measurement of a year was made about 45 years before the birth of Christ, when Julias Cæsar, being led by Sosigenes, an astronomer of his time, to believe the error to consist of exactly 6 hours in the year, ordered that these should be set aside and accumulated for 4 years, when they would amount to a day of 24 hours to be accordingly added to every fourth year. This was called the Julian style—and the Julian era was then commenced, and so

particularly useful, and comparatively perfect was this mode of time reckoning, that it prevailed generally amongst Christian nations, and remained undisturbed until the renewed accumulation of the remaining error of 11 minutes or so, had amounted in 1582 years after the birth of Christ to 10 complete days; the vernal equinox falling on the 11th, instead of the 21st of March, as it did at the time of the council of Nice, 325 years after the birth of Christ. This shifting of days had caused great disturbances, by unfixing the times of the celebration of Easter, and all other movable feasts—accordingly, Pope Gregory XIII. after much study and calculation, ordered that 10 days should be deducted from the year 1582, by calling what, according to the old calendar would have been reckoned the 5th of October, the 15th of October, 1582. In Spain, Portugal and part of Italy, the Pope was exactly obeyed, ... but it was not until 1757, that an act was passed (24 Geo. II. 1751) for equalizing the style of Great Britain and Ireland, with that used in other countries of Europe. It was enacted in the first place, that eleven days should be omitted after the 2d of September, 1752, so that the ensuing day should be the 14th, and in order to counteract a certain minute overplus of time, that "the years 1800, 1900, 2100, 2200, 2300, or any other hundredth year of our Lord which shall happen in time to come, except every fourth hundredth year of our Lord, whereof the year 2000 shall be the first; shall not be considered as leap years." . . . . . .

The commencement of the year, till a comparatively very recent period, was the subject of no general rule. The Athenians commenced it in June, the Macedonians in September, the Romans first in March and afterwards in January, the Persians on the 11th of August, the Mexicans on the 23d of February, the Mohammedans in July, and astronomers at the vernal equinox. Amongst Christians, Christmas day, the day of the circumcision, the 15th of March, and Easter day have all been used at various times, and by various nations, as the initial day of the year. Christmas day was the ecclesiastical beginning of the year till Pope Gregory XIII., on reforming the calendar, ordered it in 1582 to begin thenceforward on the 1st of January. In France and England the same practice commenced about the same time; but in the latter country, it was not till 1752 that legal writs and instruments ceased to consider the 25th of March as the beginning of the year. In Scotland, New Year's day was altered both for historical and legal purposes, from the 25th of March to the 1st of January, by a proclamation of King James VI. in the year 1600. The English plan was found exceedingly inconvenient; for when it was necessary to express a date between the 1st of January, which was the commencement of the historical year, and the 25th of March which opened the legal one, error and confusion were sure to occur, unless it were given in the following awkward fashion. January 30, 1648, 9, or 164$\frac{8}{9}$. Even this was apt to lead to mistakes; and it is perhaps, even to this day, a matter of doubt with some intelligent persons, whether the execution of Charles 1st, of which the above is the usual appearance of the date, occurred in the year 1648 or 1649; it in reality occurred in the year which, by our present uniform mode of reckoning, would be called 1649.—*Chambers' Information for the People.*

CONSIDER ONE ANOTHER.

Love is the very life, soul, and genius of Christianity; it is that bond of perfectness without which the Church of God could not exist in the world. True Christians are the "body of Christ," and "members one of another." Now, in the human body, which is the Divine illustrations of this mystery, every member serves its fellow. The eye sees, the ear hears, the mouth tastes, the hand handles, and the feet walk, *not for themselves, but for the body.* Aim a blow at the eye, and the hand, with instinctive courtesy, is lifted up in an instant to shield it. Were it otherwise, were these members to live and act for themselves only, the human body could not continue to exist, for dissolution would necessarily ensue. And it is the same with the body of Christ: its very existence depends on its thus being bound together. Let Christ's people think of themselves only, and Christ's Church must cease. If they desire its continuance to the glory of his great name, they must drink in the exhortation of the Apostle—they must *consider one another.*—*Presbyterian Banner.*

THE HEIGHT OF FOLLY.

An exchange paper says, "it is the height of folly for parents to live hard, work hard, and die hard, to give their children a start in the world." But apparent as this folly must be to every real thinker, it is just the folly into which thousands of parents plunge themselves; and no parents are more guilty of it than those who began life without help from their ancestors. Instead of reasoning from their own experience, and saying, "the blessings which have attended my own industry and prudence, will smile upon the efforts of my children," they pinch themselves to lay up a good store for those who, in three cases out of four, had better be without it. Observation has shown that in most cases, where parents have started with nothing and become very wealthy, and have not brought up their children to labor as they had done to accumulate their wealth, those children have reversed the order of things, and wasted their property, when they got hold of it, faster than their parents had gathered it. And their habits have been such that they have lived wretched, and died miserable.

VARIETIES.

WANTED.

"WANTED—A young man of industry, ability and integrity," &c., &c.

This meets our eye daily in the column of 'Wants,' and it is true as the Pentateuch.—Wanted? Of course they are—always wanted. The market can never be overstocked; they will always be called for, never be quoted dull, or 'no sale.' Wanted for thinkers—wanted for workers—in the mart, on the main, in the field and the forest. Tools are lying idle for the want of a young man; a pen is waiting to be nibbed; a tree to be felled; a plough to be guided; a village to be founded; a school to be iustructed.

They talk about staples and great staples. Honest, industrious, able young men are the great staple in this world of ours. Young man! you are wanted; but not for a doctor. No, nor a lawyer. There are enough of them for this generation, and one or two to spare. Don't study a 'profession,' unless it be the profession of brick-laying or farming, or some other of the manual professions. Don't measure tape if you can help it. It's honorable and honest, and all that, but then you can do better. Of all things, don't rob the women. Its 'their' prerogative to handle silks and laces, tape and thread. Put on your hat, then, like a man, don an apron, and go out of doors. Get a good glow on your cheeks, the jewelry of toil upon your brow, and a good set of well developed muscles. We would go if we could, but then we were young, longer ago than we like to think, and you know when one's old he can't. Besides if you become a doctor, you'll have to wait—'because you hav'nt experience,' says an old practitioner; 'because you are too young,' say all the women. If you are a lawyer, and likely to rise, they'll put a weight on your head, *a la* Swiss, to keep you under, or if you make a good argument, some old opponent, as grey as a rat, will kick it all over, by some taunt or other, because you were not born in the year one. And so it will go, until you grow tired and soured, and wish you had been a tinker, perhaps an 'immortal' one, or any thing but just what you are.

Be a farmer, and your troubles are over, or rather they don't begin. You own what you stand on, 'from the centre of the earth,' as they used to say, 'up to the sky;' you are independent all day, and tired, not weary at night. The more neighbors you have, and the better farmers they are, the more and the better for you.

There's one thing more, young man. You are wanted. A young woman wants you—Don't forget her. No matter if you are poor. Don't wait to be rich. If you do, ten to one if you are fit to be married at all, to anybody that's fit to be married. Marry while you are young, and struggle up together, lest in the years to come, somebody shall advertise, "Young men wanted," and none to be had.—*New York Tribune.*

LEAF-GOLD AND PAPER SHAVINGS.—Some idea may be formed of the extent of the London bookbinding trade in the nineteenth century, when we state that the *weekly* consumption of leaf-gold, enriching the exterior of books, amounts to about 3,600,000 square inches; and that the weight of paper shavings sold annually by the London binders, cut off the edges of books, amounts to 350 tons! —*Illustrated Historic Times.*

FALLING ICEBERGS.

Ice of the most compact texture becomes very brittle after having been exposed for a time to a temperature above the freezing point. The particles of which a berg is composed, resolve themselves into prismatic columns; and when these are vertical in position, a very slight blow is sometimes sufficient to divide the mass. Icebergs in this state have been known to rend asunder on being struck with an axe for the purpose of placing a mooring anchor, and precipitate the thoughtless seamen into the chasm. Instances have occurred where the berg has been quite divided by the blow, and the two pieces have fallen over, overwhelming boats, ships, and seamen in the general ruin. The fragility of the ice in this state, is such, that even a slight vibration of the air may hasten or cause its separation. And those who are accustomed to sailing in the vicinity of icebergs, allow no sound above a whisper to escape them while passing an overhanging berg. A case of this kind which occurred some years since is narrated in the journal of a Greenland missionary. He states that seven persons perished in a boat by the fall of a berg—which catastrophe was caused by a lad striking the skin stretched over the boat, with a piece of wood. The noise of a falling iceberg in a polar sea, resembles a peal of thunder, which is echoed from berg to berg, and perhaps from mountain to mountain, with startling effect. Waves of enormous magnitude are produced by it, which, rising high in the air, break over every object in the vicinity.

ANIMAL WEATHER GLASS.—In Germany there will be found, in many country houses, an amusing application of Zoological knowledge for the purpose of prognosticating the weather. Two Frogs are kept in a glass jar about eighteen inches in height, and six in diameter, with the depth of three or four inches of water at the bottom, and a small ladder reaching to the top of the jar. On the approach of dry weather the Frogs mount the ladder—but when wet weather is expected, they descend into the water.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.

Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 317 Market St.
12th mo . 27,1853.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN."—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,

Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.

The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.

Also, Linen Furnishing Goods in variety.

P. S.—Neat style Barege de Laines, at 12½ cts.

200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

BOOKS FOR SALE.

The following is a list of the remaining stock of books kept for sale, and many of them published by our deceased friend, John Comly. They are now offered to purchasers by his children, at the following reduced cash prices, viz:

Journal of John Woolman,	75 cts.
" " Hugh Judge,	75
" " Isaac Martin,	31
" " Rufus Hall,	31
" " Joshua Evans,	31
" " Elias Hicks,	$1 00
Works of Job Scott, 2 vols.,	2 50
Life of Sarah Grubb,	75
Memoirs of Ann Byrd,	25
Janney's Conversations on Religious Subjects,	37½
Gilbert's Narrative of Captivity among the Indians,	37½
Indian Nations, by Halliday Jackson,	31
Dymond's Essays,	75
Fox's Doctrinals, (a few pages imperfect)	50
Jones' Analysis of the Revelations,	50
Coburn's Review,	31
Truth Vindicated,	31
True Christian, by Wm. Shewen,	31
The Friend or Advocate of Truth,	50
Select Anecdotes, by Barclay,	31
Grounds of a Holy Life, by H. Furford,	20
Friends' Miscellany, 12 vols.,	8 00
Odd Vols. Miscellany, (bound in leather)	62½
Parts of Miscellany, being Memoirs of various individuals, bound and lettered as follows: Sarah Watson, Ann Moore, Clements Willetts, Warner Mifflin, John Pemberton, Nicholas Waln, Phebe Speakman, Jacob Lindley, James Simpson, William Blakey, Account of the Nicholites,—each	25
Also, a few copies of the Berean, 2 vols., folded for binding,	75

The Journal of John Comly, recently published by his children, may be obtained of their agent, Ethan Comly, No. 25 N. 2d st.; of T. E. Chapman, No. 1 S. 5th st.; or Wm. W. Moore, No. 77 Filbert st., Philadelphia.

James C. Haviland, 80 Maiden Lane; James Ketchum, No. 373 Pearl st., New York.

Israel J. Graham, cor. of Baltimore and Eutaw sts., Baltimore; or of the Publishers, in Byberry. Price $1.75cts. Wholesale cash price, for six or more copies, $1.50cts.

CHARLES and EMMOR COMLY.

12th mo. 5th, 1853.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, FIRST MONTH 14, 1854. No. 43.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

[Continued from page 658.]

From the narrative it appears that she continued to observe with increased diligence both her private and public devotions, but they failed to furnish that assurance of acceptance in the Divine sight which her spirit longed to feel. With a view to greater retirement she proposed to go into a family as a waiting maid, but her Uncle and Aunt would not consent to this.

"I being then past eighteen," continues the narrative, "we heard that S. Taylor was about selling off her shop, and going to live at Stafford. I desired my uncle to buy it for me, thinking that such an employment might abate the perplexities I was in. I was then a stranger to her; and my uncle, who liked this proposal better than the first, being ever ready to please me, sent for her, and in a little time after, agreed that I should have the goods, and be with her at times for my better information of the business and customers. This gave that family and me our first acquaintance, though I had not the least thought at that time that ever I should have changed my name in respect to religion. Hence, however, many imagined my persuasion arose, of which I shall touch upon in its more proper place. I went at my own conveniency, according to our agreement, still keeping my exercise to myself; nor did I remark any thing particular in my new acquaintance, their more private exercises lying hid, as well as my own.

When the time came that I was to enter the shop, my uncle had so good an opinion of the Quakers, that he left the appraising of the goods entirely to her. I still boarded with him, and made it a constant rule to go directly home at night, when I shut the shop, and thus shunned my former associates: the day I spent in business, and part of the nights in much thought, the desire of my soul increasing after that revival of hope, which, as my little faith in what is called the service of God, still diminished, I found at times drawing me nearer to a reliance on him, and a patient waiting for what might follow.

Being about 19, we received an account of the death of my sister Lydia, for whom our family went into mourning, and I not only mourned in clothes, but in heart, for I loved her more dearly than any sister I had, and may truly say, her death added to the weight of my exercise, as well as to my belief, that it was requisite for me to know my own election to be sure: and oh! the distress that I here was in! when I looked upon myself and others, to see them posting on with cheerfulness in the respective duties of their religion, and myself not only barren in my desires thereof, but my soul so oppressed in the performance, that I could neither assist my uncle nor myself that way. Those that have known the activity of nature, can best judge of my state here, when my uncle, who used to show me a deal of indulgence, signified how joyed he was in my so good behavior; saying, he could scarcely go into any sort of company, but they were speaking in my commendation. It was, indeed, a thing very pleasing to my kind uncle, who told me a little after, he would have me be prudent; for, says he, there are those eyes upon you, that you are not aware of; and I believe he was then, in his own thoughts, near having his ambition concerning me gratified, which was, to see me happily settled in the world; and I conclude, that at this time, the parents of my associates had generally a respect for me; for, although I was of a brisk and lively disposition, yet was I, through the goodness of God, preserved from that which was immodest or profane, and kept within the bounds of what is termed innocent behavior and good breeding. This engaged many, that had daughters, to encourage my company. But how soon did I see a turn in these affairs! for that which surely ought to have raised me higher in their esteem, now seemed to prove my overthrow therein. So true it is, that the greater like, once turned, proves the greater dislike. But to go on; I could no longer remain under the cloud of insensibility; for the day

spring from on high visited me, and the veil was so far rent, that I saw the work of God was in the secret of my heart, and that a spiritual worship must have place there.

I now remembered I had heared the Quakers recommended people to mind that of God in themselves, and to follow the teachings of the Spirit. This I thought looked something suitable to my condition; and indeed my mind seemed pressed to look at their doctrine again. In order to this, as I was not willing to be taken notice of, I went out between the times of service, as though I would walk. This was an exercise that was allowed by the most strict, to take off any drowsiness that might hang on the mind, and unfit it for the support of their evening devotions. Though this was not what I had a real necessity for, being one of good spirits, and before I knew the want of faith in my way of worship, was in my devotions zealous, in my diversions lively, and in my work industrious; yet here did I take this freedom, because the meeting lay in my way, where I had a mind to inform myself, and as I passed by the gate, would make a stop; but if I heard no voice, I soon went off; but if any one was speaking, I usually stepped within the door, the little end being, as I then thought, a good shelter to me from the eyes of those who sat in the body of the meeting. I used to make these visits as often as I could; and surely I have to say, the Lord was very condescending, and gave me a more clear understanding than ever I had found within myself, at the other meetings I had been at, and which, from our house being so near, I had opportunities of. My intentions were good in respect to these freedoms, and I used to stay as long as I durst for time, then take a turn down the next field, and so to my worship again; whereby to be sure I proved the effect which the different doctrines had on me; the former answering to the hope of that justification I have before spoken of, and the latter fruitless and dull; yet so far did I proceed in the repeating of these trials, that I plainly saw it was with me like those that are hard to believe the things they would not have to be true; but so close did the truth and mercy of God follow me, that I found judgment in myself from the hand of the Almighty, for persisting in that which gave me not the least satisfaction. Here, how willingly would I have retained this old profession, that I had been brought up in from my childhood; and was as dear to my natural desires, as Ishmael was to Abraham.

[To be Continued.]

A MAN should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.

For the Friends' Intelligencer.

A NEW YEARS' GIFT.

To very many the opening of the year is a high day, a day of joy and gladness, and sending gifts one to another; and I approve of testimonials of kindness that go to promote good feeling, and strengthen the heart's best affections.

Instead of gold or costly jewels, mine is a mental offering. I would that the first gift of every one might be a giving of the heart to the Lord, with the tribute of thanksgiving for the blessing of life, and all its attendant bounties. Let no part of the price be held in reserve to lessen the delightful enjoyment apportioned to the cheerful giver. My loved young friends, such an offering from you would be like the "golden vials full of odours," spoken of in Revelations. When He who gave receives back his own, consecrated by devotion, there is then known a festivity without dissipation, a cheerfulness approved by the pure spirit of Christ, a hidden joy with which no stranger can intermeddle.

S. H.

To Friends who have been banished from Philaphia and confined in and near Winchester, Virginia.

DEAR FRIENDS,—Having been favoured to meet together at this time, and, through the loving kindness of the Father of Mercies, in measure made sensible that he is yet graciously condescending to look down upon his heritage in this time of great distress, provings, and trials of various kinds, which He, in His wisdom, has seen meet to permit to come upon the inhabitants of this land, we feel our minds engaged in near sympathy and concern for all those who are under sufferings for the testimony of a good conscience towards God, desiring their preservation in faithfulness and humble dependence upon Him who alone is able to preserve in every trying dispensation.

And, feeling our minds in a particular manner engaged in love to communicate a few hints in brotherly freedom, we trust they may tend to encourage those amongst you who, we comfortably hope, have, through mercy, been favoured to patiently bear with resignation and Christian fortitude, the present trials; and some, we hope, have witnessed an improving thereby, which we desire may be the daily experience of all, that if Infinite Wisdom should see meet to permit greater trials and deeper sufferings, you may be the better prepared to bear them.

But if it should unhappily be the case, that any who are under sufferings for the testimony of truth, have not been enough concerned to improve the time and opportunity that, in mercy, has been afforded, we earnestly desire there may a deep and weighty consideration take place in the mind, and remember that to be a sufferer for

the pure principle of truth, the testimony of Jesus, requires great self-denial, and a cross to our own wills, which will have a tendency to wean us from those things that we have heretofore been accustomed to, which pure wisdom leads out of, and by attending thereto, we should be enabled so to conduct, that those whose eyes are upon us watching to ensnare, instead of finding occasion against us, would have none other except concerning the law of our God.

Wherefore, dear friends, be encouraged to faithfulness, and a steady perseverance therein, having a single eye to the honor of God and the exaltation of his blessed truth; and then, whatever sufferings attend you, we trust all will work together for good. No affliction or suffering for the present seemeth joyous, but rather grievous; yet afterwards it yieldeth the peaceable fruits of righteousness unto them that are properly exercised therein. Herein it is that our sufferings become sanctified to us, being truly benefitted thereby; and our good examples have great place in the minds of others who, in these sifting times, may be tossed to and fro, with this inquiry, Who shall show us any good?

The example of our blessed Lord, when personally on earth, in suffering the scoffings, revilings, and persecutings of man; his meekness, patience, humility, and self-denial in taking upon him the form of a servant, being led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth; and in his humiliation his judgment was taken away; which, together with his earnest desire that his heavenly Father might forgive his persecutors, is worthy to have due place in the minds of all who are suffering for his name's sake, who alone can make way for the deliverance of his humble depending children, in a way and manner contrary to human expectation. But if, instead of being thus faithfully concerned and engaged in an holy fear and care; or through want of patience and resignation, there should be a neglect of improving under the dispensations of Providence, in mercy intended for our refinement and sanctification, it may be a means of lengthening or continuing sufferings, or a depriving ourselves of the benefit of that joy and satisfaction gracious Goodness rewards all with, who love, serve, and fear him above all.

That this, dear friends, may be your and our happy experience, whether under bonds or at liberty, is what we feel our minds, in a particular manner, concerned for at this time; and in a thankful sense of divine regard still continued, comforting and encouraging to faithfulness, and a steady perseverance in these proving seasons, we affectionately salute you, and remain your loving friends.

Signed on behalf and by order of a Meeting of Conference in Suffering Cases, held at Pipe Creek, the 16th and 17th of the First month, 1778, by JOSEPH JANNEY,
Clerk at this time.

The following extract from an English Review will show the enlightened condition of two uneducated AFRICAN CHIEFS, *upon some of the most important subjects in the Gospel dispensation:*

"There is a class of Africans whom no provocation can drive into war with us, and whose great merits are not enough appreciated. Of these, the most remarkable is Moshesh, the principal chief of the Basutus, our neighbors on the northern frontier, beyond the Caffres. During more than twenty years, he has protected a valuable body of French missionaries settled among his people; and by his daily intimate intercourse with them and with the colonists, he has greatly increased his property, and advanced in civilization. The insurgent Caffres took great pains to secure his co-operation in the present war, but in vain. The deepest injuries inflicted on him by Sir Harry Smith, did not shake his determination to be at peace with the English; and when, in the madness of our late proceedings, our troops attacked him, he even resisted the temptation to easy revenge offered by our ignominious defeat, and refused to follow up his success by continuing the conflict. His predecessor, Motlume, was a still more extraordinary man, whose eminent qualities would not be credited, if the accounts we have of them were not written in the fullest detail by those who have the best means of knowing the truth, and who have published these accounts at a time when, if fictitious or exaggerated, they may be easily exposed.

"'Motlume,' it is stated in the narrative of the French missionaries, Arboussat and Daumas, 'loved his people indiscriminately, they say, and he judged them by the rules of equity. He was gentle and easy of access. He took particular care of widows and orphans. These he collected about him and treated like his children. He preferred the society of children to the society of men, saying, 'the little ones are better than their elders.' He passed his life in going about to do good. In the villages he visited, he settled differences, and recommended his neighbors to love peace—a subject on which he would say with glee, 'It pays better to fight the corn than to whet the spear.' Several of his maxims are still preserved among his people, such as the following: There is in heaven a powerful Being, who hath created all things. Do you ever see anything create itself? Conscience is the faithful monitor of man; she invariably shows him what is his duty. If he does well, she smiles upon him. If he does evil, she torments him. Motlume believed in the immortality of the soul. He said often, 'Oh! the vanity of every-

thing. Everything passes swiftly; and I also, I pass away; but it is to go to rejoin my ancestors.'

"'His life,' continue the French missionaries, 'illustrates what Paul says to the Romans, 'When the Gentiles, which have not the law, do by nature the things contained in the law, those having not the law are a law unto themselves.'

"'It seemed as if God, in mercy to pagan nations, raised up in the midst of them, from time to time, such lights as he, for the sake of natural law, and, consequently, for the benefit of those whom it is designed to enlighten and to rule.'"

The Reviewer then says:

"There is another purpose to which Providence must have destined such men. They are capable of appreciating all that is good in civilization; and will gladly themselves acquire its best means and results, and help to spread its blessings among their people. But, on our part, we are bound to respect them, and to aid them in doing this good work, instead of impeding it by our cupidity and our ignorant carelessness."

A VISIT TO HANNAH MORE, AT BARLEY WOOD.

In the month of January, 1825, during a fall of sleet and snow, we left Bristol to pay a visit to Hannah More, at Barley Wood, her then residence, close to the pretty and retired village of Urington, in Somersetshire. . . . The snow was deep on the ground, and the friends with whom we sojourned said it was madness to set out for Urington on such a morning, particularly as the venerable lady's hours of reception were but from twelve till three; but we were decided, and the journey of some ten miles was passed in speculations as to what she would say, how she would look—and also as to what we should say. Say? Why nothing; how could *we* speak to Hannah More, or before Hannah More—who had depicted so truthfully the character of "Lucilla Stanley," in "Cœlebs," and of course expected every woman to be a Lucilla; who had written "Practical Piety," and "Christian Morals," and who had suggested to Royalty how a princess should be educated, &c., &c. . . We had too much faith in the righteousness of her name—we honored her too devoutly, to imagine her anything like any other human being we had ever seen. We recalled to memory how she had been feted, and embroidered for,* by Royalty, and could hardly conceive how she could have put off the "stiff stays" of such "grand society," to wander amid the Mendip hills, enduring—not the rusticity, for *that* might interest—but the deep and dark and dangerous ignorance, which had sent her humble neighbors to a fortune-teller to discover if the lady who wanted them to learn to read, was not a "Methodist;" while some expected to be paid for permitting their children to attend a Sunday school, and others suggested that she wanted to sell them as slaves to the Colonies! But the darker the ignorance, the greater became the necessity for her exertions; such exertions as she never wearied of, until physical strength gave way beneath mental energy.

All that she had written, and all we had heard of her, gathered about our memory, as the wheels rolled softly in the snow, or, sinking deeper, crackled upon the frozen paths. We knew that her mind, when she resided with her sisters in Bristol, engaged in the actual business of scholastic education, had drawn inspiration and health from her visits to the beautiful neighborhood in which she was now spending the twilight of her radiant day. We attempted to rub our frozen breaths from off the starry glass, and look out, but we could only discern lofty hedges through the mist of snow. We knew that we were in the centre, round which her "Practical Piety" had been evinced by the perpetual exercise of universal benevolence; whose liberality, true as it was to the divine precepts of her Master, was in advance of her period. We counted up the schools, which owed their existence, not only to her money and influence, but to her actual bodily exertion, and that while struggling with infirm health and years that will exact augmented toil as they roll on. Her friends had told us she was totally unspoiled by the flattery and attention of the great; escaping from the society she never loved more than when she quitted it, but which she left from *a sense of duty;* zealous without bigotry, and liberal with a Christian spirit; and the more we recalled her excellencies, the more did we desire that the interview so longed for, might be over—simply from a deep sense of our own unworthiness.

At length we saw the chimneys of Barley Wood above the trees, and driving along between high hedges of evergreens, whose bright leaves occasionally pierced through masses of snow, we drew up with a frosty crash at the door of the schoolmaster's daughter.

It was a pretty cottage, simply and purely rustic. Even in winter it looked cheerful, with its eaves, where swallows build; its covering of English thatch, and its many homely props—pillars hewn from the adjacent wood, which the axe of the woodman had not desecrated by fashioning. A country serving-girl gave us entrance, and we were kept waiting for a few minutes in the parlor.

The stillness and torpor of a frosty atmosphere had hushed all external noise, save the cold, chilling whistle that moves no leaf. The snow was cleared away from the porch, and food for

* The late Duchess of Gloucester was so charmed by her "Hints on the education of a Princess," that she gave a fete for the purpose of introducing her to the nobility, and embroidered a dress for her with her own hands.

the wild birds had been strewed within the circle; several songsters, their feathers all on end, were still there, and the earth's white covering was marked with the impress of their feet; the long, slender toes of the fragile lark, the broad foot of the wood-pidgeon, the delicate prints of the thrush and the blackbird, told of the considerate charity that ministered to their wants. Once a glittering shower of crystals fell from a spangled bough, and a flock of starlings wheeled up but to return again to the same spot. While watching these stranger birds, a servant ushered us up stairs, and though all was so still without, within we heard voices and the very merry laugh of a child. A glowing light diffused through the half opened door the heat and light which are so delightful after a chilling drive. When we entered, a glance showed that the room was not toc large for comfort; that the walls were lined with books, and that a group, consisting of three ladies and a little boy, were round a table, upon which there was an abundant supply of cake and wine. To the cake the little fellow was doing ample justice, and a diminutive old lady was in the act of adding another piece to that already upon his plate. She moved to meet us—it was the least possible movement, but it was most courteous. . . . . The visitor and her son took their leave. Mrs. Hannah More stooped and kissed the boy—she took his smiling, rosy, fearless face between her hands, and looked down upon it for a moment, as a mother would; then kissed it fondly more than once.

"And when you are a man, my child, will you remember me?"

The boy's eyes glanced from her to the remnants of the cake.

"Well, remember the cake at Barley Wood," she said, reading his thoughts by the light of her own, and laughing.

"Both," replied the little fellow, with enviable fearlessness; "it was a nice cake, and you are so kind."

"That is the way I like the young to remember me," she replied, "by being kind. Then you will always remember old Mrs. Hannah More?"

"Always, ma'am," he answered, his face at once becoming serious, as he returned her gaze with his large, well-opened eyes—indexes of truth and honest purpose. "I'll try and remember it always," he repeated.

"What a dear child," said Mrs. M., after they were gone, "and of a good stock. I so enjoyed his glance at the cake—it was so much more natural he should remember *that* than an old woman so very little taller than himself; children always connect size with respect. A dear child—I hope he may be spared to his lonely mother," and her eyes were in an instant suffused with the light of coming tears, as if there had been something sad in that young mother's history. . . . . .

Of all women, Hannah More combined in the happiest manner the perfection of spiritual existence and temporal good. Her hopes were with the future, her activity with the present. She lost no friends, no fame, no homage, by living for the *future*, because she never neglected the work of the *present*. Her sympathies were as active as her benevolence, and thus she carried conviction with her. She established her schools, her "Female Associations," with as firm a hand as that with which she wrote—despite much that is impracticable and the introduction of some conventionalities, inseparable from the period—the best religious work we have on female education—the most difficult of all subjects, from the mere fact that no two children in the same family require the same training. The only undeviating rule to secure this right training, is instant, unreasoning and implicit obedience; and if this task be commenced in infancy, both child and mother will be spared an infinity of after sorrow.

No woman was ever so universally acknowledged as the reformer of education, the interpreter of morals, the expositress of piety; these distinctions shed around Hannah More a lustre far eclipsing that which dimly points out the memories of the Sewards, the Piozzis, and the Montagues. It was a privilege to look at her and to think of all she had done, when so far from "Education" being, as it is now, "the fashion," it was something so new as to be considered dangerous—particularly to woman, and to the born "thralls" of humble life. Small and shrunk and aged as she was, she conveyed to us no idea of feebleness; she looked, even then, a woman whose character, combining sufficient thought and wisdom, as well as dignity and spirit, could analyze and exhibit in language suited to the intellect of the people of England, the evils and dangers of revolutionary principles. How bravely had that woman stood in the gap, during the crisis of England's moral as well as political peril, and sent forth in the "Cheap Repository," tracts after tracts, that were devoured by the people with more than the avidity with which they now swallow the paper pellets, whose best apology is, that they do no harm! How fine and brave and true was her exposure of the speech of M. Dupont, ringing, as it did, with the hideous clangor of Atheism throughout Europe, and how noble her sacrifice of the sum produced by its sale (£240) to the relief of the French emigrant clergy—a charity again proving her practical piety, for her dislike to the tenets of the church whose ministers she succored and protected, was well known. . . . .

We copy one of several beautiful sonnets commemorating many places and incidents connected with the career of Hannah More, written by her esteeemed friend and biographer, Henry Thompson:—

"When every vernal hope and joy decays,
When love is cold, and life is little worth,
Age yields to Heaven the thankless lees of Earth,
Offering their Lord the refuse of his days:
O wiser she, who from the voice of Praise,
Friendship, Intelligence, and guiltless Mirth,
Fled timely hither, and this sylvan hearth
Rear'd for an altar! Not with sterile blaze
Of vestal fire one mystic cell to light,—
Selfish devotion; but its warmth to pour
Creative thro' the cold, chaotic night
Of rustic ignorance; thence, bold, to soar
Thro' hall and regal tower with radiant flight,
'Till peer and peasant bless the toils of More."

[*Extracted from "A Pilgrimage to English Shrines," by Anna Maria Hall.*]

Selected for Friends' Intelligencer.

"In Spain, books were so exceedingly scarce about the year 1274, that one and the same Bible often served for the use of several Monasteries. And even the Royal Library at Paris, down to the 14th century, possessed only four of the classic authors—Cicero, Lucan, Ovid and Bœthius.

Previous to the invention of printing, block-books were not uncommon. Raised words were cut on a block of wood, impressions from which were taken by means of simple pressure. . . From this simple process, a similar one to which is still in use in China, arose the first idea of moveable types, and to Guttenburg we probably owe the invention of the art of printing. It was a great step from the old block-books of rude and imperfect construction; to that of moveable types, though the first that were used, were rough and ungainly enough. The invention of printing took place in the fifteenth century, (1437, it is believed,) though the exact year has never been ascertained. It has been variously ascribed to Faust, his son-in-law Peter Schaffer, and John Guttenberg, to the last of whom, however, the credit of the main idea is now generally accorded. These three celebrated men lived in the German city of Mentz, or Mayence, on the confluence of the Rhine and the Maine, and their first experiments in printing from moveable types were made in a house called the "Zum Jungen," ever since known as the "Printing Office."

Few, while perusing the pages of a pleasant book pause to think how many skilful hands have been busied in its curious fabrication, or how many hours, or months, or years of studious toil have been devoted by its author to its mental preparation. Its mere mechanism is worthy of note. Its paper is produced from a beautiful fibrous plant, called *linum*, or flax; the leaf of which is "rotted," and passing through certain processes, becomes cotton cloth; this again is reduced to a fluid pulp, is then dried and pressed and becomes paper. The "thoughts that breathe and words that burn" are spelt, letter by letter, by the compositor, and the pages of the volume receive their impress by the agency of steam. In this, its chrysalis state, the book is submitted to the several processes of folding, sewing, and gluing, previous to its being put into covers, when it receives its decorations from the finisher. This complex creation of head and hand is a most cunning and delicate piece of handicraft. It is that necromancy, by which the pearls and gems of genius are transmuted into the literay currency, and thus become the common property of mankind. It has both a bodily form and an intellectual life, that diffuses abroad the light of intelligence by its luminous lines."

PRECIOUSNESS OF TIME.

Coming hastily into a chambor, I had almost thrown down a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl: that but like to be broken; this lost outright: that but casually, this done wilfully. A better hour-glass might be bought; but time lost once, lost for ever. Thus we grieve more for toys than for treasures. Lord, give me an hour-glass, not to be by me, but to be in me. "Teach me to number my days." An hour-glass to turn me, "that I may apply my heart to wisdom."—*Fuller's Good Thoughts.*

WHY EPIDEMICS RAGE AT NIGHT.

It was in one night that four thousand perished in the plague of London of 1665. It was night that the army of Sennacherib was destroyed. Both in England and on the continent a large proportion of cholera cases in its several forms have been observed to have occurred between one and two o'clock in the morning; the danger of exposure to night air has been a theme of physicians from time immemorial; but it is remarkable that they have never yet called in the aid of chemistry to account for the fact.

It is at night that the stratum of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration, and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefacation of the heat; at night, when this rarefaction leaves them, they fall by an increase of gravity if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that carbonic acid gas, at a low temperature, partakes so nearly of the nature of a fluid, that it may be poured out of one vessel into another; it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor, or the bed of the sleeper, in cold and unventilated rooms.

At Hamburg, the alarm of cholera at night in

some parts of the city was so great, that on some occasions many refused to go to bed, lest they should be attacked unawares in their sleep. Sitting up, they probably kept their stoves or open fires burning for the sake of warmth, and that warmth giving the expansion to any deleterious gases present, which would best promote their escape, and promote their dilution in the atmosphere, the means of safety were thus unconsciously assured. At Sierra Leone, the natives have a practice in the sickly season of keeping fires constantly burning in their huts at night, assigning that the fires keep away the evil spirits, to which in their ignorance they attribute fever and ague. Latterly, Europeans have begun to adopt the same practice, and those who have tried it assert that they have now entire immunity from the tropical fevers to which they were formerly subject.

In the epidemics of the middle ages, fires used to be lighted in the streets for the purification of the air; and in the plague of London, of 1665, fires in the streets were at one time kept burning incessantly, till extinguished by a violent storm of rain. Latterly, trains of gunpowder have been fired, and cannon discharged for the same object; but it is obvious that these measures, although sound in principle, must necessarily, *out of doors*, be on too small a scale, as measured against an ocean of atmospheric air, to produce any sensible effect. Within doors, however, the case is different. It is quite possible to heat a room sufficiently to produce a rarefaction and consequent dilution of any malignant gases it may contain, and it is of course the air of the room, and that alone, at night, which comes into immediate contact with the lungs of a person sleeping.— *Westminster Review.*

A PIECE OF LEGAL ADVICE.

Rennes, the ancient capital of Brittany, is a famous place for law. People come there from the extremities of the country to get information and ask advice. To visit Rennes without getting advice appears impossible to a Breton. This was true at the latter end of the last century, just as it is at present, and especially among the country people, who are a timid and cautious race.

Now, it happened one day that a farmer named Bernard, having come to Rennes on business, bethought himself that as he had a few hours to spare, it would be well to employ them in getting the advice of a good lawyer. He had often heard of Monsieur Potier de la Germondaie, who was in such high repute, that people believe a lawsuit gained when he undertook their cause. The countryman inquired for his address, and proceeded to his house in Rue St. Georges. The clients were numerous, and Bernard had to wait some time. At length his turn arrived, and he was introduced. M. Potier de la Germondaie signed to him to be seated, then taking off his spectacles and placing them on his desk, he requested to know his business.

"Why, Mr. Lawyer," said the farmer, twirling his hat, "I have heard so much about you, that, as I have come to Rennes, I wish to take the opportunity of consulting you."

"I thank you for your confidence, my friend; you wish to bring an action, perhaps?"

"An action! oh, I hold that in abhorrence! Never has Pierre Bernard had a word with any one."

"Then is it a settlement—a division of property?"

"Excuse me, Mr. Lawyer; my family and I have never made a division, seeing that we all draw from the same well, as they say."

"Well, is it to negotiate a purchase or a sale?"

"Oh, no; I am neither rich enough to purchase, nor poor enough to sell!"

"Will you tell me, then, what you do want of me?" said the lawyer in surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your *advice*—for payment of course, as I am well able to give it to you, and I don't wish to lose this opportunity."

M. Potier took a pen and paper, and asked the countryman his name.

"Pierre Bernard," replied the latter, quite happy that he was at length understood.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"My vocation! Oh, that means what I do? I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

"Is it finished already? Well and good. What is the price of that advice, Mr. Lawyer?"

"Three francs!"

Bernard paid the money, and took his leave, delighted that he had taken advantage of his opportunity.

When he reached home it was four o'clock; the journey had fatigued him, and he determined to rest himself the remainder of the day. In the meantime the hay had been two days cut, and was completely saved. One of the workingmen came to ask if it should be drawn in.

"What, this evening?" exclaimed the farmer's wife, who had come in to meet her husband. "It would be a pity to commence the work so late, since it can be done to-morrow without any inconvenience." The man objected that the weather might change; that the horses were all ready, and the hands idle. But the farmer's wife replied that the wind was in a good quarter, and that night would set in before their work could be completed. Bernard, who had been listening to the argument, was uncertain which way to decide, when he suddenly recollected that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed; "I have an

advice—and a famous one too—that I paid three francs for; it ought to tell us what to do. Here, Theresa, see what it says; you can read written hand better than I."

The woman took the paper, and read these lines:

"NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY."

"That's it!" exclaimed Bernard, struck with a sudden ray of llght. "Come, be quick; get the carts, and away; boys and girls, all to the hay-field!"

His wife ventured a few more objections, but he declared that he had not bought a three-franc opinion to make no use of it, and that he would follow the lawyer's advice. He himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, for the weather changed during the night; an unexpected storm burst over the valley; and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed; Bernard alone had not suffered.

The success of this first experiment gave him such faith in the advice of the lawyer, that from that day forth he adopted it as the rule of his conduct, and became, by his order and diligence, one of the richest farmers in the country. He never forgot the service done him by M. Potier de la Germondaie, to whom he ever afterwards carried a couple of his finest fowls every year, as a token of gratitude.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 14, 1854.

"What harm is there in dancing? I cannot see any, and do not know why Friends should object to this kind of recreation in our social circles; for I'm sure there is no more harm in it than in much of the conversation which engrosses our attention at such times."—Perhaps not: but if that conversation were such as is in accordance "with sound speech that cannot be condemned," or consistent with the knowledge that we are accountable for the right use of Time, enough only being granted us to answer the end of our being, which is, to glorify our heavenly Father by doing his work; and that not one wasted moment of this precious boon can be recalled, there would be but little inclination for that kind of "recreation" for which those would plead. The objection of "Friends" is based upon the evidence that this enticing and vain amusement has a tendency to strengthen the love for unsubstantial and worldly pleasures, and, consequently, to weaken the desire for quiet retirement of spirit—a state beautifully exemplified in the figure of Mary sitting at the feet of the divine Master to "hear his words"—it was said, she had "chosen a good part, which should not be taken from her"—a part that would be freely conferred upon all, if they were prepared to receive it. If the query so often propounded were to be changed, and we were to ask, What *good* results from dancing? would not our young friends be obliged to acknowledge that, in moments of serious reflection, they have found nothing in it upon which the soul immortal can rest; but that it may be numbered among those things which the King of Israel felt to be full of "vanity and vexation of spirit?" How different is his description of wisdom! Would that all could be incited to forsake the path which, though gilded by the false appearance of pleasure, yet most assuredly leads down to the chambers of darkness and distress, and seek this goodly inheritance: "For wisdom is better than rubies; and all the things which may be desired are not to be compared with it. Her fruit is better than gold, yea, than fine gold; and her revenue than choice silver. She leads in the way of righteousness, in the midst of the paths of judgment."—"Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: for whoso findeth me, findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul."

DIED,—On Fourth day evening, 28th ult., MARY H., relict of Enoch Middleton, aged 52 years.

—— On Third day evening, 27th ult., T. ELLWOOD ROBERTS, in the 29th year of his age.

—— On the evening of the 22d ult., ISRAEL HALLOWELL, of Abington township, Montgomery co., Penna., in the 77th year of his age; for many years an elder of Abington Monthly Meeting.

—— On the 23d ult., SUSAN SHREVE, of Springfield, N. J., in the 43d year of her age, at the house of her brother, Benajah Woodward.

Released from the suffering of a clay tenement, her spirit, purified by affliction, rose triumphant above the fickle and transient in mutability to join the innumerable multitude "who had come through great tribulations, washed their robes and made them white in the blood of the Lamb." Happy change! May her cotemporaries in life be admonished to look beyond the things that are temporal to those which are eternal.

LETTERS OF R. MASON.—NO. XXVII.

A——, 7 mo., 1836.

My dear Eliza,—When I left Philadelpia, I did not anticipate that more than 2 weeks would elapse before thy long looked for and welcome letter would be acknowledged by me. I fancied there would be an intellectual influence in the health-inspiring breezes of the shades of Avondale that would facilitate the movements of my pen, but in this I have been disappointed. It was quite a treat to be with my much loved M. M. E. again, after nearly nine months separation. She is about in usual health, but time and care have made very evident inroads upon her strength. Poor cousin E. has indeed to partake largely of the wormwood and the gall. It is an undoubted truth that every departure from the simplicity prescribed by the gospel, is a departure from happiness, and the beguiled wanderers therefrom have to retrace their steps with sorrows unknown to the faithful devotees to the cross of Christ. This I have seen fully verified in recent instances under my own eye. —— too has been a man sedulous to serve the cause of the world, making ceiled houses of the fame and the honor of men, whilst as it regards the concerns of our Society, may we not say the house of God is lying waste? Perhaps I take a too discouraging view of things, but when last in —— it felt to me not only in meetings, but elsewhere, as if there were little more than a name to live and yet be dead. I saw that the world and its maxims were preying upon the very vitals of Godliness, and I believe if there is not a voluntary acceptance of the cross of Christ, even in what are termed small things, that sorrow and anguish of soul will be the remedy prescribed by the Physician of value to those, who, like Eli of old, restrain not, but rather delight in seeing their children conforming to the example of those versed in the accomplishments and customs of the day. I love the laws laid down in that little book out of which we have both often heard queries propounded to our meetings; and could we answer in the affirmative, what a bright light, instead of a stumbling block, our Society would be. * * * * * *

R. M.

A——, 9 mo., 1838.

* * * Through the course of the summer, my mind has often been affectionately turned toward thee, my dear E., but so prostrated were all my energies by the heat, that I thought I could not even worth a letter with thy acceptance. This morning the prospect is renovating to mind as well as to vegetation. A copious flow of rain through the whole of yesterday and part of two nights, has already given a lively tint to the lawn before our door, while the waving willows seem to rejoice in the blessing thus dispensed.

My view has been turned a little toward Baltimore Yearly Meeting. I should love to mingle with you once more when the right time may come, but I shall indeed miss those precious ones, who have been gathered into everlasting habitations since I was last there. May the vacancy prove, my dear E., a strong incentive to those who are left to enter the ranks of righteousness and fill up the places of those whose warfare is accomplished. The terms are the same to all, "seek and ye shall find." I often have to lament my own proneness to wander from that seeking, prayerful state of mind, without which we cannot know an advancement in the way of holiness. I should indeed love to hear that the Lord of the harvest had raised up more laborers in his cause among you. Your welfare in those things which pertain to life and salvation is dear to me. Then my dear E. be faithful to the whole will of thy heavenly Father, whether in meetings for discipline, or in whatever way he may have need of thee, and thy reward will be peace and assurance forever.

R. M.

For Friends' Intelligencer.

The influence of habit and custom in blinding us to the true nature of things, is universally acknowledged; and yet so few have the courage to act in accordance with this acknowledgment, that it needs sometimes an extraordinary illumination to dispel the mist, and enable individuals to go forward as pioneers in the work of reformation. Let us suppose an intelligent *savage*, as we are sometimes pleased to term him, introduced into a company of refined and educated people, and informed for the first time of the laws which govern our moral, intellectual, and physical nature—the appropriate activity, refreshment, and rest which these require, and their relative positions in the scale of being, and that although distinct, yet so intimately connected, that on the well-being of each depended in a greater or lesser degree the welfare of the whole. Let him be told that these individuals have met for social converse, that interchange of thought and feeling, which being one of the *wants* of our nature, has been connected with pure enjoyment. He would perhaps enquire what *time* in the day was chosen for this desirable object, and would be surprised to learn that the two or three hours selected for this purpose were those in which both mind and body begin to feel the need of that indispensible renovator, sleep. It would not perhaps occur to his unsophisticated mind, that *food* was at all necessary on this occasion; especially when told, that each individual had already partaken of two meals during the day; but when informed that it was considered so, and shown the various preparations and incongruous compounds which make up the *entertainment* on these occasions, his sur-

prise would find vent in the inquiry, whether the *wise men* who had studied the organization and functions of the human frame, had contrived these as best suited to preserve the whole mechanism in the greatest health and vigor; his surprise would not be lessened by being informed that this was so far from being the fact, that these *wise men* had contrived other and very dissimilar compounds, which were found necessary in order to counteract the bad effects of the more palatable ones. Our simple observer would, perhaps, look invain for the *elevated* and refined enjoyment he had been led to anticipate, and might reasonably conclude he had been misinformed as to the *position* the animal propensities were designed to occupy in the human economy. The preponderance of the animal appetites, may often be traced to indulgence in early childhood; when injudicious affection often selects something pleasing to the palate as the most appropriate gratification. It is no uncommon thing for little children when questioned on their return from a social company as to how they had enjoyed themselves, reply by first enumerating the *eatables* of which they had partaken. In a large city surrounded by temptations to self-indulgence, it is extremely difficult for parents to carry out the views which they know to be best for their children, for that which is gained at home, is often laid waste abroad.

Yet much may be done, when the importance of early training is deeply felt. Children may be accustomed to like simple food, and simple pleasures; instead of being allowed to converse during their repast upon what they are eating, the conversation should be turned into some useful or entertaining channel. If parents would thus endeavor to *elevate* the tastes of their children, much suffering in after life might be avoided, and the mission of a concerned parent might resemble that of John the Baptist, to prepare the way of the Lord and make his paths straight. S.

Philadelphia, 12th mo. 27th, 1853.

HUMILITY.

Humility is a Christian duty. It is more than a duty; it is a principle of religion, and its influence is exceedingly great, not only upon our religion, but our social character. They who are truly humble-minded have no quarrels, give no offence, contend with no one in wrath or bitterness. Still more impossible is it for them to insult any one under any circumstances. And the way to be humble-minded is, to think less of our virtues and more of our sins.

Love and esteem are the first principles of friendship, which always is imperfect where either of these two are wanting.

COCOA-NUT TREE.

In 1813, it was estimated that, on the South-west coast of India, ten millions of cocoa-nut trees, at least, were growing. The tree begins to bear when about eight years of age. The nuts that are intended for planting are allowed to remain on the tree longer than others: they are taken off when thoroughly ripe. After having been put in a shed, or outhouse, till all the moisture of the thick outside husk or bark is dried up, they are hung in pairs over the branches of some trees near the house, where they remain till the young plants shoot up, with a firm leaf, through the eye of the nut. Instead of hanging them up in trees, some persons put them in their gardens, three or four hundred together, and half cover them with earth. In this way, the young plants soon make their appearance. When the leaf is about three feet high—at which time, also, there are long straggling roots hanging to them—holes are dug in the ground, about two feet deep and one and a half in diameter, into which the plants are put, about two yards apart from each other. A little earth is thrown in upon them, but not so as to cover the nut. For several years they appear to advance but little in height. During this time, however, their trunk is increasing in bulk, and from the fifth to the seventh year, or thereabouts, they grow to a considerable height. Soon after a sheath, containing the blossom, appears, shooting out from the thick butt-end of the leaf; and when about a foot high, and two inches in diameter, the sheath bursts, and in a few days the different portions of the flower, consisting of innumerable seeds attached to a long stalk, bend down gracefully on all sides. After a while, a great number of these seeds fall off, and small nuts, to the number of twenty to fifty on an average, remain on the stalk. From the time that the flower bursts, to the time that the nuts are ready to be gathered, six months elapse.

The leaves of some trees are twenty-five feet long, and the small leaflets that hang down from each side of the thick middle fibre, four feet long. As the leaves are of this length, and very heavy, it is necessary that some provision should be made for attaching them firmly to the trunk. This provision is made, and consists of a very strong net-like substance, extending about a foot along the base of the leaf; and as the inner part of the butt of the leaf is scooped out, in order to grasp and enclose the trunk more firmly, this netting holds it tight round the tree, and binds it fast till it has performed its office of acting as a support to the cluster of nuts that rest upon it. This net-work is called "matulla," and is one of the most curious productions of nature. The threads, or fibres, are so regularly crossed and interwoven, that to one unacquainted with the article, it would appear to be a species of coarse cloth, manufactured in the loom. Without pre

paration, this material is well adapted for sieves and filters; and its natural texture renders it, in the hands of the ingenious, an admirable substance for the formation of clothes.—*Annals of Science.*

HOW BOGS ARE TURNED INTO CANDLES.

It would, we feel sure, startle the majority of Irish tourists were they told, when travelling through the vast bog districts in Ireland, that those dark and dreary places may, before long, be converted into shining lights, which will go forth to irradiate the halls of beauty. And were it not that chemistry is a marvellous worker, in comparison with whose magic wand, that wielded by the astrologer of old was a contemptible affair, scepticism, if not entire disbelief, might very naturally follow such an announcement. But the chemist is a mighty man. At his bidding, substances disclose properties, and assume appearances, stranger than the wildest dreams could imagine. And it is one of his especial qualities and triumphs, that by combinations which may almost be pronounced endless, he is enabled to make his knowledge applicable to the most useful purposes. One of these high achievements has been accomplished within the last few years. Dropping metaphor, candles of the most exquisite transparency, rivalling the best wax lights in brilliancy of combustion, have been produced from the bogs of Ireland; and so successfully has the experiment answered, that works on a very large scale have just commenced operations, which, it is confidently expected, will realize a good profit, and be of great benefit to that part of Ireland where they are situated.

Before giving some account of these works, which is the principal purpose of this paper, it is desirable to say a few words respecting the nature of bogs. These Irish fuel-mines—for hitherto it is as fuel they have been chiefly valuable—are estimated to occupy about 2,900,000 English acres. They differ much in their exterior nature, being sometimes soft and spongy, and sometimes firm and hard. But in one respect they are similar, for they all contain a mass of a peculiar substance called peat, of the average thickness of twenty-five feet, nowhere less than twelve, and never exceeding forty-two. This substance varies materially in its appearance and properties, in proportion to the depth at which it lies, the upper portion containing vegetable fibres, visible, though much decomposed; while below the color of the peat changes from light brown to black, and the substance is much more compact, assuming the appearance, when dry, of pitch, or bituminous coal, having a conchoidal fracture in every direction, with a black shining lustre, and being capable of receiving a high polish.

Now, chemists long ago informed us, that, by proper chemical combination, peat might be made to yield sulphate of ammonia, acetate of lime, naphtha, paraffine, and oil; and they further state, that paraffine is an admirable substance for making candles. Dr. Ure, in his well-known *Dictionary of Arts and Manufactures*, emphatically asserts this; and when we see what paraffine is, the truth of the statement will be evident. Turning to Brande's *Chemistry*, we read, under this head: "When beech-tar is distilled, three liquids pass into the recipient—1. A light oil; 2. An aqueous acid; 3. A heavy oil. The heavy oil is subjected to several redistillations, and then sulphuric acid is gradually added to it, till the mixture becomes a black and thin liquid; and if it does not spontaneously rise in temperature to 212 degrees, it is to be heated up to that point. The mixture is then kept for twelve hours, or more, at a temperature of 122 degrees, when a colorless oil will be found floating upon its surface. This is to be carefully poured off; and on cooling, paraffine concretes upon its surface. This has to be purified by solution in hot anhydrous alcohol, when it appears a crystalline, tasteless, and odorless substance, fusing at 112 degrees into a transparent, oily liquid, and burning with a white, sootless flame. Its specific gravity is 0.870.

We may add, that this curious substance derives its name from *parum affinis*, on account of its inertness as a chemical agent, or want of affinity, resisting the action of acids and alkalies. It, however, readily dissolves in oil of turpentine, and in naptha.

According to Guy Lussac, who made several experiments with paraffine, it is a binary compound of carbon and hydrogen.

From this account it is evident, that if peat can be made to yield paraffine at a remunerative profit, a new and vast field of commercial enterprise is at once opened. As to the feasibility of the undertaking, no doubt exists. The writer has seen large blocks of paraffine, of the most beautiful crystalline appearance, procured from peat. The only question was, whether it could be manufactured at a remunerative cost. This result, after a long and laborious series of experiments, has been realized. At least, Mr. Reece, the intelligent and scientific manager of the works we are about to give some account of, has been so well satisfied with the success of his experiments, that machinery to the amount of nearly 40,000 pounds has been erected in the county of Kildare, on the verge of one of the largest bogs in that part of Ireland, for the purpose of extracting paraffine from peat.

The works, which are called, the Irish Peat-works, are situated about eight miles from Monastereven, and four from Athy. The railway from Dublin to Athy passes close to the gates, and affords easy facility for visiting the works. The writer approached them from Monastereven. The road is monotonous enough, passing across

tracts of dreary moorland, on the verge of which may yet be seen the genuine Irish squatter in all his unreclaimed misery. Happily, the disgraceful and melancholy spectacle of these human earth-grubbers is becoming every year more and more rare in Ireland; and the day is assuredly not far distant, when the Irish squatter will no longer disfigure the face of the country. On reaching the works, which are visible from a great distance, we were fortunate in finding Mr. Reece at home, and he at once kindly undertook to go with us over the establishment. Visitors, however, are not an every-day occurrence.

The first thing that strikes the eye is a huge furnace, or rather a row of furnaces, there being four, side by side. They are similar in form to those used for smelting iron-ore, but are considerably larger, each furnace being capable of consuming no less than twenty-five tons of peat in eighteen hours. When filled, the top of the furnace is closed, and a fierce hot blast being driven through the mass of turf, the smoke escapes through a pipe near the top, which terminates in a condenser. The magnitude of this apparatus may be estimated by the fact, that it will contain 8,000,000 cubic feet of gas. Here the first change in the conversion of peat into paraffine occurs, the smoke being condensed and precipitated in the form of tar. The lighter or gaseous portion is conducted by pipes to another locality.

It has been ascertained that 100 tons of peat will yield as much tar as will produce about 350 pounds of paraffine, and 300 gallons of oil. But to obtain the paraffine, many delicate chemical operations are requisite, and for a long time it could not be extracted without using ether, which made the process far too costly for commercial purposes. At length—for what will not chemistry achieve?—Mr. Reece discovered a less expensive mode of proceeding, which is, at the same time, fully as efficacious. Sulphuric acid is the principal agent employed: the tar being boiled for about half an hour with three per cent. of this acid, it becomes decomposed, and all its impurities fall to the bottom of the vessel. Oil and paraffine now remain, which, after undergoing the process of distillation, separate. The paraffine then appears in crystalline flakes, but is of so dark a color, and emitting such an unpleasant odor, as to be quite unfit for use. It is therefore necessary to bleach and to deodorize it, which are effected by subjecting it to the action of chlorochronic acid; and finally, after another process of distillation, and passing through powerful hydraulic presses and steam, it comes out clear and perfect paraffine.

It is quite impossible to look at this beautiful substance, and witness its combustion, bearing in mind how it is obtained, without feelings of admiration and wonder; and particularly when we remember that it is derived from a black and apparently foul mass. Nor must it be supposed that when the paraffine is extracted, all that remains is valueless: quite the contrary is the case; for, independently of oils from which is generated gas, used as fuel for the steam-engines and other purposes, several valuable commercial and agricultural products are obtained.

It will be readily understood, that four such huge fiery furnaces as we have described, require a great supply of food to keep them going. To meet this demand, canals to the extent of five miles have been cut through the neighboring bog; and it is estimated that about two hundred persons will be kept constantly employed in cutting and conveying the turf to its destination.

At the proposed rate of consumption, vast as is the area of the bog near the works, it will be exhausted in the course of a few years. This, however, will not affect the establishment, as there are other large bogs in the neighborhood; and it must not be forgotten, that one of the advantages held out is, that the very destruction of the bog will develop a soil available for the purposes of the agriculturist.

We trust that the beautiful chemical operations which are now about to be carried out in a practical form, will answer the expectations of the company to whom the works belong. It is a good and healthy sign, that no advertising puffing has been used to dispose of the shares, which, we are informed, have been taken up mostly by practical men. This augurs well for the success of the undertaking; and we hope soon to see the fitful Will-o'-the-Wisp which haunts Irish bogs, spirited by the chemist's patent wand into the substantial reality of brilliant candles.—*Chambers' Journal.*

THE EARLY CHRISTIANS.

Christians are not distinguished from other men, either in habitation, speech or manners. Though inhabiting the cities of Grecks and barbarians, and conforming to the customs of either, they wonderfully exhibit everywhere their own peculiar manner of life; they live in their native land as foreigners; they participate in all its interests as citizens, and yet endure every thing as strangers; they rear up their children like others, without exposing them, like their idolatrous neighbors; they live in the flesh; but not after the flesh; they dwell on the earth, but their conversation is in heaven; they submit themselves to the laws, but in their lives they rise superior to all law; they love all men, and are hated by all; they die, and behold, they live forever; they are poor, yet making many rich; they are destitute of everything, and still have need for nothing.—When reviled, they bless; doing good to all, they are punished as evil doers; they are disowned by the Jews, and persecuted by the Greeks; and yet neither can assign a reason for their hatred of these Christians.

NOVEMBER.

From the pen of the well known and lamented THOMAS HOOD, and worthy of the inimitable humorist. The subject is the month November,—in England synonymous with fogs, long visages, and suicides. Every line begins with the first syllable of the word, which, after so many lispings, the last line spells outright: (*Pleasures of the Pen.*)

"No sun—no moon!
No morn—no noon—
No dawn—no dusk—no proper time of day;
No sky—no earthly view—
No distance looking blue!
No roads—no streets—no 'tother side the way—
No end to any row—
No indication where the crescents go—
No tops to any steeple—
No recognition of familiar people—
No courtesies for showing 'em—
No knowing 'em—
No travelers at all—no locomotion—
No inkling of the way—no motion—
'No go' by land or ocean—
No mail—no post—
No news from any foreign coast.
No park—no ring—no afternoon gentility—
No company—no nobility—
No warmth—no cheerfulness—no healthful ease—
No comfortable feel in any member—
No shade—no shine—no butterflies—no bees—
No fruits—no flowers—no leaves—no birds—
No—vember!"

From the American Messenger.

HEAVENLY HUSBANDRY.

"I am the true vine, and my Father is the husbandman. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Oh, if I am a branch
Of the blest Saviour's vine,
And on his quickening life depend
For health and fruit divine;

Let me not start or shrink,
In wild, despairing grief,
Though the sharp pruning-knife remove
The too redundant leaf;

Or the unsightly shoot
Spare not to shred away,
Or lop the excrescent wood that tends
To weakness and decay.

Should prejudice or pride
Deform the vigorous tree,
Or dark idolatry intrude
Between my God and me,

The lacerating steel
The unerring Hand must wield;
And to its ministry severe
In tearful trust I yield.

HE that preaches gratitude pleads the cause both of God and men; for without it we can neither be sociable nor religious.—*Seneca.*

To men, Experience is like the stern lights of a ship, which illumine only the track it has passed. COLERIDGE.

Review of Weather, &c., for Twelfth Month.

	1853.	1852.
Rain during *some portion* of the 24 hours,	2 days,	9
Rain all, or nearly all day,	1	6
Snow fell on	9	2
Cloudy, without storms,	5	7
Total, Cloudy days,	17	24
Ordinary Clear days,	14	7

Average State of Thermometer.

	9 o'clock,	12 o'cl'k,	3 o'cl'k.
12th mo., 1853,	33.	36.03	38.71
" 1852,	40.	44.55	45.84

General mean of do. at same hours for 1853, 35.91°
" " " " 1852, 43.46

Showing the temperature of Twelfth month of *last* year, as above averaged, to have been 7½ degrees *warmer* than the *present.*

Mean Temperature of *extremes*
(per Penna. Hospital), 12th mo., 1853, 35°
" " " " " 1852, 41.09

Showing the general temperature of the month to have been about six degrees warmer *last* year than *this.* The slight difference between the mean of *extremes*, and that of 9, 12, and 3, is worthy of note, being the present month less than a degree; while they usually vary from 2 to 5 degrees.

The general average of the Twelfth month for many years, it is said, has been about 31½ degrees. The first snow of the season, sufficient to whiten the pavements, occurred on the evening and night of the 19th.

Rain for the month, (per Penna. Hospital)
1853, 2.16 inches.
1852, 3 02 "

Deaths.

In Philadelphia for Twelfth month, 1852, (5 weeks),	-	-	-	832
Do.	do.	do.	1853,	825
In New York,	do.	do.	1853,	2112

NOTE.—In the review of last month, a slight error occurred in the manuscript, which made a material difference in point of fact. In remarking on the high temperature of the month, the words "*we can find no record,*" should read—we can find *but two* records, &c. The critical reader could readily discover the discrepancy; as a few lines below, it quoted the years 1849 and 50—both of which exceeded the present. Should the account be preserved by any, for future reference, it would be well to make the correction in the margin with a pen.

J. M. E.

Philad'a., Jan. 14, 1854

ESCAPING FROM A HURRICANE.

The following statement, from Capt. Upton, of barque Argentine, appears to have a bearing upon Prof. Redfield's theory of storms, and will be interesting to the scientific world:—

On the 25th of Nov., latitude 26 N., longitude 60 30 W., the wind being S. S. W. at the time, the barometer commenced falling very rapidly, near sunset, and continued to fall till it went as low as 29 *inches.* Being satisfied that we

were in the vicinity of a hurricane, we began to shorten sail immediately; and at midnight, hove to, head to the westward, under closereefed maintopsail—blowing very heavily, accompanied with the most vivid flashes of lightning from every part of the horizon, without intermission—so much so, that the whole heavens appeared one vast sheet of flame. At noon of 26th took in main topsail, and lay by under main spencer. At 4 P. M., it began to moderate, barometer rising to 29.30—the wiud *backing* round to N. W. by the eastern board. At midnight wore ship to W. S. W., set the close-reefed topsails and foresail, weather still moderate (almost calm,) till 4 A. M. 27th, when the barometer began to fall, as before, till it again went to 29.

Took in topsails and fore sails, and hove to under main spencer and a tarpaulin in the mizzen rigging—blowing with inconceivable fury. The sea was thrown into the most violent agitation on account of the rapidity with which the wind changed, which caused it to "tower up in a conical shape" truly terrific! The wind continued to haul to the Southward till the morning of the 28th, when it again reached S. S. W. the point from whence it started—thus making a complete circuit of the compass. It now began to moderate, the barometer remaining the same; and being fully convinced that we had passed from the southern edge to the centre, where we were becalmed, and that by continuing our course N. W., we must again cross its track, I thought it advisable to keep the vessel's head to the Southward—as recommended in Prof. Redfield's treatise, and making sail, stood S. E. thirty miles, when the mercury began to rise immediately and it cleared up. Had we not pursued this course I am satisfied that we should again have encountered the hurricane in all its fury.

During the heaviest part of the storm the mercury "danced up and down" in the barometer three-tenths. The circular or rotary course of this hurricane is palpable enough to convince any one of the soundness of the theory which I believe Prof. R. was the first to promulgate.

NO COAL MINES IN EGYPT.

Mr. Bryant, in one of his letters to the Evening Post, says:—

"When I was in Upper Egypt I fell in with an Italian who was employed to obtain sulphur from a mine among these mountains. 'They are incredibly rich,' said he, in beds of ore of various metals and other mineral productions; but these cannot be worked for want of fuel. Egypt has no mines of coal; all that is used in her steamers and her manufactures is brought from England. She has springs of mineral oil, the indications of beds of coal, and wherever they are to be found the Government has made excavations to a great depth and at a great cost, but without success. An Arab in wandering among the mountains near the Red Sea, not long since, found a little pool of quicksilver where it had flowed from the rocks. He attempted to scoop it up with his hands, but it slid through his fingers; he then drew it up into his mouth, filled with it the leathern bottle in which he carried water, and brought it home. He was taken ill immediately afterward and died, probably from the effect of the quicksilver he had swallowed, so that the spot where he found it is still unknown, though diligent search has been made for it."

THE WAY IN WHICH ICE IS FORMED AT SEA.

Capt. Scoresby, in his account of the Arctic Regions, says, while describing the formation of ice in the open sea, that he has literally seen it grow to a consistence capable of stopping the way of a ship, with a brisk wind—and this even when exposed to the full force of the waves of the Atlantic. The surface is first covered by a peculiar substance called "sludge," resembling snow which has been cast into water too cold to dissolve it. This smooths the surface of the sea as if oil had been poured upon it. It is composed of small detached crystals which gradually unite, but are broken by the motion of the waves into pieces about three inches in diameter. These pieces, becoming thicker and stouter, again unite, constituting what is called pancake ice. These "pancakes" come together in their turn, and form cakes perhaps a foot in thickness and many yards in circumference. When the sea is perfectly smooth, the freezing process proceeds much more rapidly, so that in forty-eight hours the ice will become capable of sustaining a man's weight.

FAITH.

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on Him for the blessings and conveniences of life, and an habitual trust in Him for deliverance out of all such dangers and difficulties as may befall us. The man who lives in this disposition of mind, when he reflects upon his own weakness and imperfection, comforts himself with the contemplation of those Divine attributes which are employed for his safety and welfare. He finds his wants of foresight made up by the omniscience of Him who is his support. He is now sensible of his own want of strength when he knows that his Helper is Almighty. In short the person who has a firm trust on the Supreme Being, is powerful in his power, wise by his wisdom, happy by his happiness. ADDISON.

VARIETIES.

Natural Curiosity.—A correspondent writes us that a short time since, while rambling in the woods belonging to George Hamel on Edge Hill, in Abington township, he observed, about one hundred yards in front of him, a large elevated rock, so curiously poised on another rock as to draw his attention. On proceeding there he found it so nicely balanced on its centre, that by standing on its top placing his hands on its side, he could without difficulty set it in motion. Its surface is of an oval shape; its greatest height from the centre on which it rests, appeared to be nearly four feet.—From calculation, he estimates it to weigh at least between 9 and 10 tons; and it has all the apperance of having been placed there by design. He calls it the "Rocking Stone of Edge Hill," and believes no notice ever has been given of it before.—*Doylestown Intelligencer.*

Nebraska Territory.—The people in Western Iowa are stirring themselves on the subject of a speedy organization of Nebraska Territory. On the 7th November, a large meeting of the citizens of three counties was held at Sidney, over which Wm. C. Means, of Page county, presided. The resolutions of the meeting urge "an early organization of the Nebraska Territory, and the extinguishment of the Indian title therein." They also recommend 36½ deg. for the southern boundary, and 44 deg. for the northern; the Missouri river on the east, and the Rocky Mountains on the west. A general convention of citizens, without respect to party, is announced to be held at St. Joseph's on the 8th of January, to further the organization and settlement of Nebraska without delay.

Let the Crow Live.—I present for publication the following to prevent the depredation of crows upon the cornfield: Dissolve 4 table spoonfuls of tar in one gallon of boiling water, stir in immediately 6 quarts of corn, and in two minutes drain off the water; then mix 1 pint of plaster paris, which separates the kernels for dropping. After 34 years' experience, I have never known it to fail of being effectual, and it does not injure the corn, as soaking in copperas often does. By thus preparing seed corn, we can have the benefit of the crows in our fields to eat the worms, which would otherwise destroy the corn.—*Boston Cultivator.*

Woolen rags.—These are a rich manure, being 34 times stronger than cow dung. Tear them into little pieces and dig into the borders of the garden, or at the root of fruit trees. In England they are worth fifty dollars a ton for manuring the Hop plant. So also with pieces of wool, old skins, dead animals, feathers, &c. The best manure for cabbage, and such plants, is the *toggings* of sheep, a small quantity to be buried at the root of each plant, with a little ashes and plaster over it.

Eggs by the Hundreds.—We were much amused while paying a hasty visit to Slane's Glass Works, at South Boston, to witness the attempts of a glassblower to beat the greatest exploits of the hen tribe. He was employed in making glass eggs by the hundreds. These eggs are made in exact imitation of real eggs, and are used by those keeping fowls as nest eggs. The workmen was at work fulfilling an order for 500 dozen, all for the Boston market. He could with ease blow 100 an hour, a rate which poor biddy would find it hard to equal.—*Bos. Trav.*

Currents of the Ocean near the Islands.—On the 27th of October, a small cask drifted ashore at Hanula, island of Oahu, which was opened by a native, and found to contain a tincase of about fourteen inches long. He brought the case to Honolulu, and on opening it, it was found to contain a memorandum, written in several languages, the purport of which was, that the cask was thrown overboard from H. B. M. S. Rattlesnake, on the 20th of July, 1853, latitude 21 deg. 7 min. N. lon. 151 31 West. It was requested that any one finding the case should forward it to the Admiralty, in England, in order that the current might be determined which had floated the cask until picked up. It appears from the dates, position, &c., that the cask was just one hundred days afloat, and that it made one half a degree of latitude north, and 6 deg. 21 min. longitude west. Hanula is in latitude 21 deg. 44 min. north, and is situated on the windward side of Oahu, in the district of Koolauloa, some thirty miles from Honolulu. The distance from the point where the cask was thrown overboard, to the place where it was picked up, was very nearly 360 miles—showing a nearly westerly current of 3½ miles in 24 hours, including, however, the action of the wind upon that portion of the cask exposed above the surface of the water.—*Polynesian, Nov. 5.*

SUMMARY OF NEWS.

Destructive Fire.—The Metropolitan Hall and Lafarge Hotel, one of the largest in New York, were destroyed by fire on the 8th inst. Loss supposed to be nearly half a million—insurance $2,000,000.

Foreign.—Halifax, Jan. 4.—The Cunard Steamship Canada arrived here at 9 o'clock this morning, having made the run hither from Liverpool in less than eleven days. She brings Liverpool dates of Saturday, the 24th ult., which is a week later than dates previously received.

Cotton remained unchanged. Bread-stuffs have improved.

Turkey has forbidden the exportation of grain.

The combined British, French and Turkish fleets entered the Black Sea on the 10th ult., and it was supposed their destination was Sebastopol. Three ships of each squadron remained for the protection of Constantinople.

The Czar having frequently declared that the entry of the Black Sea by the combined fleets would be considered as equivalent to a declaration of war, the withdrawal of the Russian ministers from Paris and London was immediately looked for.

Kalafat was attacked on the 4th, when the Russians were repulsed.

There is nothing later from Asia, but the general tenor of the advices indicate the operations as unfavorable to the Turks.

The Russian government has ordered all foreign merchant ships going to Ottoman ports in the Black Sea, and carrying munitions of war, shall be seized, though under neutral flags.

An insurrection has broken out in Crimea, the peninsula on the Black Sea, in favor of the cause of Turkey.

The Paris papers publish a document purporting to be a letter of instructions from the four great powers to their ambassadors at Constantinople. It bears rather hard on Turkey. The document reached Constantinople on the 13th, and the Sultan's reply was expected on the 26th.

PHILADELPHIA MARKETS:—*Flour and Meal.*—The market is quiet but firm. Sales of some 5000 bbls. at $7.25 per bbl. for good and common extra. There is a steady demand for city consumption within the range of $7¼ to $7⅞ for common and extra brands. Rye Flour is inactive; last sales at $5.25 per bbl. Corn meal is unchanged. Sales of Brandywine at $3.50, last sales of Pennsylvania at $3.25.

Grain.—Wheat is in demand. Sales of prime red at 160c. per bush., and white at 175c. Last sales of Rye at 96c. Corn is more active, at 69 and 70c. for new yellow in store. Oats, last sales Southern at 40 and 41c., and Pennsylvania at 43 and 44c.

THE PEACEABLE KINGDOM.—Any Friend desirous to possess one of Edward Hicks' paintings of "The Peaceable Kingdom," painted during the latter years of his life, and styled by him in a letter to the owner, one of the best he ever painted, can have the same at cost, $20, by calling at No. 360 North Second Street, above Green Street.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.

Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 317 Market St.
12th mo. 27, 1853.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

Friends' Central Dry Goods Store,
S. E. corner Eighth and Arch Sts.
CHARLES ADAMS,

Requests the particular attention of those purchasing
PLAIN GOODS,
EITHER WHOLESALE OR RETAIL,
To a large and carefully selected stock of scarce and desirable Dress and other materials particularly adapted to the wants of
FRIENDS.

The stock consists in part of—
Plain Dress Fabrics.
Plain Shawls, all kinds.
Cap Stuffs and Book Hdkfs.
Linen Cambric Hdkfs; Gloves.
White Goods; Hosiery, &c.
Also, Linen Furnishing Goods in variety.
P. S.—Neat style Barege de Laines, at 12½ cts.
200 pieces plain style Lawn, fast colors, at 12½ cts., cost more to import. 5th mo. 7.—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.
GEORGE A. NEWBOLD.
12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, FIRST MONTH 21, 1854. No. 44.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher' free of expense, to whom all payments are to be made.

MARGARET LUCAS.

[Continued from page 674.]

I had signified something of my uneasiness to my sister, who was come down from London again, and she told my aunt that I favored the Quakers, and did not intend to go to church. This greatly incensed her, and she left me, saying, she would fetch out the parson and people to carry me in. But so far had truth wrought with me, that I found I must not only venture that, but also struggle against the oppositions which I felt within myself.

The following night was spent in more confusion than common, and the next day my uncle and aunt went to the parson's, and some time after sent for me. He looked on me with surprise, signifying his great mistake in one whom he had thought so religious, and so good an example to others; for I was, indeed, a constant attender upon those called Saints' days, as well as other times set apart for worship. He asked me how long I had been uneasy. I told him a great while, and could not find that, in anything I could do, I had any real satisfaction. He signified that a perseverance in those duties I had been instructed in, was the only way, and would, no doubt, bring on that satisfaction I spoke of. But, says he, your uncle is afraid you are going to be a Quaker. I answered, I believe not, though I have met with that satisfaction from their preaching, which I never met with elsewhere. He said, that was no more than a delusion of the grand enemy of our souls, and then set forth how dangerous a thing it was for young persons to go to hear them, or read their books; saying, theirs were seducing, erroneous principles, and he would have me promise never to hear them any more.

Many heavy things he said of them, and asked me particularly about the family of the Taylors; these I could justly clear, and said, that neither they, nor any other person, had ever endeavored to insinuate their principles, or turn me from one persuasion to another. He then said, if I would desist from hearing them, or reading their books, I might do well, and through the continuance of my duties, and good company, might overcome my uneasiness: indeed, he said so much against the persuasion of the Quakers, that, what with the respect I had for the clergy, and the indifference I found in myself to the formalities, as I then termed the customs of the said people, I seemed resolved never to go to hear them again; saying, and that very truly, I would never be a Quaker, if I could help it; nor was I one, till the desire of my soul after peace could be no other way satisfied; and no one could wrestle more to escape it than I did, as the following account will show:

Such now were my childish conceivings, that though I had witnessed the word of God to be among them, yet I thought could I but come to a possession of that which they preached, and which I found a favor of in my heart, it would not then matter whether I attended on any form of worship or not. My uncle then said, Mr. Leay, who was the parson, would board me, and they thought very well of it. I understood his meaning, and thanked him, but said that would only give the town to believe there had been a difference amongst us; and on condition they would be easy, I would see what I could do in going to church again. But I well remember what a heavy trial it was; I went with so much indifferency, that it gave my uncle and aunt great uneasiness, and myself no less.

Not long after, parson Bennet sent for me to the widow Brueton's; he also expressed himself surprised at his being so mistaken in me, saying, had it happened so with many others, he should not have wondered half so much. We being more equal and intimate, I could be more free with him; he asked me if I was for being a Quaker; I said, I do not know, yet I believe not. Why, said he, they deny the Scriptures! I said, if they do, I promise you I will never own them, but I know they do not. Why, then, said he, they wrest them to their own destruction, and they deny baptism. I said, they do of water, but they preach a baptism. Yes, said he, and a strange one too; put your finger into that fire, a fire being in the room, and see how you can bear

that baptism. This filled my mind with indignation, and I said, no, I scorn it; for I believe they no more mean elementary fire, than the baptism of elementary water.

At this time, I may conclude that neither he nor I knew that mysterious baptism, which my soul has at times since experienced.

He went fluently on respecting the principles of the Quakers, setting some of them forth as quite ridiculous, and told me, if I could not believe him, he would lend me some of their own writings. I thanked him, saying, I was not in a disposition to read the sentiments of any one profession; and to be sure I was not, for even the Scriptures themselves, in which I had been so conversant, and took delight, seemed now to me of little moment; and so great was my separation from all duties, that I found nothing left to trust in, but God alone.

But to return. I said, I cannot judge them by their writings, but I was assured they were so far in the right, that, as God was a spirit, he must be worshipped in spirit and in truth. He said but little after, only, if you have got a notion of the spirit, you are past hopes.

The uneasiness of our family was now no longer a secret; my intimates, one after another, would accost me by the name of flat-cap Friend; or deridingly ask, does the spirit move thee? with which, and such other mockeries, I must say, my natural inclination was much buffetted; and now the storm began to be more boisterous, both within and without; my acquaintance abroad, and my relations at home; but above these, the enemies of my own house, who were always ready, at each difficulty I met with, to turn the balance against my small hope, and by insinuating the necessity of my being cautious and deliberate in my proceedings, had run me such a length in trying to go on in the way that I was trained in, that the righteous judgments of the Almighty seized my soul again, and in so weighty a manner, that it made that heart, which used to spring with joy at the chiming of the bells, now to fear; that soul, which used to approach the consecrated house with reverence, now trembling at the entrance; and those steps, that used to advance towards the pew with pleasure, lost their former activity, and nothing but horror and darkness ensued, in the room of the once delightful scenes of prayer and praises unto God.

Oh! surely I have enough to remind myself of here, without particularizing the afflictions, which the anxious desire of my kind uncle and aunt, for my eternal welfare, produced. Such I believed it was, and therefore endeavored to bear them with submission and resignation, as proceeding from a principle of love: indeed, I did all in my power to allay their trouble; the loss of their rest and appetite, and the continual disquiet of their minds, being a cause of real grief to me, under which the little comfort that I could find within myself was, that I was not accessary to it any farther than by studying to find the answer of a good conscience towards God, and an assurance of that which might go with me beyond the grave; but this I could not find, in the present distressed situation of my mind, notwithstanding which, I secretly longed to hear the Quakers once more, and must account it a peculiar favor, that there came a young woman from Newcastle to visit us, as my uncle kept a strict eye over me, that I might have no opportunity of gratifying my desire; she was a stranger to our uneasiness, and my mind being still pressed to hear as above, I took her out, as though for a walk, and when we were near the meeting, asked her if she had a mind to hear the Quakers; she answered me willingly, yes; for, said she, there is no meeting of that people at our town. I am sure, had she known the least of our family's uneasiness, she might have read my confusion in my looks when I asked her the question, and much more when I entered in at the door, and heard set forth the disadvantage those lay under who halted between two opinions; proving, from the apostle's expressions, "that a double-minded man is unstable in all his ways;" and proceeding in that doctrine, it surely reached my hope and faith, that the Lord would still be gracious unto me. I had before known the witness of God that is placed in the heart, spoken to by several Friends, yet this unexpected testimony was so adapted to my present circumstance, and answerable to the ardent desire of my mind, of being directed to that path which would lead me to the favor of God, that by this, and our non-acquaintance, all prejudice was removed, and a clench given to the nail of my new profession; for, though I did not immediately join the society, yet as I could not but assemble with some community, I found it must be with those whose doctrine my soul now sucked in, with a resolution, and good intention, not to persist any longer in a way that I had no faith in, but to submit myself to the will of the Almighty, and to follow that which weaned my soul from a dependence on formal worship.

We returned home, she satisfied with her curiosity, and I no less with the hand of Providence in this thing; both filled with admiration, she at the whimsies of the Quakers, and I at their doctrine. We well resembled the two women at the mill, the one taken with the truth and the other left. I could have concealed where we had been, but she could not; my uncle was informed of it, yet did not take any notice while she staid, but when she was gone, he engaged himself in liquor, as I have reason to believe he did one night before, in order to give a fuller vent to his passion, otherwise he would hardly have carried it so far above his own reason, as to use me as he did, that, according to his own words, he had

watched occasion to have chastised me as a child, yet could find no fault with me, which he thought could give him sufficient excuse for so doing; but now surely he thought nothing was so cruel, as to suffer me to run on to my ruin, both of body and soul.

[To be continued]

WEALTH.

How many of our young readers are there—yes, and of our old readers, too—who often think to themselves that if they were only in possession of a fortune, they would be able to ensure their happiness. But how vain is this belief.

It is customary to joke in a half serious manner, upon the power of wealth to insure friends and advocates and all that man requires to minister to his happiness in this world, and from half earnest joking many come to believe seriously that this is the case—but it is not so. It is always difficult for a rich man to be certain that his professed friends are really *his* friends, that they are not the friends of his money and influence, rather than of himself; and as for that nearer tie than friendship, how often has it been proved, that all the money in the world cannot purchase a heart worth the buying.

The man in comfortable circumstances, with a healthy family around him, often forgets his blessings for a time, and envies his wealthy neighbor. But that wealthy neighbor may have a sick child, for whose restoration to the health which blesses the children of the other, he would cheerfully sacrifice the bulk of his fortune.

Let us then learn to be content; thanking God for the many blessings bestowed, and murmuring not for those which are withheld. He that has a loving wife, and healthy, beautiful children, and is able to support them in a plain and simple manner, laying by each year a little for old age, is greatly blessed among men. Let him go on his daily path rejoicing, blessing the great Giver for the rich bounties of His grace.—*Saturday Evening Post.*

For Friends' Intelligencer.

To-day mother earth looks beautiful, she is clad in her mantle of white; no spot appears upon the covering heaven has spread over her; it is composed of small particles, but nicely put together, and every part perfect composing the whole. While this garment was preparing, the elements were in commotion; clouds thickened around, and darkened the atmosphere; the shrill whistling of the wind creaking in every corner, intimated that something was going on, and the effect at morning's dawn was strikingly visible. Winter comes not cheeringly to the *apartments of the poor—who have little fuel and few blankets;* perhaps among these are the *aged* and *infirm,* whose appeals to heaven are consonant with the Prophet Elijah's when he said, "It is enough, now O! Lord I pray thee take away my life, for I am not better than my fathers." O! ye that are made stewards of the abundance of unrighteous mammon—may you be the angels sent by God to minister to the necessities of these, by offering as it were a cake baked upon the coals, and a cruise of water, that may inspire courage to trust a little longer in Him who gave life, to sustain it, and render the moments sweet as they fly. Charity bestowed when the donors feel they are agents commissioned by God to dispense abroad his benefits is twice blest—blest to the giver, and to the receiver, and the secret joy that springs up in the soul is a rich reward; it is enough for these that the all-seeing eye approves their works. They seek not honor from men.

As the evergreens are now bending under the weight of pearly gems that cling to them—so will those whose lives have been spent in mitigating the sufferings of their fellow beings, be richly laden with internal joy when the winter of age overtakes them. Whilst the sharers of their kindness, having passed through the storms of adversity, and by patient endurance purified their souls and become clothed with the robes of Christ's righteousness, are made meet for an inheritance in the realms of light—where both they that sow, and they that reap, rejoice together.

Happily there are some amongst the young, who prefer "Lending of their substance to the Lord," by searching out the cause they know not, to adorning themselves with useless ornaments, that but dazzle the eyes of the vain; whilst in return, they receive a blessing from them that are ready to perish; and the enriching approval of a being infinite in purity. S. H.

AN EPISTLE *from the Women's Quarterly Meeting for the County of York, held at Leeds the 26th and 27th of the Twelfth month,* 1781, *to the Monthly and Preparative Meetings constituting the same.*

DEAR FRIENDS,—We are sensible that to us, as a people, no new thing can be said, having been favored with a knowledge of the divine law, and the testimony required of us to bear; yet under a fresh, renewed sense of Divine regard, we feel a fervent engagement to stir up the pure mind in you, that you may be animated with a lively concern, and that the stakes which remain in our Zion may be strengthened, that we may unitedly continue to hold forth an invitation to those who have not rightly entered the true sheepfold, to look upon Zion, the city of our solemnities, the continued refuge of the righteous; a quiet habitation, secure from the interruptions by which an unwearied adversary is seeking to retard our progress, and dim our spiritual eyes, in presenting the glory, wisdom, profits and

friendships of this world, or drawing the mind into its various commotions, whereby it is prevented from seeing the truth in its own purity and simplicity.

Let us be engaged, beloved friends, frequently to look towards the Lord's holy habitation, and be willing to bear the searching power of truth, that we may experience not only the wine, but the oil, which anoints and re-anoints for service, qualifying us to arise in the name of the Lord, and go forth in the way which he hath cast up for us. Wherefore we intreat you, dwell deep in your spirits, and carefully feel after renewed ability to step forward in the line of Divine appointment: and when assembled in your meetings for worship and discipline, labor to have your minds separated from the entanglements of outward and even lawful things, that you may be favored with the springing up of immortal life, and have your eyes afresh opened to see in what you have swerved from the pointings of duty, and wherein weakness hath entered; which hath sorrowfully been the case with some, even to the laying waste their testimony, who might have been as pillars in the Lord's house, if fully devoted to his will; but for want of their uprightness, there is cause to mourn, as when a standard-bearer fainteth.

Were our spirits thus exercised, individually laboring in our own vineyards, He who is the great Husbandman would condescend more eminently to visit our assemblies, and himself to prune our branches; so that the fruits of holiness might be seen upon us. Thus all who are rightly engaged in his service would be enabled, in the meekness of wisdom, firmly to bear their testimony against the spirit and friendships of this world, in its corrupt language, customs, and fashions, truly concerned that, in all things, their moderation may appear unto all men; even in the furniture of their houses, the provision of their tables, and the consistency of their families walking uprightly before the Lord, as did Abraham, who commanded his household after him; and being thus preserved under divine limitations, and experiencing frequent necessary baptisms for more perfect refinement, they may arise as from the washing-pool, and, in the authority of truth, bear that portion of rule which the Lord hath appointed them in his Church and among his people; warning the unruly, comforting the feeble-minded, and supporting the weak. A reformation thus advancing amongst the leaders of the people, the complaint of old may no longer be applicable to us, that the Lord hath given children for Nazarites and for prophets, but the parents, by early casting before them temptations to evil, or suffering the enemy to prevail where their power might have prevented, have, in effect, given the Nazarites wine to drink, and said to the prophets prophesy not. (*Amos* ii. 12.) We wish these awfully to consider, that for every gift bestowed, whether spiritual or natural, inquisition will be made, that they might happily see the necessity of honoring the Lord with their substance, and the first fruits of all their increase, instead of gathering together, and chiefly appropriating it to nourish in their offspring a departure from the simplicity of the truth, whereby the divine and gracious intention concerning them is often defeated.

As it is evident that the judgments of the Lord are in the earth, and that a part of the churches are visited therewith, and we having, as well as they, incurred the divine displeasure by the departure of many amongst us, from his holy commandments, let us now be engaged to humble ourselves before him, to have our eyes anointed to see, and our hearts dedicated to perform his will; that if the Most High should see meet to arise more eminently in judgment in this land, we may, by the operation of his spirit, experience every accursed thing done away, and, being purified and made clean, may repair to the fortress of his power, witnessing preservation as in the hollow of his hand, though subjected to outward calamities.

And you, beloved friends, whose situations and circumstances in life are so strait as to render it difficult to attend Monthly, Quarterly, and other religious meetings without what may appear a great sacrifice of outward things, (we believe of this class there are many hidden servants in the Lord's house who are walking humbly and mournfully before him, with whom we affectionately sympathize, and whose habitations we visit with the salutation of "Peace be upon them;") but, dear friends, let it be remembered, that the Lord is equal in all his ways; and notwithstanding our circumstances may appear various, he deals bountifully with us all, and doth not leave any without ability to perform his will. Wherefore we wish to encourage and strengthen your minds to feel after and prefer that peace which is superior to all outward enjoyments, giving contentment with the allotment of Providence, and preserving from entanglements with things for yourselves or your families, which the wisdom of Truth never pointed out as necessary for us: whereby the Lord's people are prevented from advancing in the way of righteousness, and from attaining a holy confidence which would enable them to resemble the widow, who made the prophet a cake first, and whose meal and oil did not waste. Thus faithfully coming up in the attendance of our religious meetings, and being unitedly engaged for the advancement of the Lord's work in ourselves and in the earth, we may be enabled to offer together offerings in righteousness, of a sweet-smelling savour, such as will find acceptance as in days of old.

Our minds are impressed with a sense, that the gathering arm of divine love is stretched out to many of the youth, and we intreat these to fol-

low the footsteps of the flocks of the companions of Christ; and though many may want examples of this kind, and have cause frequently to query, "Who will show us any good?" yet remember the Lord's watchful eye is over you, and his power the same, to manifest and lead into that uniform path the followers of Christ have ever walked in. We therefore intreat you to dwell under its humbling operation, whereby you would become acquainted, in the light of the Lord, with your own imperfections, and the proneness of your nature to evil, rather than justify yourselves by the departure of others from under the power of the cross of Christ. Thus will you find the reproofs of instruction are necessary for your salvation, and by yielding thereto, power to overcome the temptations of the enemy will be afforded, and additional strength succeed to press forward in the way of righteousness, whereby you may be brought, like Moses, the appointed leader of Israel, in the time of youth to prefer affliction with the people of God, rather than enjoy the pleasures of this world, which are but for a season.

But you, who are the offspring of parents serviceable, in any station, in the Church, we wish particularly to call *your* attention to the importance of your example. Consider the favors bestowed upon you—the privileges many of you enjoy, for which you must, assuredly, be answerable; and, above all, consider that the testimony of truth is greatly weakened by the manifest deviation of some of you therefrom, and which it is your duty to support by a conduct and appearance conformable thereto. We are sensible that "the life is more than meat, and the body than raiment;" and therefore we would impress on your minds a sense of the need there is to purchase for yourselves the substance of truth, and to be subject to the humbling power thereof. Then will those desires be crucified which crave the forbidden fruit, and prevent your approaches to the Tree of Life, whereunto the redeemed only have access. Thus would you see it to be your indispensible duty to live under the government of the God of the faithful; and though your growth and experience may not be equal to your being active for the truth, yet a tender concern would rest on your minds that you should do nothing against it; which we believe would be divinely regarded, and draw down a blessing upon you.

We are comforted under a sense, that amongst the youth there are a number whose minds have been as clay in the hand of the potter; and to those we need only say, Humbly and patiently abide there, that when the Lord is pleased to try and carry forward his own work, by the renewed baptisms of the Holy Ghost and of fire, you may not start aside, neither count it strange, as though some new thing had happened unto you; but rather remembering, for your encouragement, that the Lord said unto his servant formerly, "I have refined thee, but not with silver: I have chosen thee in the furnace of affliction."

We also feel an engagement for you, beloved friends, who have come amongst us by convincement, and know what it is to purchase a possession in the truth, that nothing may divert your minds from a steady attention to the divine Leader, and cause you to take up any rest short of the true one, or to conclude that, after an admission into the Society, and outward union with the Lord's people, you may be less careful and watchful over yourselves; but rather be engaged to follow on to know the Lord, and, by simple obedience to all his requirings, prove what is his perfect will concerning you, that so his gracious intention in bringing you amongst us may be answered. For want of this engagement how have divers halted in their progress, and gradually lost their habitation in the truth, until they have become like fruitless withered branches; some even returning to those things from which they were once redeemed. May all these awfully consider from whence they are fallen, and, by fully joining with the renewed offers of our heavenly Father's love, witness restoration to his favor, and to that station in the Church which he may see meet to appoint. Notwithstanding we apprehend there is cause for these remarks, we are also sensible that there are others who, being thus joined to us, have manifested their love by their continued obedience, and are chosen of the Lord to feed his flocks, and to be diggers and pruners in his vineyard. These we salute, with such amongst us, who feel the weight of the work, and are baptized into deep suffering with the precious seed; and to those we say, Let nothing abate your holy zeal, neither account your lives dear unto you, but be faithful unto death; for in the victory of the Lamb of God, everlasting life will be the crown of his faithful followers.

Wherefore, dear friends, let us feel for renewed fellowship in that which is of the Father, whereby we may be enabled to strengthen the things which remain that are ready to die, and to build one another up in the most holy faith, that so our works may be found perfect before God.

Signed by order and on behalf of the said Meeting, held at Leeds, the 26th and 27th of the 12th month, 1781, by

MARY BIRKBECK,
Clerk to the Meeting this time.

The famous Marshal Turenne, who was a good man, as well as a great General, was accustomed to say he was not more obliged to any of his friends than to one who had given him, at his first setting out in life, the following advice:—"When you have made a false step, spend not a moment in vexing yourself and moaning over it, but consider how it may be best repaired, and instantly set about it."

CHEMISTRY FOR GIRLS.

By E. Thompson, M. D.

SOMETHING THAT EVERY WOMAN SHOULD READ.—This is properly styled a utilitarian age, for the inquiry, "What profit?" meets us everywhere. It has entered the temples of learning and attempted to thrust out important studies because their immediate connection with *hard money* profits cannot be demonstrated. There is one spot, however, into which it has not so generally intruded itself—the female acadamy—the last refuge of the fine arts and fine follies. Thither young ladies are too frequently sent, merely to learn how to dress tastefully and walk gracefully, play, write French, and make waxen plumes and silken spiders—all pretty, but why not inquire "what profit?"

I take my pen, not to utter a dissertation on female education, but to insist that young ladies be taught chemistry. They will thereby be better qualified to superintend domestic affairs, guard against many accidents to which households are subject, and perhaps be instrumental in saving life. We illustrate the last remark by reference merely to toxicology.

The strong acids, such as nitric, muriatic, and sulphuric, are virulent poisons, yet frequently used in medicine, and the mechanic arts. Suppose a child, in his rambles among the neighbors, should enter a cabinet shop, and find a saucer of *aqua fortis* (nitric acid) upon the work bench, and, in his sport, seize and drink a portion of it. He is conveyed home in great agony. The physician is sent for; but ere he arrives, the child is a corpse. Now as the mother presses the cold clay to her breast and lips for the last time, how will her anguish be aggravated to know that in her medicine chest, or drawer, was some calcined magnesia, which, if timely administered, would have saved her lovely, perchance her first and only boy. Oh, what are all the boquets and fine dresses in the world to her, compared with such knowledge?

Take another case. A husband returning home, on a summer afternoon, desires some acidulous drink. Opening a cupboard, he sees a small box, labelled "salts of lemon," and making a solution of this, he drinks it freely. Presently, he feels distress, sends for his wife, and ascertains that he has drank a solution of oxalic acid, which she has procured to take stains from linen. The physician is sent for; but the unavoidable delay attending his arrival is fatal. When he arrives, perhaps he sees upon the very table on which the weeping widow bows her head, a piece of chalk, which, if given in time, would have certainly prevented any mischief from the poison.

Corrosive sublimate is the article generally used to destroy the vermin which sometimes infest our couches. A solution of it is laid upon the floor, in a tea-cup, when the domestics go down to dine, leaving the children up stairs to play; the infant crawls to the tea-cup, and drinks. Now what think you would be the mother's joy, if, having studied chemistry, she instantly called to recollection the well ascertained fact, that there is in the hen's nest an antidote to this poison. She sends for some aggs, and breaking them, administers the whites. Her child recovers, and she weeps for joy. Talk to her of novels—one little book of natural science has been worth, to her, more than all the novels in the world.

Physicians in the country rarely carry scales with them to weigh their prescription. They administer medicines by guess, from a teaspoon or the point of a knife. Suppose a common case. A physician, in a hurry, leaves an overdose of tartar emetic, (generally the first prescription in cases of bilious fever) and pursues his way to see another patient, ten miles distant. The medicine is duly administered, and the man is poisoned. When the case becomes alarming, one messenger is dispatched for the doctor, and another to call in the neighbors to see the sufferer die. Now there is, in a canister in the cupboard, and on a tree that grows by the door, a remedy for this distress and alarm—a sure means of saving the sick man from threatened death. A strong decoction of young hyson tea, oak bark, or any other astringent vegetable, will change tartar-emetic into a harmless compound.

Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes covered with a green substance—carbonate, or the protoxide of copper, a poisonous compound. It has sometimes happened, that a mother has, for want of knowledge, poisoned her family. Sourkrout when permitted to stand for some time in a copper vessel, has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green color, which they do by absorbing poison.

Families have often been thrown into disease by eating such dainties, and many have died, in some instances without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if, under such circumstances, she knows that pickles rendered green by verdigris, are poisonous, and that the white of an egg is an antidote.

Illustrations might be multiplied, but our space forbids. Enough has been shown, we hope, to convince the utilitarian that a knowledge of chemistry is an important element in the education of the female sex; that without it they are imperfectly qualified for the duties devolving upon them in the domestic relation, and poorly prepared to meet its emergencies.

It is well to cure, but better to prevent a distemper. The first shows more skill, but the last more wisdom.

Copy of a Certificate of Removal for N— N— *and Family.*

At the request of N. N—, we do hereby certify, that the said N. N. acquainted our Men's Meeting with his intention of removing himself and his family out of this nation into New Jersey or Pennsylvania, in America, and we have nothing to charge against him or his family as to their conversation in the world, since they frequented our meeting; but hath walked honestly among men, for aught we know or can hear of by enquiry which hath been made. But our Friends' Meeting is generally dissatisfied with his so removing, he being well settled with his family, and having sufficient substance for food and raiment, which all that profess godliness in Christ Jesus ought to be content with; for we brought nothing into this world, and we are sure to take nothing out; and he hath given us no satisfactory reason for his removing. But our godly jealousy is, that his chief ground is fearfulness of suffering here for the testimony of Jesus, or coveting worldly liberty. All which we certify from our Men's Meeting at Mount Mellick, 25th of 12th mo., 1682. And we further certify, that enquiry hath been made concerning the clearness of the sons of said N. N. from all entanglements of marriage, and that they are released for aught we find.

Signed, by the advice and in the behalf of the meeting, —— ——.

From our Women's Monthly Meeting, held at our Meeting-House in Philadelphia, the 27th of 10th mo., 1701: *To our worthy and well-beloved Friends and Sisters in London, Bristol, or wherever these shall come, grace, mercy and peace, from God the Father, be greatly multiplied among you all.*

These may certify you, that our loving and well-beloved friend, Letitia Penn, intending to cross the seas with her honorable parents, has for good order's sake, desired a certificate from us, and we can freely certify all whom it may concern, that she hath behaved herself hereaway soberly and according to the good instruction which she hath received in the way of truth; being well-inclined, courteously carriaged, and sweetly-tempered in her conversation among us, as also a diligent comer to meetings, and we hope hath plenteously received of the dews which have fallen on God's people, to her settlement and establishment in the same. She is cleared of any engagement on the account of marriage, as far as we know of, and our desires are for her preservation, that she may faithfully serve the God of her fathers, that so her green years being seasoned with grace, may bud, blossom and bring forth fruit to the praise of God and comfort of his people—which is the true desire of your friends and sisters in the near relation of the unchangeable truth.

Signed, in and on behalf and by the appointment of this meeting, by —— ——.

SMALL CHARITIES.

What? you ain't a going to send a looking-glass to that forlorn old woman? exclaimed a little girl to her benevolet aunt.

"Why, yes," replied Aunt Susan; "I observed that poor Nannie, (who is blind of one eye and crippled in one hand, so that she can slowly and painfully earn by a little sewing barely enough to pay her rent,) always keeps her little room and herself, *as far as she can see*, very tidy; but her old black cap is always awry, and the patch intended to cover the disfigured eye is never exactly in the place to answer the purpose. This gives her rather a repulsive appearance, and might deter those benevolent individuals from aiding her who only give to *interesting looking*, people."

"Well, I never should have thought of that, and as I have a spare brush and comb—"

"Exactly the things most needed," interrupted Aunt Sasan, "and you shall go and carry them to poor old Nannie."

How many people imagine it is not in their power to aid the poor, and how many others do aid them in the least troublesome way, without inquiry as to what will be most useful. A very respectable but extremely indigent old lady actually complained the other day that "all her friends sent her sugar and tea. Now, if one would only give me a little charcoal to boil the water, or a little change to buy bread, I might make a comfortable meal." Rice, which makes a *large bundle* at a *small cost*, is often bestowed upon the poor by those who do not remember that considerable fuel must be consumed to cook it. The same amount of bread or crackers would be much more useful and palatable. Now, Aunt Susan, to whom we have referred, has very little to give, but gives that little in the most judicious way, so that she does a great deal of good. She will send a pair of scissors or a paper of needles to a poor seamstress; if her eyes are failing, a pair of spectacles; and actually suggested that instead of buying blackberries for tea, the money should be expended for a pail to save a poor woman (who only had a small pitcher) so many wearisome journeys to the pump; and was so extravagant as to give away her best pair of shoes, (being "so attached to her old ones,") to enable a poor woman to carry home her work.

These trifling incidents are recorded merely to remind benevolent but thoughtless people what a vast amount of benefit might be conferred, if every one that is able (and who is not?) would supply some of the lesser wants of the

poor, who are often harshly reproved for a want of cleanliness, by those who never think of remedying the evil by the bestowal of a towel, broom or a piece of soap. Very industrious women can often earn hardly sufficient for rent and food for their families, and never have a spare shilling to procure little conveniences that are essential to enable them to live decently. The unused articles stowed away in people's pantries would do a world of good if judiciously disposed of.

The greatest dread of a poor man, wasting with consumption, was that he should die in the night, without a light to enable him to see for the last time the faces of his wife and child. A candlestick (which gas had rendered useless) and a shilling's worth of candles, were to him priceless gifts, and served to light his pathway to the grave, which received him a month afterward.—*New York Tribune.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 21, 1854.

The certificates of removal which will be found in the present number, differ so widely from the form now used, that they may be interesting to some of our readers. And they exhibit, too, the care and concern which the society felt at that time, that its members should not only be preserved in simplicity and moderation, but that their *conversation* should be consistent with their profession.

The Epistle from the Quarterly Meeting of Leeds to its constituent meetings, although written so many years ago, will, we think, apply to our present condition. The same want of watchful care over ourselves and our fellow-members, has produced the same effects; and through no other medium can we be brought into the position we were designed to occupy, than by becoming the humble followers of Him who is the Way, the Truth and the Life.

We regret the omission of the signature to an article in last week's paper, by a valued correspondent.

DIED,—On the 6th instant, at the residence of his son, Doct. E. Michener, in Newgarden, Chester County, Pa., MORDECAI MICHENER, aged 95 years.

Possessed of a naturally vigorous constitution—active and industrious in his habits—and withal *temperate in all things*—he was enabled to reach the extreme limit of human life with almost uninterrupted health. It is not recollected that he had been confined to his bed, by sickness, a single day, for more than half a century. Unobtrusive in his manners, he performed the various duties which devolced upon him in the several relations of son, husband, father, and neighbor without ostentation; in a way which commanded the respect of all who knew him—effectually silenced the tongue of slander, and permitted him to die as he had lived, at peace with all mankind, and without a known enemy who could desire him any harm.

"Mark the perfect man, and behold the upright, for the end of that man is peace." FILIUS.

DIED,—On the 3d inst., SARAH REDWOOD LONGSTRETH, daughter of M. Fisher and Mary T. Longstreth, aged 3 years and 5 months.

—— On the evening of Fifth day, the 5th inst., MARY W. HAWKINS, daughter of William and Rebecca Hawkins, aged 23 months and 12 days.

LETTER FROM R. MASON TO E. M.—NO. XXVIII.

Philadelphia, 1st mo., 1840.

MY DEAR ELIZA—It is a long time since we have conversed with each other, through this intermediate channel; but, judging from my own heart, affection maintains its vitality, and often wafts a silent tribute to each other. This, my dear, is a belief fraught with so much more enjoyment than suspicions of neglect and cold indifference, that I am inclined to cherish it in preference to that which is wounding to the feelings. If it is the same case with thee, then we stand upon the same footing, as in days past, when surrounding in family compact your cheerful fire or social board, or cornered with thee, in some retired nook, engaged with our writing duties, &c.

Memory often retraces pleasant scenes participated in, in Baltimore, as well as those of peculiar trial; but human life is filled up with vicissitudes, and it is only by keeping a steady eye upon the favors and mercies dispensed each passing day, that we are enabled, with serenity of mind, to ride upon the billows, confiding in that Almighty arm, which has hitherto sustained in every time of peril. . . . . .

Avondale, 7th mo., 1842.

I am ever among the delinquents, in some way or other; but I little expected, my dear Eliza, after the pleasant renewal of social mingling, which I was privileged to enjoy last autumn, that it would be so long before I should greet thee with a written evidence that time had not laid a blighting hand upon my affections. I often recur to my last agreeable sojourn in Baltimore, as well as to days farther in the rear. How many are gathered to their final home, whose countenances we loved to look upon, and whose voices were cheering to us, when we were co-laborers in one department of the Yearly Meeting; but others have been raised to steady the ark, and though discouragements sometimes crowd upon the mind, yet I feel solaced with the belief

that, however far and wide many may have wandered from the simplicity and purity of those principles we are professing to the world, still will testimony-bearers come forth, clothed with power from on high, to advance the standard of truth and righteousness in the earth.

I came to Avondale the next week after our Yearly Meeting. I love the country—its recreations suit my views of enjoyment, as well as health, better than those of a city. When I wish to walk, I put on a sun-bonnet, and sally forth, to hold communion with nature. Whilst surveying its varied beauties, the mind cannot but turn to nature's God, and admire his wisdom, goodness and love, who so bountifully provides for his erring creature man.

In the busy haunts of the multitude, intent on different purposes, a different train of thought is induced. I sometimes think I shall locate here altogether, and become a member of the meeting, where, in childhood, seated on the gallery-steps, for want of room elsewhere, I often wished I could recline my head on a pillow.

We miss dear M. E. from our social circle. She was a precious one—but she has been privileged thus early to quit a scene of many trials, and has, I doubt not, been admitted into a habitation not built with hands, eternal in the heavens.

I hope my example may not be followed by thee, my dear E., but, christian-like, a letter from thee may soon find its way to Avondale.

I must now bid thee an affectionate farewell, and in the hope of soon hearing from thee, subscribe myself

Thy attached friend, R. M.

THE LITTLE MATCH GIRL.

Buy any matches?—buy any matches?—please, sir, buy my matches? and as the rain beat down with measured tread on the old market sheds in Market street, two tiny bare feet, with reluctant pressure, kept tune on the cold, wet pavement below. Surprised, we turned to discover what the owner of that plaintive voice could be hopeful of doing, on such a night, and at such an hour, when match buyers had retired to their homes and their chambers; the bits of wood—the sad, feeble voice that cries—the infant hand of poverty that presented them—the expression which asks and urges—was not in their dreams; THEY wandered then where no such children come.

We turned; was there hope in that face as it turned to look up to us imploringly? revealing small pale features by the lamp light, which gave an additional pallor to her appearance. Nature need not be ashamed of her handiwork in this child of misfortune, methought, as great tears rolled from the lustrous eye, and awakening a response down in the well of our own soul. Those tears were from the great fountain of childhood's woes, where, as age comes on, the waters dry up, and a consuming fire rages in its depths, which scorches and burns the goodness and purity that was planted there, and might, but for it, grow and strengthen into perfect bloom. About her fair proportioned forehead lay "matted and uncombed locks." Her Grecian profile and general expression gave one an idea of superiority in this, over other children usually found clad in such habiliments and thus employed. This aroused in us an indescribable desire to know of what and whom she was, and why in the big lone market shed at this unseasonable hour. Why, child, what are you doing here at this time of night? were our words; this is no time to sell matches; see, there is only an occasional person in the street, and they are not likely to stop and buy matches in the rain. "Oh! please to buy my matches—do, sir; and let me go home!" Go home at any rate—there is no one to buy to-night—go home and wait till morning, besides you have exposed the matches to the rain, and they are spoiled. Again those dewy eyes, full of sad memorials, raised to our own with a gaze, such as would haunt us between waking and sleeping. It spoke the anguish of that child's heart, grown old with its cares, and we would gladly have shut it out; and the soft trembling voice broke forth—a new trouble was hers. "Oh, sir; if they are spoiled, I shall stay in this market all night, and in the morning I shall not dare go home, for I shall have no money. I can never go to bed till I have sold all my matches—they will never let me."

The sad reality of the oft-told tale ran through our mind, that this little creature was driven forth day by day to sell those bits of merchandise, with orders not to return without money, obtained by the sale of a given quantity of the same. Preferring that she should give her own story, we asked, "Why can't you go home?" Her eyes fell as she replied, picking the string that fastened her hood; "Oh sir, father—is—is—mother says I must not tell about him—she is good and feels so bad about him! I can't tell about him—but he will not let me come home, unless I bring money for him to get what he wants."

Affecting ignorance, we suggested that he wanted the money to buy bread. "No," said the child, "once he did buy bread," and added, half doubtingly, "mother says we lived in a nice house, but father got sick or something, and did'nt live there any more, and he never buys bread any more." No pleasant recollection came rushing in to darken the present by comparison, or beguile her for a moment, to let her live over again the past; 'twas not her recollection, but her mother's—a pleasant something beyond her conception—better for her had her little memory

retained it, for 'tis painfully pleasant to look back upon bright or even shadowy conceptions, when the present is dark and the future heavy and dense with its unrelieved blackness. "Where is your home, child, I will go and take you," said we. "Its a long walk for a gentleman to go in such a storm: oh! if I could only sell my matches, I would run down there in a little time. "Come," said we, drawing her under the umbrella, as we merged into the open space. The vaulted heavens were black and spread a gloom, through which the rays from the street lamps pierced but dimly. The rain fell faster and in greater drops, and the heavy Autumnal wind impeded the progress and chilled the strong, well-clad man, and for any other than an accustomed child, must have been beyond endurance; but she, one of the many infant victims of misfortune, had learned to encounter and endure so very early. 'Twas plain that her father had lost his way before her time, and she, a helpless thing, had been set down in a wilderness life, amid surroundings beyond her control, and was wandering—Oh! she knew not whither. When the good shepherd gathers his flock, will not this lamb require and be shown especial favor? Her misdeeds, for whom others than herself are responsible, forgotten in commisseration and love—for 'tis such as her that elicit most of these from the good parent. At first our little guide was reluctant, as if fearing some harm would come of her being taken home. Kind words assured her, and removed her fear of danger—passing into Seventh street, we commenced a dreary walk towards Moyamensing. Our little guide was silent, and evidently moody, and despite all effort to draw from her something to form conclusions of family history, nought could be drawn forth, save sighs and monosyllables. Reaching that well known concentration of heathenism, Bedford street, we traversed it a short distance and turned into a narrow lane that led to the rear of an old wooden building, one side of which had decayed so entirely as to give the house a reeling position, a fitting sign for the drunken inhabitants of the neighborhood. "Be careful now," said the child, "the stairs are broken, and some of them are gone; be careful or you'll fall." She clambered up the steps leading the way; the steps trembled, and the wind rattled the loose boards like the playing of a castinet band out of time. The Statehouse clock added to the hollow dreariness about us, as its solemn and measured tones proclaimed, as it seemed, with unusual deliberation and precision, the hour on the verge of which we enter upon another day. The door opened hurriedly, and the figure of a woman stood before it to receive the little wanderer, "O where have you been till this late hour—I have waited so long for you, and, began to fear you were lost and would never come to me again." "Hush, mother, a gentleman has brought me home under his umbrella." "Heigh there, has Nannie come? have you sold out and brought me the money? you'r rather late; I can't wait so long another night—hand over the change," said a trembling broken voice. Father, father, a gentleman is here, don't talk about the money now." The woman had lighted a bit of tallow candle, and as its first faint glimmer reached the more remote corner, and revealed the miserable apartments, a shrinking feeling came over us. The gaunt form of the mother as she held the light in her hand, looking the perfect embodiment of despair, her eyes directed to a straw bed on one side where we directed our gaze and discovered thereon the father—the natural guide and protector, bloated and besotted, struggling in the last days of a drunkard's career—all plainly told the demon, rum, had driven them here, from their quiet, peaceful home that lived in the mother's recollection and the child's imagination—this had pursued, and was still pursuing them. The bitter draught of misery had been swallowed even to the dregs; earth gave them no hiding place, save in her bosom—there the relentless foe is baffled—the victim is sheltered there. There was no inclination for conversation, no words came up to express the thoughts which such a scene crowded upon us. Suggesting the propriety of a dry dress for the child, we were told she wore all she had—shivering and saturated in the only clothes she had! She was late, and he who once provided for her, had, in consequence of her being late, pawned the last change she possessed. No fire, and no place to make one, a sickening consciousness of suffering without power to relieve, hushed us into silence, and only able to do the little to redeem the pawned clothing, we turned sadly and thoughtfully away, full of the strengthened resolution to labor on and on, with a fixed purpose which shall never yield, until the last child, young and innocent, is sent forth in the pelting storms in the night-time, to feed the insatiate fire kindled and kept burning by rum. We left Nannie there, then, but remembered her well; the thought of her on that dismal night never left us, and now she is cared for kindly in the "Home" where many a worse than orphan finds an asylum, away from vice and temptation, where temporal wants are cared for, the blighted soul is warmed and quickened into new life, and prepared for usefulness here, and peaceful rest beyond.—*Daily Register.*

Love labor; for if thou dost not want it for food, thou mayest for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times come of nothing to do, and leads too many to do what is worse than nothing.

EXTRAVAGANCE.

There is hardly a more common error, especially among the wealthier classes of society, than that of justifying extravagance of living as a bounty to the poor. The man who yearly wastes thousands of dollars in gorgeous furniture, expensive clothing, magnificent buildings, &c., justifies himself to his own heart, on the plea that he is really, in doing these things, doing God service. Very probably, the longer he thinks about the matter, the more convinced does he become, that his extravagance is not only justifiable, but very praiseworthy; and the inquiry which begun with fearful misgivings as to what answer he should render at the great day of account to the command, "Steward, give an account of thy stewardship," ends in the conviction, that instead of being selfish, he is one of the most charitable and deserving of men.

Now it is our purpose to prove, in a few words, that the almost universal mode of reasoning on this subject is unsound and fallacious; and that the prejudice against extravagance, which has come down to us from our forefathers, is not one founded upon mistaken notions of things.

We will take the case of a man who has a yearly income of three thousand dollars, and who can live comfortably on two thousand a year. He has then a thousand dollars over, which he can devote either to selfish or liberal purposes. Suppose he spends that overplus of a thousand dollars yearly, in buying more expensive clothes, or adorning his house, or invests it in other unproductive ways; we grant that, in so doing he will pay it away in wages to artisans, &c., but he withdraws that much from the productive capital of the world. The artisans receive work to the simple amount of the one thousand dollars, but the one thousand days' work which they have given for it, is so much dead capital. They might as well have been employed in digging a ditch and filling it up again.

But suppose that that money, instead of being invested in clothing, ornaments, &c., had been employed in some *useful* way, in business, manufacturing, farming, &c. The artisans would still have had the same amount of work and wages, and the proceeds of that work would be a house that might be lived in, or cloth that might be worn, or food that might be consumed.

Or, to make the illustration still more simple, and prove to the extravagant man that he is not a charitable one:—Does he not see the difference between taking a thousand dollars and purchasing jewelry with it to wear on his person, and taking the same thousand dollars and buying bread with it for the sufferers by a famine? In both cases the original thousand is paid to the working classes; but in the former the work of many men for many weeks is squandered on the vanities of one man, while in the other it is employed in ministering to the necessities of hundreds. Is it all the same, then, what a man does with his money; whether he uses it to minister to his own selfish gratifications, or uses it, as a steward of Heaven, to give employment and bread to his fellow men?

One word in conclusion. We are not a utilitarian in the narrow sense of the word. We believe that beauty also has its uses, and high uses. The blue sky, the green earth, the clouds, the sunrises, and the sunsets, all teach us the great utility of beauty; for God has made all nature beautiful, and nothing in vain. Nothing inanimate, by any possibility, can become aught else than beautiful. The clouds shift, and vary, and change, but lose not their beauty; the river flows gradually along, is broken and torn by jagged rocks, or is flung down into deep abysms, but grows more beautiful in proportion as it is rent and tortured; for God has made beauty the deep-centered law of the natural world.

We believe that man, in his works, should imitate, in this respect, the great Creator. Let every thing that is made by men, also be made, as far as possible, beautiful; let all useful things be made beautiful.

Neither would we oppose the making of things which, like the flowers, are valuable for their beauty alone. But let us keep a reasonable discretion in this respect. Let us imitate, in this also, the Creator, who has made comparatively few things that have not their practical uses. Surely it cannot be pleasing to the Father of us all, to see so large a proportion of the yearly productions of the earth squandered in things of mere beauty, when thousands are living in narrow dirty courts, clothed in rags, and often in want of the coarsest food. Grant that it often is, in one sense, "their own fault;" they are still, however degraded, however guilty, our brethren; and "blessed are the merciful, for they shall obtain mercy."—*Sat. Ev. Post.*

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others—the efforts of disinterested duty, the deeds and thoughts of pure affection—are never lost; they are liable to no waste, and are like a force that propagates forever, changing itself but not losing its intensity. In short, there is a sense in which nothing human dies; nothing, at least, which proceeds from the higher and characteristic part of man's nature; nothing which he does as a subject of God's moral law. Material structures are dissolved, the identity and fractions are gone; but mind partakes of the eternal of the Great Parent Spirit; and thoughts, truths, emotions, once given to the world, are never lost. They exist as truly, and perform their duties as actively, a thousand years after their origin, as on the day of their birth.

BROTHERS! WE ARE MEN!

We are men—made in the image
Of the mighty One
Who hath crowned the earth with beauty,
'Neath the golden sun;
Children of a common Father,
Whose prevailing love
Is unbounded as the day-beams
Shining from above:
Highest rank in God's creation
Is our station, then:
Form divine is on our features;
Rulers o'er all meaner creatures—
Brothers! we are men!

In our souls the lamp of reason
Streams with hallowed light;
Intellectual glories round us
Shed their radiance bright.
Thus exalted in our being,
'Tis the will of Heaven
That we still go on improving
Gifts which He hath given;
Filling up our brief existence—
Threescore years and ten;
Loving virtue as a mother,
Doing good to one another—
Brothers! we are men!

We are men; but oh how often
Are our gifts despised,
And the dignity of manhood
Blindly sacrificed!
Oft is mercy's fountain frozen
In the human breast:
Millions sink beneath the tyrant,
Tearful and oppressed.
Cries of sorrow loudly echo
Over hill and glen;
Hapless thousands wildly grieving,
No kind hand their wrongs relieving—
Brothers! we are men!

Love's the lesson wisdom teaches,
Gentle are her words,
Sweeter than the brooklet's murmurs,
And the song of birds.
As we all are fellow-pilgrims
To a brighter sphere,
Why should strife attend the moments
Of our sojourn here?
For a higher purpose truly
Were we fashioned, when
Deity in fairest traces
Crowned our souls with heavenly graces—
Brothers! we are men!

Why should idle passions cheat us
Of our purest joy?
Why should pride the best emotions
Of the breast destroy?
In the heart, affection's fountain,
Sweetly welling up,
Seeks to mingle priceless blessings
Ever in life's cup:
Let its waters flow and mingle
Far as human ken,
Till with love's serene devotion
Earth be covered as the ocean—
Brothers! we are men!

TO MY LITTLE DAUGHTER'S SHOES.

Two little, rough-worn, stubbed shoes,
A plump, well-trodden pair;
With striped stockings thrust within,
Lie just beside my chair.

Of very homely fabric they,
A hole is in each toe,
They might have cost, when they were new,
Some fifty cents or so.

And yet, this little worn-out pair
Is richer far to me
Than all the jewelled sandals are
Of Eastern luxury.

This mottled leather, cracked with use,
Is satin in my sight;
These little tarnished buttons shine
With all a diamond's light.

Search through the wardrobe of the world;
You shall not find me there,
So rarely made, so richly wrought,
So glorious a pair.

And why? because they tell of her,
Now sound asleep above,
Whose form is moving beauty, and
Whose heart is beating love.

They tell me of her merry laugh;
Her rich, whole-hearted glee:
Her gentleness, her innocence,
And infant purity.

They tell me that her wavering steps
Will long demand my aid;
For the old road of human life,
Is very roughly laid.

High hills and swift descents abound;
And, on so rude a way,
Feet that can wear these coverings
Would surely go astray.

Sweet little girl! be mine the task
Thy feeble steps to tend!
To be thy guide, thy counsellor,
Thy playmate and thy friend!

And when my steps shall faltering grow,
And thine be firm and strong,
Thy strength shall lead my tottering age
In cheerful peace along!

SENSATIONS OF DROWNING.

The following letter, describing the sensations of an individual on the point of drowning, is from Admiral Beaufort to Dr. Wollaston:

From the Leisure Hour.

The following circumstances which attended my being drowned, have been drawn up at your desire; they had not struck me as being so curious as you consider them, because from two or three persons, who, like myself, had been recovered from a similar state, I have heard a detail of their feelings, which resembled mine as nearly as was consistent with our different constitutions and dispositions.

Many years ago, when I was a youngster on board one of his majesty's ships in Portsmouth Harbor, after sculling about in a very small boat, I was endeavoring to fasten her alongside the ship to one of the scuttlerings; in foolish eagerness I stepped upon the gunwale, the boat of course upset, and I fell into the water, and, not

knowing how to swim, all my efforts to lay hold either of the boat or the floating sculls, were fruitless. The transaction had not been observed by the sentinel on the gangway, and therefore it was not till the tide had drifted me some distance astern of the ship that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them. With the violent but vain attempts to make myself heard, I had swallowed much water; I was soon exhausted by my struggles, and before any relief reached me, I had sunk below the surface;—all hopes had fled—all exertion ceased—and I *felt* that I was drowning.

So far, these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, with the facts which immediately ensued: my mind had then undergone the sudden revolution which appeared to you so remarkable, and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday. From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous tumultuous resignation—for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasureable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable by any one who has not himself been in a similar situation. The course of those thoughts I can even now in a great measure retrace; the event which had just taken place—the awkwardness that had produced it—the bustle it must have occasioned (for I had observed two persons jump from the chains)—the effect it would have on a most affectionate father—the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They then took a wider range: our last cruise—a former voyage, and shipwreck—my school—the progress I made there, and the time I had misspent—and even all my boyish pursuits and adventures. Thus travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity. May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives? But, however that may be, one circumstance was highly remarkable; the innumerable ideas which flashed into my mind were all retrospective; yet I had been religiously brought up; my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere probability that I was floating on the threshold of eternity; yet at that inexplicable moment, when I had a full conviction that I had crossed that threshold, not a single thought wandered into the future—I was wrapt entirely in the past. The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision, yet certainly two minutes could not have elapsed from the moment of suffocation to that of my being hauled up.

The strength of the flood-tide made it expedient to pull the boat at once to another ship, where I underwent the usual vulgar process of emptying the water by letting my head hang downwards, then bleeding, chafing, and even administering gin; but my submersion had been really so brief, that, according to the account of the lookers-on, I was very quickly restored to animation.

My feelings while life was returning were the reverse in every point of those which have been described above. One single but confused idea—a miserable belief that I was drowning—dwelt upon my mind; instead of the multitude of clear and definite ideas which had recently rushed through it, a helpless anxiety—a kind of continuous nightmare—seemed to press heavily on every sense, and to prevent the formation of any one distinct thought, and it was with difficulty that I became convinced that I was really alive. Again, instead of being absolutely free from all bodily pain, as in my drowning state, I was now tortured by pain all over me; and though I have been since wounded in several places, and have often submitted to severe surgical discipline, yet my sufferings were at that time far greater; at least, in general distress. On one occasion I was

shot in the lungs, and, after lying on the deck at night for some hours bleeding from other wounds, I at length fainted. Now, as I felt sure that the wound in the lungs was mortal, it will appear obvious that the overwhelming sensation which accompanies fainting must have produced a perfect conviction that I was then in the act of dying. Yet nothing in the least resembling the operations of my mind when drowning, then took place; and when I began to recover, I returned to a clear conception of my real state.

If these *involuntary experiments* on the operation of death afford any satisfaction or interest to you, they will not have been suffered quite in vain by Yours, very truly,

F. Beaufort.

SHIPWRECK ON AN ISLAND OF PEARL SHELLS.

We copy the following account of a shipwreck and discovery of an island of pearls, from a California paper of recent date:

Captain Snow left San Francisco September 6th, 1852, in the brig Chatham, owned by himself, which was chartered by a firm in that city, one of whom, Mr. Lamont, accompanied him as supercargo, and a Dr. Burke, as passenger to some island south of Tahiti, at which they intend to touch. The voyage was afterwards changed. The Chatham was chartered for a trading voyage, and accordingly touched at three groups, Marquesas, Society, and Harvey's Islands. She left the latter for San Francisco on the 28th of December, 1852, and went ashore January 5th on an island not laid down on any chart, inhabited by savages, who showed no other signs of having seen civilized man before, except the fact that they had a great terror for fire-arms.

The captain had saved his instrument, and Dr. Burk alone had saved pistols and powder. The captain immediately constructed a boat from pieces of the wreck, which was finished in about six weeks, and himself, brother, Dr. Burke, and one other, put to sea in her, but as she leaked badly they put back, and in about six weeks went to sea again, and steered for Humphrey's Island, where they arrived. Mr. Lamont, thinking the boat unsafe, declined going in her. At Humphrey's Island they found a party of pearl fishers, established by Captain Hort, owner of the British brig Caroline Hort, and learned that he was expected to arrive there soon. They accordingly waited the arrival of the vessel, in hopes of getting passage in her to some frequented port.

The island on which they were wrecked abounds in pearl shells. Consequently, when Captain Hort arrived and learned this fact, he was unwilling to take any of them with him until he should have taken a party to the island and set them at work diving for himself; but finding that he could not obtain the requisite information for that purpose, he finally consented to take Dr. Burke and Captain Snow, on condition that they should not reveal the locality of the island to any one else, which they promised. Captain Snow says, he was very kindly treated by Captain Hort, after getting on board, though he was several times refused a passage before consent was given, owing to the interest Captain Hort had in keeping the island to himself until he should have established a fishery there.

THREE POETS IN A PUZZLE.

I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty, but, after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, but, after several unsuccessful efforts, he relinquished the achievement, as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessors; for after twisting the poor horse's neck almost to strangulation, and the great danger to his eyes, he gave up the useless task, pronouncing that the horse's head must have grown (by gout or dropsy) since the collar was put on; "for," he said, "it was a down-right impossibility for such a huge *os frontis* to pass through so narrow a collar!" Just at this instant a servant girl came near, and understanding the cause of our consternation, "La, master," said she, "you don't go about the work in the right way. You should do like this," when, turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment; each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained.—*Cottle's Life of Coleridge.*

A NUMEROUS ANCESTRY.

Fowler, the Phrenologist, in his work entitled 'Hereditary Descent," says that every human being on the face of the globe is compelled, from a demand in Nature, to have two parents, four grand-parents, eight great-grand-parents, sixteen ancestors of the fourth generation back, thirty-two of the fifth, two hundred and fifty-six of the eighth, thirty-two thousand seven hundred and sixty-eight of the fifteenth, almost one million and fifty thousand of the twentieth, and nearly one thousand seventy-three million of the thirtieth generation. The *whole number* of every one's ancestors for fifty generations, amounts to two thousand three hundred and sixty-two billions, seven hundred and forty-nine thousand nine hundred and fourteen millions, two hundred and fourteen thousand and forty-six—(2,362,749,

914,214,046)—a multitude, verily, which no man can number, no mind conceive! The blood of this vast host is running in the veins of every living mortal, and that, reckoning back only fifty generations!

During the time that Sir Thomas Moore was Lord Chancellor of England, a gentleman who had a suit pending before him sent him a present of two silver flagons. The Chancellor immediately gave orders to fill them with the best wine in his cellar, and carry them back to the gentleman, and tell him that it gave him much pleasure to have an opportunity of obeying him, and that when the flasks were empty he should be welcomed to have them filled again.

VARIETIES.

Human Bones found in Guano.—From the ship Brandscompt, unloading Peruvian guano, at Leith, there were exhumed the remains of three persons, evidently Peruvians, buried in the guano, and which had apparently not been disturbed in the process of loading the ship. The remains illustrate a curious property in the guano in preserving bones, hair and clothes, while completely decomposing flesh. It is not known when the bodies were originally interred, but the bones were all found as if they had been preserved in a museum, the hair remained upon the skull, and the clothes were but very little decayed.—*North British Mail.*

Electric Gas as a Motive Power.—Notwithstanding the unfavorable predictions of the editor of the *Scientific American*, it appears that the application of electric gas as a motive power is successful. A vessel arrived at Montreal from Liverpool last week, in fourteen days, propelled by this power. The London *Mining Journal* also informs us, that the London North-western and South-western Railway Company have already entered into contracts with the Electric Gas Company, for the use of the discovery for their locomotives.

California Coal.—The Sacramento Union describes some specimens of coal taken from the foot hills of the Sierra, in Butte county, about 40 miles above Marysville:

"In external appearances it much resembled the more bituminous varieties of coal, breaking with a shining fracture; but as the coal was taken from near the surface, it could not be considered as a fair sample, and we have no doubt that more favorable specimens will be found. It was comparatively light, the specific gravity certainly not being so high as that of ordinary bituminous coal.

"The vein in which it occurs is about six feet thick, crossing out with a dip of about 45 deg.; but at some distance in the hill, where a shaft of 29 feet has been sunken, to intercept the vein, it is found nearly horizontal. It burns with a clear bright flame, but appears not to have much strength."

The Duty on Wool.—Mr. Peter A. Brown, the distinguished and learned advocate of sheep-growing in this country, has addressed a communication to Senator Cooper, of Pennsylvania, remonstrating against the proposal to take off the duty entirely, now existing upon wool worth less than ten cents a pound. Properly speaking, he says, there is no wool imported to the United States that is worth less than ten cents a pound. I presume that the recommendation refers to certain fleeces of sheep, which, in England, are called "long wool," but which are not wool at all, but hair, that is imported from the Mediterranean and South America. To take off the duty on this article, he urges, would prove higly injurious to many persons in Virginia, North and South Carolina and Georgia; some of whom are actually engaged in raising the species of sheep that produce this hair, and are making preparations to enter into this valuable branch of agriculture.

SUMMARY OF NEWS.

New York, Jan. 13.—By the arrival of the bark Three Bells, intelligence has at last been received from the wreck of the steamship San Francisco. It is rendered certain that 240 of those on board perished, having been swept overboard by the sea during the gale on the 23d of Dec., by which the vesssel was crippled.

The San Francisco remained afloat from the 23d ult., until the 5th of January, when she went down.

Different Pursuits in the United States.—It is estimated that 33,076 men in the U. States are engaged in internal navigation; 56,021 in navigating the ocean; 65,221 in the learned professions; 119,607 in commerce; 791,749 in manufactures; and 3,719,951 in agriculture.

Newspapers.—It was not till Queen Anne's time, 1709, that London had a daily journal. Scotland had a newspaper in 1653; Ireland, in 1641; Germany, in 1612; the American colonies, in 1704. Italy had newspapers earlier than any other country.

Vast Business.—The Central Railroad of New York has over twenty-six miles of freight cars in use, and still cannot accommodate the vast business that offers itself.

Flour.—The Rochester, N. Y., flour mills manufacture daily 7,000 barrels of flour, for which they take in 31,000 bushels of wheat. To purchase the stock and operate the mills, over $1,200,000 are drawn from the banks every month.

New England Common Schools.—During the past year 641,983 pupils attended the public schools in the six New England States. The whole cost of instruction for the year was $2,055,131 65. In Vermont, the average cost of each pupil was $2 22; in Maine, $1 34; in Connecticut, $1 35; in Rhode Island, $1 64; in Massachusetts, $4 54.

Emigration for November.—The total number of emigrants that arrived at the port of New York, during November, was 31,485, of whom 12,533 were from Ireland, and 14,593 from Germany. The emigration for the corresponding month of 1850 was 17,947; for 1851, 29,563; for 1852, 16,573.

Illiterate Persons in New England.—According to the census of 1850, there were in Massachusetts 28,346 persons over twenty years of age who could not read or write, of whom 26,584 were foreigners. In all the rest of New England, there were 24,442 persons who could not read or write, of whom 18,203 were foreigners. In the whole United States, 858,306 natives and 195,114 foreigners cannot read.

LUNCHEON.—The word *luncheon* is a corruption of nuncheon, i.e., noonshun, the refreshment taken at *noon*, when laborers desist from work, to *shun* the heat.

PHILADELPHIA MARKETS:—*Flour and Meal.*—The Flour market is firmer from the effect of the advices by the Europa, and good Flour is held at $7. There is a steady demand for city consumption within the range of $7.50 to $8.50 for common and extra brands. Rye Flour is inactive; and is held at $4.87 a. $5.00 per bbl. Corn meal is unchanged. Brandywine is held at $3.50, last sales of Pennsylvania at $3.25.

Grain.—Wheat is in demand. Sales of 2000 bus. red and white sold at prices to be fixed. Holders ask an advance of 10 a. 15 on Saturday's prices. Last sales of Rye at 96c. Corn is held firmly at 78 a. 80c. for new yellow. Oats, last sales Southern at 42 a. 42½c., and Pennsylvania at 43 a. 44c.

THE PEACEABLE KINGDOM.—Any Friend desirous to possess one of Edward Hicks' paintings of "The Peaceable Kingdom," painted during the latter years of his life, and styled by him in a letter to the owner, one of the best he ever painted, can have the same at cost, $20, by calling at No. 360 North Seventh Street, above Green Street.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.

Also, a great variety of Books for Children.

Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 317 Market St.
12th mo. 27, 1853.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

FRIENDS'
CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
Has constantly on hand
DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
PRICES LOW.
1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.
GEORGE A. NEWBOLD.
12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
J. WILSON MOORE, No. 63 Spruce St.
DAVID ELLIS, No. 259 Franklin St.
SAMUEL PARRY, S. W. cor. 2d and High St.
WILLIAM DORSEY, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The accommodations at this institution in consequence of the increased number of pupils have been enlarged, philosophical apparatus procured, and desultory lectures upon the various subjects legitimately engaging the attention of the pupils frequently given.

The Winter term will commence the 14th of 11th mo 1853, and continue twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, the use of all necessary books, &c., except mathematical books and instruments. One half payable in advance, the other in the middle of the term. H. W. RIDGWAY.

☞ Stages meet the early morning and 2½ o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 4th mo. 15th—tf.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, FIRST MONTH 28, 1854. No. 45.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

[Continued from page 691.]

She then alludes to an eligible proposal of marriage which was made her, and which, believing it stood opposed to her best interests, she declined.

My uncle, as I have observed, being much in drink, was violent in his behaviour, though I could well cover all, as to his intentions, one rash expression excepted, which escaped him in the conclusion of that night's disorder; and which I mention to shew the reason of my departure from them, and to give an idea how it fared with me. He said, if I ever went to the meeting again he would bereave me of my life. I stood trembling, yet received the threat in a tender state of mind, and I could perceive he suffered for it the next moment. My life was not much in my notice, neither could I believe my uncle would execute his vow; but oh, this separation overwhelmed my mind with sorrow; for I found at that moment, that I durst not flinch from the truth with which my mind had been impressed, nor could I think of leaving my nearest relations thus.

Many thoughts revolved within me, and many tears flowed, under the consideration of my unhappy circumstance, as I then termed it. The enemy of my soul here manifested his malice, by suggesting to me, how unlikely I was to obtain any conquest over either myself or my relations; and that my rash proceedings might bring on a massacre. But here has my soul to commemorate the condescension of Divine goodness, which, in this very low state, inspired my mind with some encouragement; and a desire prevailed, though I sought it not, to re-establish my little faith by again hearing the most penetrating word; and I concluded it would be best to moderate my uncle and aunt's passion, by returning directly back from meeting to my own apartment, which was furnished with a bed and some few necessaries, bought at my entrance upon the shop; I had hopes they would look upon my so doing with a favorable eye, and when their hurry was a little over, send for me home.

They did not miss me till I came from that meeting, and thought fit to let me stay where I was till the next. They then sent a person to see if I was there; but I did not find an engagement in myself to go, either at that time, or for some weeks after; nor was I so much taken with this new fangle, as my uncle called it, as to force my inclination in the least degree; for, could I have indulged myself in the persuasion, that one might serve God acceptably, without going to any public worship, I could, with ease, have remained separate from all. This deliberation, however, gave encouragement as well as opportunity for my old acquaintance to visit me by turns; the youngest sort to shew their wit, by railing at what they called the principles of the Quakers, and the more grave to set forth, according to their notion, the diabolical tenets of that people, whilst, as one struck dumb, I had but little to say in reply, only, at times, would signify that their doctrine bespoke better things; but as I had not yet obtained knowledge, by a perusal of their writings, I durst not attempt, nor did I desire to be busy in making any defence for them. My mind, indeed, had not hitherto inclined to consult either men or books, lest thereby I should be seduced to believe what was not of God; for I plainly saw, that nothing short of what was so, would satisfy my soul; and I may say, in thankfulness to that Eternal Power which still preserved me, their arguments did not abate my travail of soul after the Divine favor; and, though I hope I never was one wise in my own conceit, yet so far did the truth of God in the secret of my soul exalt itself, that I proved its influences to be more wise than all my teachers, who, at best, were but as the hammer to the nail, in fastening in my soul the impressions which I had received.

In this situation also my uncle visited me, and the sternness of his countenance was altered. He kindly signified to me how hard our separation was to them, and if I would but bind myself by a promise, that I would never be a Quaker, he would give me a deed of gift, that at his and my aunt's decease, I should have all they were worth.

I answered him, if I could make such a promise, I wanted no farther encouragement than the continuance of their love; but, oh! I could not do it. We both sat and wept our passion out. My uncle mentioned my leaving them so abruptly, but, instead of inviting me home, he signified he could now take no pleasure in seeing me, without an alteration.

In a little time I found the balm of Eternal Goodness, which healed the wound my mind had been made to endure on truth's account.

There came a young man to visit me that had been a student, and had received Orders with a Benefice, not one of the most thoughtful, as will appear. After the compliment of Madam, how do you do? and I had thanked him, he said, why I hear you are turning a Quaker. I answered, we sometimes hear that which is not altogether true; but I suppose what you have to say. Why then, said he, there must be a great change in you, and a deal of sobbing and sighing, and *thouing* and *theeing*. And pray, said I, what have you against that language? Why, said he, it is not within the line of morality or common civility, but what is used betwixt men and their beasts, and more fit to be used to brutes than men. I replied, I am very sorry you should think I have already forgotten myself; but I remember, and know, it is that language which we, in all our prayers, and in the Litany, put up our petitions in; therefore, take heed what you say, for, by your saying it is fit to be used only to brutes and beasts, of what do you make your God? O, says he, I perceive you side with the Quakers; yes, so far, said I, as to believe that language good enough for man, which is used in honoring of God.

He went off, nor was it long before my uncle made me his second visit. As I now seemed to him at a stand, dubious with whom to join, he laid before me the profession of the Presbyterians, saying, he would freely give me leave to join with them. But from the knowledge I had of those people, whilst twice at Manchester, I knew they dwelt much upon the same thing I was in the practice of before; therefore was not likely to find with them the satisfaction I was in pursuit of. My uncle further proposed, to take the shop and bear the loss he might sustain in selling it off, if I would choose a place agreeable to board at, in any other town; for he thought the removing me out of the way of shame and disgrace, as he called it, might be a means to alter my resolution. But the idea I had conceived of spiritual worship was so fixed in my breast, that it seemed to me, had I been removed to the uttermost corner of the earth, I must have carried it with me. I signified this to him, and he, much wondering at my foolishness, left me with saying I was certainly bewitched. Indeed, I myself could not, at times, but wonder what it was poised my soul against the many hard things I met with from others, and the secret temptations that daily presented themselves to my own mind, which so filled it, that, in the little sleep I got, I frequently dreamed of something relative to my exercises.

In one of my dreams, a man was presented to me, coming up to my door with a sieve in his hand, and a bag. He sat down, and opening the bag, put out some wheat into the sieve. I asked him what he was going to do; he said to separate the chaff from the wheat. Here the enemy shot his empoisoned dart against that fear which lodged in me, and, through his insinuations, made me believe myself the chaff, blown from my former quietness, by aspiring after the knowledge of things too high for me; and oh! the consternation that my soul was in from these assaults of this enemy, who now ripped up every miscarriage of my life, and all my foolish actions, as so many witnesses against me, whilst I endeavored to withstand him by repentance and purposes of amendment, pleading with myself the just ground of my present proceeding. But as I had not the evidence of my hope at my own command, I was obliged to suffer, till I was again revived by the mercies of a God, who would not break the bruised reed, nor quench the smoking flax.

In this interval, my uncle came with parson Leay again, and still with hopes, from my staying at home, that they might gain me; but they found their mistake; for, though I said but little, I was as resolute in myself to prove the truth as ever. We sat down, and the parson offered to take, in writing, any scruples I had to make, promising either to answer them himself, or get them answered by the bishop. I acknowledged his kindness, saying, I did not see how any one could be serviceable to me, for it was faith I wanted in the whole. He signified, it was not for the unlearned to pry into the matter of faith, but to believe according to the canons of the church; going on largely in commendation of the wisdom and great care there had been amongst the learned fathers, that there might be no default or error in the articles of our faith; from thence inferring, that it was requisite we should believe them. I signified, I could not place my trust in *man*, bnt had received a better faith already; and that I did believe, I ought to seek God for myself. He said you are obstinate, and if you do not take care, you will renounce your vow of baptism. I answered, I do not find that troubles me; for I hold it as a matter of indifference, which will neither do me good nor hurt. He said, you are hardened, and if you persist on you will be damned. This struck us silent; and as soon as I could take my looks off him, I cast them on my dear uncle, whose eyes plainly bespoke his grief. The parson got up and said, you have need of the prayers of the congregation; I said, I know I have need of the prayers of all good people, and desire to have them. As they

passed the shop, I heard him say something of my being quite lost, and my uncle shook his head, and left me in abundance of sorrow.

This was a double and treble trial to me, for the enemy aimed his dart again to give the fatal blow, by insinuating into my mind the doctrine of election and reprobation; which strengthened those doubtings my late conversation had raised. What had I here to do? no person in the world to flee to, with whom I could entrust my soul! no book to try my cause by! the Bible itself being still to me as if written in an unknown tongue! no God or Saviour at hand, nor even any comfortable desire that I was sensible of! Read in these expressions the deep afflictions of my soul, thus lying under the tramplings of a most desperate fiend! Could I have found just reasons for his upbraiding me with my lightness, it would at this time have certainly appeared; or could I have believed that God was unjust, and would inflict eternal punishment on the innocent, or on a sinner that was willing to turn from every evil way; I say, could I have reconciled this to his attributes of mercy and goodness, I must assuredly have fallen by these suggestions of the cruel deceiver, who now appeared to me in the most surprising manner; producing that exercise which, to this present time, gives me astonment; for, one night as I lay in bed, on a sudden, a voice, as I thought, audible and like my own, cursed the Lord, and defied heaven, saying now I am damned, for I have sinned against the Holy Ghost, which will never be forgiven. When the words were past I found myself in amaze, and immediately flung myself upon my face, cry ing Oh, Lord! forgive me! but it is not me, yet, oh Lord! forgive. Thus in confusion went I on, sometimes begging for forgiveness, and denying the fact; and when I did so far recover myself as to know how I was, I found myself, from the agony that I had been in, all over in a sweat; and the bed whereon I lay, for some time after, shook with the strong trembling of my body; and it was a considerable time ere I could compose myself; yet when I could, I found my great God did not accuse me, but encouraged the sincerity of my desire to look up to him as God, who mercifully saveth those that trust in his providence; and is willing to remit ths past transgressions of the truly penitent. And here did I prove my hope renewed, and my faith established; yet, even here, did I stumble at the honor I had been taught to give to those divine oracles, as I esteemed the clergy, and thought I must surely be mistaken, in supposing there was no more in them than other men; nor yet could I well step over the stream of their learning, and set the illiterate, as I had been taught to call them, on an equal footing of wisdom, with the high title of Right Reverend. Yet here did my God help me; thus, one evening as I sat low in mind, musing to myself, the Everlasting truth seized upon me, in an exposition of that remarkable thanksgiving of our Saviour, when he said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise prudent, and hast revealed them unto babes." This immediate favor, from the loving kindness of the Lord, had a vast influence over me. I arose from my chair and fell upon my knees, to receive the overshadowings of his power; and such was its effect, that by its assistance I did let out from my soul a few words of supplication to the Lord, begging a farther manifestation of his will, and his preservation therein. This, I apprehend, was the most lively prayer I ever had then made.

When I had waited for a time on my knees, I remembered that I had read the passage, yet desired to look at it again. I had no Bible of my own, my aunt having taken it from me, telling me I should have no use for it, as indeed I had not much till this time; yet, being provided with one, I looked for the text, and casting my eye upon it, found a great alteration in myself, and cause to say, surely the Lamb of God is found worthy to take the book and open the seals thereof; and from this time I knew it was not in my power to read the Scriptures in their right signification, but only as I had the key of interpretation lent me, which I did now often receive to my great profit and consolation. Thus became I again familiar with my book, and prized that good companion mere justly than ever I had done in all my life; desiring to be kept in the way I was to go, and have bread to eat, and raiment to put to put on, and to be returned to my Father's house in peace; concluding that the Lord should be my God.

[To be continued.]

ACCOUNT OF THE DEATH OF JOHN M. ELLICOTT.

BY R. M.

"Though dead, he yet speaketh."

However deeply we feel the loss occasioned by the removal of our precious friend John M. Ellicott, yet it is sweetly solacing to believe that, through the regenerating process of Divine love, his spirit was washed from every defilement, and fitted for an entrance into that blessed state, where "the righteous shall shine as the sun in the kingdom of their father."

As an evidence that he was earnestly pressing after the pearl of great price, and through favor was enabled to attain the object of his fervent solicitude, even that peace which the world cannot give, neither can it take away, he expressed at different times through his illness, some of the exercises of his mind, which being thought worthy to be held in lasting remembrance, were preserved. These, with short extracts from several letters, and a brief notice of the commencement of his indisposition, are here subjoined.

In the early part of the summer of 1834, he took a heavy cold, as he thought, occasioned by riding on horseback in the rain; a cough succeeded, which not long after resulted in a hemorrhage from the lungs. He was advised by his physician to try the waters of the Red-sulphur Springs, Virginia. He accordingly set out with his intimate friend, J. S. N., and soon after his arrival was joined by his dear friend, Dr. I. P. He remained absent several weeks, and returned much improved. In process of time he appeared to be restored to health; and again set into business in the city of Philadelphia. The confinement was not favorable to his constitution, and in a few years symptoms returned, which admonished him that physical dangers assailed him.

Whilst in Philadelphia, in 1836, he thus wrote to his mother: "Although I may not now practice the principles of our Society, yet I know that some time or other, if I live, I shall begin more plainly to see the necessity of depending upon Heaven for my comfort."

In another, bearing nearly the same date, he thus expresses himself: "Oh, there is nothing like the country, the open expansive book of nature, and the free canopy of the sky; if ever I grow old, how ardently do I hope that my sun may set among the green hills of nature."

From the foregoing dates till 1840, we find but little traces of what was passing in his mind; he felt, at times, that his health was on the wane, and the city a place of exile from scenes dearest to his heart.

In 1840, Philadelphia, 12th mo., 16th, he wrote: "There is no doubt, mother dear, that thy son is in a very delicate state of health; but let us all hope that this last alternative will be effectual; in any event, I hope I may be supported by the Almighty Hand. I say this, mother, lest thou shouldst think thy son is calculating on long life, consequently is putting off the day of repentance, of which many are guilty, but I desire not to be suspected thereof." In a conversation with him, about this time, it was evident he was seeking a more intimate acquaintance with the Lord of life and glory. But he was humble and doubtful of every advancement the Redeemer's kingdom was gaining in him. He said, "cousin, how am I to get to that state wherein I shall feel that I love God? I have read of Fenelon's pure love; I am afraid I know nothing about it." I told him he had long loved Him in his attributes—truth, justice, mercy, &c. —that as he was concerned to keep in a waiting state to be instructed by Him, everything requisite for his salvation would be clearly manifested to him.

During the political contest for a change in the administration, he told me he had taken an active part, but he believed it would be the last time; that while slavery was tolerated and advocated by government, it must continue to be rotten to the very core; indeed, he could not see how Friends, consistently with their peace principles, could be engaged in voting men into office who they knew were partakers and promoters of measures, as he conceived, contrary to Christianity.

Avondale, 2d mo., 1841, he addressed a letter to his sister M—, then in Alexandria, from which the following extract is taken: "I cannot well bear the air, as a few walks to the corner and on the front pavement have taught me: so here I sit in the dining room day after day, chiefly employed in striving to feel reconciled to my lot, and in earnest though weak endeavors to clear the rubbish out of my soul's way; this work, I doubt not, is rendered less cheerless and hopeless to me by the happy circumstances which surround me, the full measure of comforts which are, without stint, ministered to me by the loved ones around me.

To J. C. T., 4th mo. 13th, 1841.

"Oh, my friend, if I were beside thee perhaps I could talk to thee as I feel, but on paper I cannot. I tremble almost when I think of myself, because a change has taken place in me which is so happy, and so much a cause of thanksgiving, that I can scarcely believe my feelings. Doubts worry me still, but if watchfulness and obedience will dispel them, my desire is that these should be unceasingly mine. L—— can tell thee how I look and seem to be, as from thy repeated and kind inquiries I am sure thee wants to know. When fit weather comes, exercise may do me good. I have been longing for out-doors, but I believe I can say that I am resigned to whatever may be my portion. If not deceived, calmness at the thought of death prevails in my mind; but however it is to be, whether long or short my being here, it must be passed in amendment of life."

"*Avondale*, 6th mo. 26th, 1841.

"Here I come once again, mother dear, with a visible evidence of my remembrance and affection for thee and those around thee, and for this ability to take up my pen and write with some spirit, I trust my thanks to the power-giving source are sincere. My health and feelings are varied as the day. When a "better day" opens upon me, such as this one is, and I feel that I can, without condemnation, enjoy the innocent pleasure about me, I cannot but breathe gratitude for the blessings more fervently than when they come in the guise of a "worse day" of a seeming affliction. But I yearn that this sensation may yet be reversed, and that I may be empowered through a sanctified spirit to utter "For all I thank thee, but most for the severe."

His feelings were deeply enlisted on the subject of slavery, and for many months he doubted and hesitated respecting the use of articles for the gratification of his appetite, that were tho

product of unrequited labor. At last he came to a stand, and denied himself in this particular, except what seemed needful for his debilitated condition. He was drawn into a narrow path respecting the course of his reading, the scriptures being his daily companion; he said he had been a stranger to the beauty and excellency contained therein, till he had turned to seek strength and consolation therefrom; that he had read them attentively and believed the great stress was laid upon obedience; he remarked what deep provings the prophets and apostles had to undergo, and wondered why he should get along so easy and peaceful.

He also read with close observation the works of John Woolman and other devoted servants of the Lord Jesus, and said, the principles professed by Friends came nearer, in his estimation, to the true standard than any other. He did not like the frequent repetition of the sacred name which he often found in the writings of those who differed from him in religious sentiment. He had experienced the effect of that kind of reading, which, whilst it fills the imagination with false images of real life, tends to impoverish the judgment, and to throw a veil between us and a clear perception of the duties due to ourselves, to others, and to our God. In order to set his seal of disapprobation therein, he committed to the flames several volumes of this character, beautifully bound in one, and requested that another of the same class still remaining should be consigned to the same element.

In the 6th month he mentioned to me that he was afraid he had not passed through the exercises and conflicts needful for him; he had read of many valuable Friends who had been faithful in their day, having to go through deep baptisms, but he felt so calm, so peaceful, that he sometimes thought he must be under a mistake respecting his real condition. He was answered that he could not make trials and exercises for himself; that the Master, if he saw meet, would yet introduce him into suffering, in order to prepare him for himself; all he had to do was to stand resigned to every dispensation, and continue faithful to all the manifestations of His will, "hear and obey, and thy soul shall live."

At another time he said, "how differently I now feel from what I once did. I used to think there was nothing in using compliments; I addressed people as Mr. and Mrs., and said 'you' to one, but it was shown me I must turn from this way, and substitute that used by Friends. At first it was a trial to me, especially when I met those not of our Society, but now I do not mind it at all." He was told that in obedience lay his strength; that if he believed it required of him to take up his cross in this thing, he would find hard things made easy; that I hoped he would never for a moment hesitate; nothing could be termed a little thing that was given him as a test of obedience to his master.

In the 7th month, sitting alone with him one afternoon in the porch, he said, "It tries me to hear Friends, plain ones too, who are in the habit of using the singular number among themselves, turn immediately round to a servant, and say *you* to her or him: now," said he, "what can that servant think, but it is because of the inferiority of his station? I do not like any thing which has a tendency to make them feel we consider ourselves better than they. I never hear it, but it strikes me unpleasantly. I cannot do so now; I speak to all alike; I am sure they think it kinder, and more affectionate."

Some days after he said, "Well, —— is to be here to day: I wonder what he will think of me when I hold out my hand and say, How does thee do, William? but I think I can do it."

Another concern of greater weight rested upon upon him, which was, that the younger part of Friends' families might be drawn into more stillness of mind, wherein they would incline to seek for heavenly bread; he believed so much promiscuous reading had a tendency to scatter good impressions; he wanted them, particularly on First-day afternoons or evenings to assemble and read portions of scripture or other pious books; he thought they would be instructed thereby, would feel more inclined to attend religious meetings, and would be enabled when there, to worship the author of all our blessings. He said this thing had long been a burthen upon him, and he must try to do something with it. He at the same time spoke of the awful responsibility resting upon parents, and he could not see how any could feel clear unless they have endeavored by precept and example to train them in the way of holiness, watching every fit occasion to give them religious instruction.

About two weeks after this conversation he addressed a note to a relation, on the subject of collecting the family at times to read the scriptures; he said it was a beautiful practice; it was common, and ought to be more so.

The last time he attended meeting, was when J. J. was at New Garden. He said it was a good meeting, and J.'s visit had been particularly pleasant and acceptable to him.

Through the early part of the 7th month, he occasionally rode a few miles; but in consequence of his great debility the effort was painful to him, and each returning day brought renewed confirmation that the places which then knew him, would soon know him no more. As the frail tabernacle was wasting, so was the spirit rising above the mists of earth, and progressing in the light of the sun of righteousness, where murmuring thoughts have no place; but a holy calm was spread over his mind, which left no sting in death, no victory in the grave.

He was confined to his chamber about three

weeks. To one of his cousins who was waiting on him, and desired he would take some nourishment, he said, "There is no use trying to patch me up to suffer longer."

On Third-day the 10th of 8th month, as his cousin, S. A., was sitting by him, he remarked, that his bodily sufferings were so great they occupied almost all his thoughts; but he felt a certain conviction that his peace was made.

Fourth-day night was one of great suffering. After a spell of severe coughing, he asked her if it was any wonder he should object to doing any thing extra to keep him here, when his sufferings were so great? She said, "No; but is it surprising that we wish to keep thee with us as long as we can? thee has all to gain, we all to lose." He said, "Perhaps not; perhaps I have rested too securely; felt too certain of my acceptance." "Oh no," she replied; "thee could not be so patient, so uncomplaining, if thy peace was not made." "I hope so," he said; "this is the first time a complaint has escaped my lips; but it is hard to bear. If I could only say, I thank thee, Lord, for all, but most for the severe, I should have arrived at a state of perfect bliss." He then went to sleep, and in the morning, on Fifth-day, when awaking, requested her to read to him the 6th and 8th chapters of Romans. He paused at the 18th verse of the 8th, and remarked, "What a blessed promise! enough to compensate for much bodily suffering."

On the same morning he had a conversation with his cousin L. He said he had a clear view manifested to him of the course of his illness. She asked him, if he was not surprised at his growing worse so suddenly; he said, "No; it was what he had been looking for." He then remarked, that last winter, while he read so much, he did not feel at liberty to join in any conversation, or be cheerful with those around him; but in the spring, as he was able to sit out on the porch and look around on nature, he felt very differently. It seemed as if the load was removed, and the work done, though he still saw the necessity for constant watchfulness, and though there had been moments when he feared he might be deceiving himself, yet he could now say, he felt no uneasiness as to the result; and he trusted the mercy of God would fill up what was wanting."

The humility which attended his views respecting himself, still caused doubts to arise respecting the peace so graciously dispensed to him. About noon I took a seat beside him. He said he had had a time of hard coughing through the night. After a little while he said, "Cousin, I am under a great concern on account of my mind." I queried why? He replied, "I feel so calm, so peaceful, I fear I am under a mistake about my true condition;" and with tears trickling from his eyes, remarked that he had not gone through the conflicts and deep baptisms he expected to experience before the work was done, and yet he felt no fear of death. I told him the blessed Master knew just what to administer to suit his state; if he had seen further provings necessary he would have done it, or would yet do it. I thought he might rest entirely satisfied; his mercies were new every morning; that I believed the integrity of his heart to do his will had been accepted. That from the time his holy hand had been laid upon him, he had not rebelled; it was rebellion that made hard work; that I felt the sweetness of his spirit, and I believed it would be admitted into the kingdom of the righteous. He then made some indistinct remarks respecting death, its certainty to all, and yet how unmindful were many.

In the afternoon, the difficulty of raising phlegm was great, and his strength so exhausted, we hardly expected he would survive the night. About 11 o'clock I laid my hand upon his forehead, which was bedewed with a cold sweat. I told him that he had but one struggle to contend with, and that was nature's. I believed the all-important work was done. He looked sweetly in my face, and said, "I trust it is."

On Sixth-day morning he was still with us, his pulse feebly beating, and his extremities cold and damp, but his mind was clear and bright. He was cheered by the arrival of his cousins W. E. and wife, whom he dearly loved, not long after his highly valued and much loved friends, Dr. I. P. and J. C. T. He said it was kind. He was removed from his bed to the couch where he generally passed part of the day. In the afternoon he felt great oppression, and asked his cousin if nothing could be done to relieve him. She said, "No; the Doctor thought he could not swallow; that all would soon be over; he was almost in heaven." A sweet smile lighted his countenance as she spoke the glad tidings.

When the conflict was nearly over, S. P. E. said, "A little more suffering will set thee free, dear John; the Saviour is near thee," and then repeated the text, "I am the resurrection and the life," &c. After this, one of his cousins remarked, "And he has not deserted thee now, has he?" "Oh, no; he has never deserted me."

He continued sensible until nearly the last moment, and once was heard to say, "Oh, that this cup might pass from me!" alluding, no doubt, to the last conflict, that it might be over.

The family assembled in his chamber about 2 o'clock; a precious calm prevailed as we sat waiting the release of the spirit from its earthly tenement. As the shades of evening were throwing a curtain over the solemn scene, he gently closed his eyes upon terrestrial things, and not a doubt rested upon any mind, that his resurrection from the valley and shadow of death was into the morning of that eternal day which derives its beauty from the glory of the Lord God and the Lamb; and whilst tears flowed, and the deep-

drawn sigh was heard, the aspiration was given, Sanctify, oh Holy One, this trial to all who have witnessed in suffering, his hope in death.

He died in the 29th year of his age.

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

In the year 1797, John Parrish, a Friend and a father in the Church, suggested to me that an advantage might arise by bringing a few young female Indians into this part of the country, in order to instruct them in the useful art of domestic economy, and placing them in the families of Friends, where they might be piously educated. This being a very weighty matter, claimed my serious attention; and being laid before the Indian Committee at Philadelphia, was acceded to, and a certificate was furnished me, of which the following is a copy:

"*To the Indians.*

Brothers: We received by our friend Henry Simmons, a few lines from you. We were glad to hear from you, and that your young men were encouraged to walk in the good path we have recommended to you. It did our hearts good when he told us that you had raised corn, wheat, and other grain, to supply yourselves till next crop. We wish you all to be sober and industrious, and learn to be good farmers.

Brothers: We understand that you are desirous that a few of your girls should be placed in the families of some of our Friends, and be taught what our daughters are. We rejoice at it, and are willing to take three of them, and our friend Joseph Clark has agreed to assist in bringing them safe down. H. Simmons and J. Clark will deliver you this. We have also agreed to take two girls from Oneida and two from the Tuscaroras.

Brothers: We expect the girls you send us will remain till they are eighteen years of age, as our daughters are placed by their parents or friends, to learn what we want your daughters should know—that is, spinning and weaving, and how to make butter, and such other things as are useful on a farm. We shall place them in such families as will use them kindly, and instruct them in what is needful.

We remain your friends and brethren,

JOHN DRINKER,
H. DRINKER,
JOHN PARRISH,
THOMAS STEWARDSON,
THOMAS WISTAR,
JOHN BIDDLE.

To Joseph Shawquethquat, Hendrick Apaumut, and all others of the Stockbridge Nation."

On the 16th of 10th month, 1797, I took an affectionate leave of my family, and set off for Bristol, where I met with my friend and companion, Henry Simmons. Soon after he was taken ill, and continued so all the journey. Arriving in New York, a number of articles were purchased to clothe the girls; and in due time, we arrived at the Oneida settlement, where we were received with every mark of affection by the Indians. I was taken to the house of one of the Chiefs, whose wife had been informed of our coming.

On the 29th, Nicholas Cusick, chief of the Tuscaroras, with his wife, paid us a visit. He is an orderly and sensible person.

We had a conference with the Stockbridge and Tuscarora Indians. Our certificates were produced and read, not only by paragraphs, but by sentences and words. Hendrick Aupaumut was interpreter for the Stockbridge, and Nicholas Cusick for the Tuscaroras. Some warriors from Niagara were present at the conference. We informed them that Friends had nothing but love for them and their children, and as it was their desire we should take the children, we would do it at the expense of Friends; at which proposal they seemed fully satisfied, and made their acknowledgements.

11th mo. 1st. Had a conference with the principal chief of the Oneidas about the girls. He remarked that the young Indians who go out of the settlement, often learn bad habits, and observed that they would rather the sons of Onas (pen or quill, meaning William Penn,) should have their people or children than any other people, but their judgment was for our women to come and instruct them, which would better preserve their morals, and be of greater utility amongst the Indians, which they understood would be the case from the first proposal made by the committee.

To this I replied, great trees grew slow, meaning, great matters it takes time to accomplish. He requested me to write a piece for their nation, with which I complied, knowing their request was the mind of Friends, and also of government. They conferred together respecting its contents, and next day I was informed by their chief that they approved thereof, and he gave me a name, (Onas, the man that was a pen,) which I am sure was not suitable for one of my small abilities. The purport of the writing was to warn them of some bad tenants who settled on their lands, contrary to law.

(To be continued.)

USE OF COLORED GLASS TO ASSIST THE VIEW IN FOGS.

The following curious observation is made by M. Luvini, of Turin, in a letter to the editor of *L'Institut*, at Paris. If verified, it may prove to be of importance to geodetical operations, as well as in observations at sea.

"When there is a fog between two corresponding stations, so that the one station can with difficulty be seen from the other, if the observer passes a colored glass between his eye and the

eye-piece of his telescope, the effect of the fog is very sensibly diminished, so that frequently the signals from the other station can be very plainly perceived, when, without the colored glass, the station itself could not be seen. The different colors do not all produce this effect in the same degree. The red seems the most proper for the experiment. Those who have good sight prefer the dark red; those who are short-sighted like light red better. The explanation of this effect seems to depend upon the fact, that the white color of the fog strikes too powerfully upon the organ of sight, especially if the glass have a somewhat large field. On the contrary, by placing a colored glass between the eye of the observer and the eye-glass of the instrument, the intensity of the light is much diminished by the interception of a part of the rays; the observer's eye is less wearied, suffers less, and consequently distinguishes better the outlines of the object observed."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 28, 1854.

A Washington correspondent of one of the eastern papers, expresses the opinion, that since the question of the Abolition of Slavery has, in great measure, ceased to be discussed in the Congress of the United States, the enormities of the Slave Code have so pressed upon the consciences of the slaveholders, that they have commenced its discussion with a view to the amelioration of the system.

However this may be, we are justified in believing, from indications which appear, that the light of truth is breaking forth in some portions of our southern country, which we are encouraged to hope may lead to the amelioration of some of the features of this iniquitous system.

The dignified manner with which the subject has been treated during the present session of Congress, and the admissions of some of the southern members as to its evil tendency, may be regarded as a favorable omen, especially when it is remembered that, a few years ago, it was seldom introduced without the exhibition of excited and angry feelings.

We publish in this number the bill before the legislature of Georgia; the recommendation in the annual message of the governor of Alabama; and its endorsement by the *Raleigh Register*, all of which prove, that the question of Slavery is exciting serious attention in some of the southern states.

Although these propositions fall far short of what we regard as just, and are, indeed, but a small advance in the great work of emancipation, yet it is cheering to the philanthropist to observe, that inquiry has been awakened in those localities where slavery abounds.

As these efforts of our Southern brethren are met in a Christian spirit, and with a desire on the part of the Northern states and their representatives in Congress to aid in every right movement, we may encourage the hope that the day will come when this great national sin will be abolished under the benign influences of Christianity.

MITIGATION OF THE SLAVE CODE.

The following bill, in relation to the sale and division of slave mothers from their children, is now before the Legislature of Georgia:

"Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same, that the children not exceeding five years of age, of any woman slave, and such woman slave, shall not be separately sold, or exposed to sale under execution or other legal process, order, or decree, or at any sale made by an executor, administrator, guardian, or other trustee, nor shall they be separated in any division made by an executor, administrator, guardian, or other trustee, but shall be placed together, in one of the parts into which the estate to which they belong is to be divided, unless such division cannot in any wise be effected without such separation.

Sec. 2. And be it further enacted by the authority aforesaid, that by the consent of the ordinary, slaves living in a different county from a deceased owner may be sold in the county in which said slaves may reside, upon application being made for such purpose.

Sec. 3. And be it further enacted, that all laws and parts of laws militating against this act, be and the same are hereby repealed."

The following recommendations are contained in the message of the Governor of Alabama in his late Annual Message to the Legislature of that State.

"The Code very properly provides that slave children of tender years shall, at judicial and some other sales, be offered with their mothers, where the defendant in execution, &c., is the owner both of the mother and children; and that, at such sales, slaves must be offered, and, if practicable, sold in families. But it is allowable for either of the parties in interest to impair, to a great extent, these very salutary enactments.

These provisions, in my judgement, should be absolute, at least as it respects mothers, and children of ten years of age and under, and husband and wife, where the latter relation is admitted by the owner of the slaves. These are relations which moral duty requires us to respect, and it can be no violation of policy to conform municipal law to good morals. It is universally conceded that slaves are reasonable beings—with the moral feelings, it is true, often obtuse, but susceptible of improvement. The husband and wife generally cherish affection for each other, and the mutual attachments of mother and child are usually strong. The mother is not always a wise counsellor; but she must be presumed to be the most constant and sincere friend the child has. Let, then, the latter enjoy this parental oversight during childhood, that it may be the better prepared by good principles and industrious habits to act its part afterwards."

The Raleigh Register, (Raleigh, N. C.) cordially responds to the recommendation of the Governor of Alabama in the following remarks.

"This proposition of the Governor of Alabama will be responded to by every humane breast. It is an important movement, in the right quarter, coincident in spirit with that which pervades the address of the Southern Agricultural Association, which we published a few weeks since.

The general adoption of this humane recommendation by the Southern States would prove the wisest and most efficient defensive measure against the assaults of Abolitionism that has ever been conceived of. The abuses of Slavery, or certain unessential though bad features of the system, have given a point and force to the attacks of its enemies, which ameliorations such as are suggested by Governor Collier would render harmless.—*National Era.*

LETTER FROM R. MASON.—NO. XXIX.

A———, 7th mo., 1842.

My beloved S.—Though my energies are much prostrated by the heat of the weather, yet I cannot forbear giving thee a visible evidence of my affectionate remembrance. I had hoped ere this we should have met at Avondale, and I did not like the silence of thy letter on that subject, in every other respect it was truly welcome. Since its reception I have had an account of Genessee Yearly Meeting. Our dear friend is a favored instrument in the Divine Hand, and if in the dispensations of infinite wisdom, a retreat from the field of labor should be sounded, till her feeble bodily powers regain strength, I should be glad. I have no prospect that she will be permitted to remain long stationary, but having been with her, and witnessed the arduous work of attending in constant succession, meetings where her spirit had to go down to the bottom of Jordan, and from thence bring up memorials commemorative of infinite love and mercy to his erring creature man, I have been enabled more fully to enter into sympathy and feeling with her. But He who loves an early sacrifice and a cheerful giver will fulfil His promise, and her reward will be an hundred fold. We have had visitors this summer—brooks by the way—blessings without number are dispensed, and not a day passes over my head, but I feel that the amount of gratitude to Him who gives us all things richly to enjoy, is far in the rear on my part. I am sensible I am a poor unprofitable servant, a lover of self-ease, so that I am often led to crave that my lamp may not go out, and a night of inertness in those things which accompany salvation become my sorrowful portion. I often (during this hot weather) think of some of you in the city, who feel bound to your little meeting, and seem to need change of air; but I trust you have bread to eat that is soul-sustaining. This is far more desirable than anything this world can offer, separate therefrom. How are you getting on. I hope you are enabled to gird on strength in the name of the Lord, and not let unprofitable discouragement cause you to flee into the cave, but rather that ye be earnest in rebuilding the broken down walls, whenever you may discover there is a breach. Farewell, my dear friend.

I am, as heretofore, thy attached R. M.

THE GREAT BASIN.

The San Francisco Herald is publishing some notes of the trip of Capt. Joe Walker, the celebrated Western trapper and mountaineer, the first white man who ever crossed the great central basin, which lies between the river Nevada and the Rio Grande. Lieut. Beale has more recently traversed its northern line, and Capt. Aubrey has recently penetrated through its centre. These reports will be looked for with much curiosity, in regard to this mysterious land, of which little is known, except that it is supposed to be almost a desert, and at the same time to have been once populously inhabited, for it abounds with the relics of ruined cities.

Some of the natural features of the region described by Capt. Walker, are vast and wonderful. He found there a cataract the most stupendous in the world, more than six times the height of Niagara, and travelled some miles through the rocky channel of a subterranean river.

The great cataract is on the Virgin river, about two hundred miles from its mouth. It falls in a clear, unbroken descent of more than one thousand feet. The river, some distance above, traverses a pretty timbered valley, and then runs through a close canon. The current then becomes rapid. The mountain seems to run directly across the river. At the fall, the stream is narrowed to thirty or forty yards, while the

canon rises on either side in almost perpendicular cliffs to a height of two hundred feet. The pent up stream rushes on to the brink of the precipice, leaps over and falls, with scarce a break, into the vast abyss beneath. Capt. Walker describes the sight as grand beyond description.

About thirty miles above there is another magnificent fall. The river plunges over the cliff, falling a distance of two or three hundred feet, and breaks into a myriad of fragments upon a projecting ledge.

The under-ground river is another great phenomenon. It is in the country above the upper Virgin river, which is described to be frightfully repulsive, barren, and split up into rocky fissures and deep ravines.

Capt. Walker travelled for a whole day down the bed of a steep canon. He turned off into a lateral canon, which became so narrow that he could not get back again. For two or three miles the rocks actually closed over his head, so that he could not see the sky. It was like traversing an immense natural tunnel two hundred feet high. It was undoubtedly the dry bed of a stream which emptied during the rainy season into the Virgin. Drift logs were piled sixty feet high in one part of the tunnel.

What a grand spectacle it would be to see a full torrent come rushing through that underground channel, and issuing from its mighty mouth!

Another extraordinary feature of this country is the Big *Canon*, which has been traced for upwards of three hundred miles, running through perpendicular banks enormously high, and washing up against the walls, leaving not a slope between, as if the mountain had been cleft clear deep down to make a passage.

THE SCHOOL MISTRESS AND HER CANINE FRIEND.

One of the most touching instances of canine attachment, of which we ever heard, was related to us the other day, by a matron of the neighborhood where the finale of the melancholy event transpired.

"A young lady of one of the northern towns of this county, while engaged in teaching school, the past summer, a few miles from home, was singled out, towards the close of her engagement, without any apparent inducement, by the dog of one of her employers, as the peculiar object of his regard, which soon unaccountably increased to such a degree that he could scarcely be beaten from her side, or prevented from entering the school house, to which he daily repaired. At the termination of her school, which she left in failing health, when about to start for her parental residence, the dog gave signs of his determination to follow her, which perceiving, she turned to the owner, and soon effected a purchase of the animal, which now joyously attended her home. Her first words, on entering the house, were—Mother, I have come home to die, and have brought a friend here to watch over my grave." After making this announcement, she immediately took to bed, and sunk rapidly into a typhoid, which in about a week terminated in her death.

During her whole sickness, the faithful and evidently sorrow stricken dog, never, but for a few moments at a time, left the sick room, constantly lying directly near the head of her bed, and seeming but too blest when permitted to lick her fevered hand, which was occasionally extended for his tender caresses. As her final hour drew near, he became indifferent about food, and soon refused it altogether. After her death, which he seemed to comprehend, he continued to watch by the corpse, only at one time leaving it, and that was when the coffin case, which having arrived with the coffin, was carried and placed by the side of the grave, previously dug in an enclosure near the house. He then, having somehow been made aware of what was going on, came out of the house, went to the case, and with his paws on the side, looked in and seemed to examine it attentively. He next jumped down into the grave, and appeared to inspect that also with equal care and attention. He then came out and hurried back to his post by the corpse, which he continued to watch till it was brought out for interment, when he closely followed the coffin, and looked sorrowfully on, as it was lowered to its final resting place, and the grave filled up. When his human fellow-mourners retired, however, he remained behind, and lying down at the head of the grave, could not be induced to leave the spot, refusing for the first few days, all food, then, for a week or two sparingly receiving it, when brought to him, and, at last, going occasionally to the house for it, but only to despatch in haste what was set before him, and return to his sad and lonely vigil, which, night and day, he still continues to keep up over the remains of his beloved mistress.—*Vermont Freeman.*

What an argument in favor of social connections is the observation that by communicating our grief we have less, and by communicating our pleasure we have more.—*Greville.*

All that nature has prescribed must be good; and as death is natural to us it is absurdity to fear it. Fear loses its purpose when we are sure it can not preserve us, and we should draw a resolution to meet it, from the impossibility to escape it.—*Steele.*

"Justice," says a modern writer, "is the great but simple principle, and the whole secret of success, in all government—as absolutely essential to the training of an infant as to the control of a mighty nation."

EARLY RISING.

Much has been said and written by the learned upon early rising—but still, people will not follow their admonitions. They know not the real value of so doing; if they did, in my opinion, the rising sun would find neither man, woman nor child asleep. I will try and show you a few of the profits, pleasures and instructions, which people would obtain, by rising only one hour earlier every morning, which is not half the time spent in bed after daybreak by most persons.

First I will show the profits of early rising. There are three hundred and thirteen week-days in one year—and if we would rise one hour earlier every morning, we should have three hundred and thirteen hours every year more than we now have—and this divided by ten, (the number of hours which the working-classes generally work each day,) gives us thirty-one days and three hours every year, which at one dollar per day, would be thirty-one dollars and thirty cents. This small sum, if put at interest, at the end of each year, and the interest added thereto, from the time a man was twenty until he was fifty years of age, would amount to $2,494 47.

Perhaps early rising makes more difference with the farmer than any other class of people. If he remains in bed until the sun is one hour above the horizon, and then crawls out, he will very likely find his cows have become uneasy on account of hunger, and have poked down the old yard fence (as the slothful farmer never has a good one,) and have strayed away. He then looks about for them, and more than likely finds them in a neighboring corn-field. By the time he gets them out, settles all disputes, pays all damages, and gets them home, the sun is full three hours high. He now tries to milk them, but the flies are such a torment, the harmless creatures kick over the pail, and so he loses his milk as well as his temper.

After all other necessary work is done he is ready to sit down to breakfast beside a wife, (if any one has been so unlucky as to get him,) who is naturally very kind and affectionate, but has become ill-tempered by having to wait so long for her breakfast.

After breakfast is over, he thinks he is ready to go into the field to work, but no, his oxen were fed so late, he is obliged to wait another half hour for them; so that when he gets into the field to work, all of the pleasantest and coolest part of the day is gone. If it is in harvest time, the grass has become dry and he has to work hard to cut it, but he says, "Oh, I enjoyed myself so much in bed this morning, it is no matter."

With the mechanic it does not make as much difference—but he should be at his work early in the morning if he wishes to be successful through life, and obtain a character for honor and integrity from his fellow beings. Those who have not anything to do, let them rise an hour before breakfast, and exercise themselves either by riding, walking, or in some other way. They will find they have a better appetite than when they remained in their rooms, as most of the fashionable people do, until they are called to breakfast.

I hear some people say, they have no time for this thing or that; let them rise one hour earlier every morning, and see what a vast deal of time it makes.

One will say I have no time to work in a garden! let him rise one hour earlier, and he will find plenty of time to take care of a large garden in which he can raise fruits and flowers to make life more pleasant.

Another will say, I have no time for reading; let him rise one hour earlier and he will have plenty of time to read. Another will say, I have no time for visiting my friends; let him rise one hour earlier, and he will have one month more each year, in which he could make a great many more visits than he now makes.

And there are a great many other things, too numerous to mention, which might be done, that are now left undone.

What is there more glorious than to see the rising sun throw its bright rays over the universe, and hear the merry birds sing their notes of praise to their Creator; but the grand spectacle passes on day after day with but a few spectators. I know it is hard to break bad habits, but let every one make the effort to rise early, and if he succeeds, he will never be sorry.

Saturday Evening Post.

DISTINCTIONS IN SOCIETY.

In America we have no national aristocracy; we have no laws of entail. The rich of to-day are among the poor of another generation, in their descendants. The majority of our wealthy citizens have battled poverty at some period of their lives. If wealth is *honestly* obtained, is there one who can consistently revile its possessor with the stigma, "codfish aristocracy," &c.? No intelligent man, however poor, will do it. Those who are continually stigmatizing and ridiculing one class, acting as demagogues to get the favor of another class, should be looked upon with jealousy, for assuredly they cannot be honest men. There should be no distinctional feeling of classes in our country. Every man, be he rich or poor, should be estimated by the worth of his moral character alone. It is often the case that working people look with envy, and talk with ill will against those who have become rich, and who once labored hard with their horny hands, and those who become rich often forget the rock from whence they were hewn. These things should not be. We are all Uncle Sam's "bairns," and the true way to live happy is for every one of us to "do justly, and love mercy," on all occasions.

JERUSALEM.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty my heart is with thee.

With the eye of a spirit I look on that shore
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters Genessaret, chime on my ear;
Where the Lowly and Just with His people sat down,
And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene:
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, oh! dark Galilee!

Lo, Bethlehem's hill-site before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon o'er the ruins below,
And I seem in the spirit to walk even now,
Before Bethany's tomb or on Olivet's brow.

Oh, here with his flock the sad Wanderer came;
These hills he toiled over in grief are the same;
The founts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet,
For the crown of her pride to the mocker hath gone,
And the holy Shekinah is dark where it shone.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of Eternity.

So our little errors
Lead the soul away
From the path of virtue
Oft in sin to stray.

Little acts of kindness,
Little words of love,
Make our earth an Eden
Like the Heaven above.

Little seeds of mercy,
Sown by youthful hands,
Go to bless the nations
Far in heathen lands.

All reasoning is retrospect; it consists in the application of facts and principles previously known. This will show the very great importance of knowledge, especially of that kind called experience.—*J. Foster.*

HOUSES FOR THE PEOPLE.

The new comer, especially the country cousin, in visiting New York for the first time, is astonished at the size and style of the houses of Fifth avenue and that neighborhood, although common-place things to residents. He observes with curiosity and admiration the stately cut street-doors, where the artist-like curves and angles of the hard granite tell a long story of expensive taste and labor. He regards this entrance and compares it with the little farm-house door of his own domicil, and comes to the marvellous conclusion that a horse and carriage might enter it and pass through the passage to which it is attached. He measures the proud height and width of the palace in question, and contemplates the sparkling range of windows, whose perfect glass, perfectly set, completes the picture of outward beauty. As he enters one of those houses his simple senses are startled in beholding the mosaic-floored vestibule; and hardly recovered from this, he proceeds along the entry, where niches reveal classical statues, and fairy-sliding doors lead to the higher mysteries of drawing-room and library. Entering these, he wonders at the effect of the soft rays of light as they stream over the museum-like aggregation of the interior. If the taste of the collection of furniture, pictures, and objects of art be not severe—if the ripe and the crude, the old and the new the civilized and barbarian products are thrown together in senseless profusion and discordance—our country friend is too verdant in such matters to find fault with discrepancies. He simply marvels at the Japanese monsters, the Sevres vases, the Italian statues, the cabinet pictures, the gold, silver, bronze and ivory fancy boxes, the sumptuous candelabra, chandeliers, carpets, sofas, chairs, prieu dieu, and all the lustrous catalogue of wealth and pride. Turning to the library he envies the ownership of rich-set volumes—the Audubons, Gibbons, Humes, Gœthes, Byrons, where gold, colors, and snow white paper with crow-black ink, set forth the inspirations of genius. And, as he sets down with the dinner-party, he undergoes fresh surprise in studying the brilliant landscape and the classic figures on his dinner plate, and in admiring the magnificent service where taste seems exhausted to minister to social grandeur. Then, too, his Magazine readings of the Grand Vattel are awakened by the delicious array of French cookeries which are placed before him, and his sportsman fancies of what English game must be are resolved into facts when the first instalment of imported pheasant or black-cock is set before him. Equally realized on this occasion are the mere ideas he once had of Moet Champagne, and the Cabinet Nassau. When he sips finally the mocha coffee he feels like a Turk in oriental beatitudes. When, after this, our country friend joins the evening party—a sequence to the dinner to the select

few—he is in a wilderness of ecstacy in beholding the feminine loveliness and gorgeous toilets therein displayed—like the poet Burns, when first at a fashionable gathering in Edinburgh, in the presence of beautiful women beautifully attired, and with the irresistible softness of gentle manners.

Our friend learns that the house and furniture, stable and horses, cost upwards of $200,000, and that the expense of keeping up the establishment is more than $25,000, about one hundred dollars a day. As he goes to his lodging he compares this with the wages of an agricultural laborer—$300 a year—and wonders if the Democracy of this country is so perfect after all. But before he reaches his stopping-place he passes many a filthy street, many a wretched dilapidated house, many an abode of penury, many a drunken pauper. Having thought a little of generic rights and humanities before coming to the city, he begins to doubt a Great First Cause, for he finds that though there are scores and hundreds of such houses as he has visited, there is not one model lodging house for the poor—not one for the three hundred and ten thousand immigrants who yearly come from Europe to the city of New York! Shame, shame! he unconsciously utters to himself. And of the hundreds who have so amassed wealth, by speculation, is there not one with soul sublime to teach the poor how to live? not one to protect the ignorant and desolate immigrant from crime and pollution on his arrival on our shores, and to direct him from bad company to the paths of rectitude and respectability? What is there, ruminates our thoughtful country cousin, in this human heart, that makes it breathe such a fire of egotism round it, and find grandeur alone in witnessing the social inferiorities of its fellows!

Our country friend, who has so given us his first impressions of New York life, we think is right. We deem that the time has come when the rich magnates—especially the foreign merchants among us—should systematize a plan by which the immigrants to this country shall be respectably lodged at cost prices, and that employment be systematically found for them. We must have the Maine Law to shut up the seven thousand grocery bars in this City, and we should have a moral substitute for them.

We have been prone to look to England as the head-quarters of popular suffering and aristocratic truculence, but without assuming any apology for English shortcomings, it is simply fair to look at what is now doing in London in regard to household economies for the poor, as well as for persons of moderate means, and see if we cannot profit by imitation. It has been practically proven in England, that for the small sum of ten thousand dollars—£2,000—a model lodging house can be put up capable of accommodating ninety poor families, at rents of one dollar a week each, which, after payment of a certain rent to the builder and all other expenses, would leave a return of 10 per cent. on the £2,000. The Commissioners in the Parish of Westminister, intend, according to the powers vested in them by the last Parliament, to make extensive provisions for the poor on their estate. In addition to this, however, they have already opened a noble avenue called Victoria street, elevating it eighteen feet above its former level, and erected splendid structures along it. These model houses embrace the best conditions supplied by the *étages* of Paris and the *flats* of Edinburgh, and other improvements on both, introduced by Mr. Mackenzie, and they are sought for eagerly by the class for which they are designed. They are part of New London, and inaugurate a new era in popular architecture, if it may be so called. These houses are magnificent in their exterior, and have every luxurious accommodation within, at about one-sixth of the sum required for the rent of a house in the aristocratic quarters of the town An ordinary house lot will accommodate six of the new dwellings. Each dwelling varies in extent of accommodatien from nine to twenty-two rooms, to suit families of different means and numbers, and in each house, which has a frontage of 120 feet, there are fourteen distinct dwellings. Each family enters by the common hall and staircase, which, instead of being left open to the public, is carefully closed and guarded by the porter, who gives admission and exit. The dwellings are not only fire-proof, but sound proof—an advantage over the lodging-house which every one unfortunately experienced in lodgings will be prepared to appreciate. The accommodation on each flat is ample, including the complete suite of rooms, dining, breakfast, and drawing, bed-chambers, bath-rooms, store-rooms and cellars. A great advantage is also derived from a shaft for supplying fresh air to the apartments continuously, or as the want of it may be felt, and also from a shoot down which sweepings and waste of all kinds are disposed of without being allowed to accumulate. There is also a lift for heavy weights, such as coals, marketing, &c. The owner of these houses has the further advantage of being able to turn the key in his patent lock whenever he pleases, knowing that his house is securely watched, and if he wishes to leave for the season, he may depart with the same feeling of security. The Westminister Commissioners have already expended $1,500,000 in the erection of these substantial and magnificent structures.

We trust that a few, at least, of the expensive buildings now contemplated in New York, may find substitutes in such houses as the above—for people of moderate means, as well as others equally comfortable, but less costly, for the poor. The economy of such a scheme, and the profit of the investment, must be equally apparent to every one who will examine the subject properly.

REFORMATION OF WM. WIRT.—A TRUE INCIDENT IN HIS HISTORY.

The distinguished William Wirt, within six or eight months after his first marriage, became addicted to intemperance, the effect of which operated strongly on the mind and health of his wife, and in a few months more she was numbered with the dead. Her death led him to leave the county where he resided, and he moved to Richmond, where he soon rose to distinction. But his habits hung about him, and occasionally he was found with jolly and frolicsome spirits in bacchanalian revelry. His true friends expostulated with him, to convince him of the injury he was doing himself. But he still persisted. His practice began to fall off, and many looked on him as on the sure road to ruin. He was advised to get married, with a view of correcting his habits. This he consented to do if the right person offered. He accordingly paid his addresses to Miss Gamble. After some months' attention, he asked her hand in marriage. She replied:

"Mr. Wirt, I have been well aware of your attentions for some time back, and should have given you to understand that your visits and attentions were not acceptable, had I not reciprocated the affection which you evinced for me. But I cannot yield my assent until you make me a pledge never to taste, touch, or handle any intoxicating drinks."

This reply to Wirt was as unexpected as it was novel. His reply was, that he regarded the proposition as a bar to all further consideration on the subject, and he left her. Her course towards him was the same as ever—his, resentment and neglect.

In the course of a few weeks, he went again and solicited her hand. But her reply was, her mind was made up. He became indignant, and regarded the terms she proposed as insulting to his honor; and vowed it should be the last meeting they should ever have. He took to drinking worse and worse, and seemed to run headlong to ruin.

One day, while lying in the outskirts of the city, near a little grocery, or grog shop, dead drunk, a young lady, whom it is not necessary to name, was passing that way to her home, not far off, and beheld him with his face upturned to the rays of the scorching sun. She took her handkerchief, with her own name marked upon it, and placed it over his face. After he had remained in that way some hours, he was awakened, and his thirst being so great, he went into the little grocery and grog shop to get a drink, when he discovered the handkerchief, at which he looked, and the name was on it. After pausing a few minutes, he exclaimed:

"Great God! who left this with me? Who placed this on my face?"

No one knew. He dropped the glass, exclaiming:

"Enough! enough!"

He retired instantly from the store, forgetting his thirst, but not his debauch, the handkerchief, or the lady, vowing, if God gave him strength, never to touch, taste, or handle intoxicating drinks.

To meet Miss Gamble was the hardest effort of his life. If he met her in her carriage, or on foot, he popped round the nearest corner. She at last addressed him in a note under her own hand, inviting him to her house, which he finally gathered courage enough to accept. He told her if she still bore affection for him, he would agree to her own terms. Her reply was:

"My conditions are now what they ever have been."

"Then," said Wirt, "I accept them."

They were soon married, and from that day he kept his word, and his affairs brightened, while honors and glory gathered thick upon his brow. His name has been enrolled high in the temple of fame; while his deeds, his patriotism and renown live after him with imperishable lustre.

How many noble minds might the young ladies save, if they would follow the example of the heroine-hearted Miss Gamble, the friend of humanity, of her country, and the relation of La Fayette!

LEAVES AS MANURE.

Leaves, buds, and tender branches are peculiarly rich in the vegetable alkali, besides which they contain other organic elements derived from the soil, and which by being returned to the soil, enrich its surface, tending to prevent its exhaustion, or when newly applied,—that is to other ground,—to enrich it more than superficially.

Leaves—and the remark is applicable to the tender branches also—seemed destined by nature for the manure of forest land, and indeed, of ground generally wherever trees grow. The roots collect the inorganic elements essential to vegetation from the soil, penetrating deeply and widely; the leaves detain and store up a certain portion of them, with other elements derived from the atmosphere, such as are required for their growth; and these returned to the soil with the fall of the leaf, and there undergoing decomposition, are ready to be appropriated again, and re-administer to the process of vegetable growth.—*Farmer's Herald.*

Never assent merely to please others; for that is, besides flattery, oftentimes untruth, and discovers a mind too servile and base: nor contradict to vex others: for that shows an ill temper, and provokes, but profits nobody.

VARIETIES.

DIED,—In the 106th year of her age, NANCY JOHNSON. She was born of African parents, at Mount Radnor, the seat of Samuel Thomas, in that part of Frederick county which now constitutes Montgomery county, Maryland. Upon his decease, which occurred in the year 1780, she, with many others, came into possession of his only son, the late Evan Thomas, who soon after manumitted her, with all his other slaves; she, however, preferred to remain in the family, in which she continued until the time of her death; having, during that time, seen six generations in it, and a marriage recently of one in the sixth. Her sight was very slightly, and her hearing not in the least, impaired; she had a remarkably retentive memory, which appeared never to have failed. She retained a vivid recollection of the disastrous defeat and death of General Braddock, by the combined forces of the French and Indians, in the year 1755, and residing at the time in a frontier settlement, the terrible panic which ensued left a lasting impression on her mind. She also had a distinct recollection of the stirring events that subsequently occurred previous to and during the Revolutionary war. A circumstance in her history deserves to be recorded:—In early life she was attacked by a severe pulmonary affection, followed by profuse and exhausting hemorrhages from the lungs, which it was expected would soon terminate fatally; at that time she was employed as a nurse and seamstress in the family—from these services she earnestly desired to be released, and requested to be employed in the open air—her request was granted, and she gradually and entirely recovered, and continued during the remaining part of her long life to enjoy uninterrupted good health.

MORE FOSSIL REMAINS UNBURIED.—*Another Mastodon.*—A few weeks ago we announced the unburial, in the western part of the city, of some monster bones, lying about twenty feet under ground, but in excellent state of preservation. The remains were presented to Dr. Pope, and will enrich his museum in the Medical College. The bones have not all been taken out yet; but as the digging progresses, new parts are discovered, so that the prospects are fair for the recovery of the whole frame of the old time monster.

We have been informed of the discovery of bones of yet larger size, at the foot of the bluffs, on the other side of the river, immediately opposite the city. Unfortunately, these have not withstood the test of time so well as the first we have mentioned. Their substance is quite gone, so that as they come in contact with the atmospheric air, they break and crumble to pieces. One tooth is well preserved—it is about six inches in length, by about three and a half in diameter. A portion of a tusk also has been recovered, which places little doubt in the minds of the naturalists who have examined them, that the bones are those of a Mastodon. The thigh bones, ribs, &c., taken out, are enormous giving the idea of a being to which the elephant would sink into small potatoes.—*St. Louis Republican.*

NEW BRICK MACHINE.—Among the many astonishing evidences of the power of machinery, and the perfection to which it has attained, none seem more worthy of examination and commendable notice than the steam brick works of Mr. Francis H. Smith. The proprietor has in constant operation one of his first class machines, for which a gold medal was awarded him by the Maryland Institute. Since that time, however, he has introduced such improvements as, in the opinion of scientific men, warrant the merit of a new invention. The *modus operandi*, nevertheless is quite simple. The clay is wheeled along on a plank scaffolding to the pulverizer at the top of the machine, which converts it into dust immediately, and incorporates it with the water thrown thereupon. In this state it is thrown into the machine, which revolves steadily, pressing the clay down into sets of molds, five in each frame, which move on a railway beneath. The molds are then transferred to a light barrow, moved to the yard and discharged in the usual way. The clay is worked much stiffer than it can be done with the hand, and gives a solidity to the brick and correctness of form rarely equalled. We timed the operation by the watch, and found it producing thirty bricks per minute—the average speed, however, is twenty-five per minute. It will easily produce 15,000 per day. We next saw in operation, a similar machine, worked by a horse, with the same result—the bricks being equal in every respect, and fifteen made per minute. Machinery has hitherto been directed to work either the dry clay or soft mud. The present invention is intended for a medium between these extremes, and to mold the bricks from clay tempered to a consistency fit for the potters' wheel, or suitable for front brick, and, consequently, in quality, they must nearly resemble the latch brick. The work is performed by ordinary laborers, chiefly boys. The extreme difficulty of applying machinery to the rapid performance of peculiar work, the simplicity of construction, thus greatly lessening the liability of accident, and the moderate cost, have resulted from the invention; besides, there is no time for trifling among the operators. Each person must be promptly at his post, and is obliged to move briskly at his work, for the machine will not allow laziness nor indulgence—it waits for no one.—*Balt. American.*

THE SOUTHERN MAIL ROUTE.—The Charleston Courier says that it has been authorised and requested to announce, that the Post Office Department *will not* withdraw the mails from the Wilmington line of steamers, until the Manchester Road is completed, which will not be, it is also informed, until the 1st of April next.

We learn that arrangements are in the course of being made by which the speed over the Philadelphia, Wilmington and Baltimore Railroad will be greatly increased, and the fare reduced so as to place a trip to Washington from New York within everybody's time and means. Indeed, at this time, the necessary arrangements are made with the Camden and Amboy Company, and are only awaiting the action of the Baltimore and Ohio Company to be at once perfected and announced to the public.

The company propose to sell a through ticket from New York to Baltimore, at five dollars, and a round trip ticket, giving the passengers about three days, for eight dollars and fifty cents. They also propose to sell a through ticket from New York to Washington for six dollars, and a round trip ticket, giving the passenger from three to four days, for ten dollars. Arrangements are also making to have a line or train run from New York to Washington, and *vice versa*, inside of ten hours.

SUMMARY OF NEWS.

HALIFAX, January 23.—The British Mail steamship Niagara, arrived this morning with Liverpool dates to the 7th instant.

The weather has been very severe, and a deep snow fell, which caused a stoppage of the mails throughout Great Britain, France, and Belgium. It is feared that destructive floods will ensue upon the melting of the snow. It was the heaviest snow storm that has occurred for many years.

Turkish affairs are becoming more and more complicated, aud a general European war is considered almost inevitable.

France is dissatisfied with Austria, and threatens to aid the Hungarians and Italians.

Flour has advanced three shillings, and cotton is firmer.

There is much indignatiou against Prince Albert, particularly in the independent papers, and the public voice protests that he is a tool of Russia; and Lord Aberdeen is under his influence. The Prince, it is stated, betrays all the Cabinet secrets to Russia, Austria and Germany. The matter it was expected would come before Parliament.

PHILADELPHIA MARKETS:—*Flour and Meal.*-The Flour market is quiet with small sales at $7,75. There is a steady demand for city consumption within the range of $7.50 to $8.25 for common and extra brands. Rye Flour is inactive; and is held at $5.12 a. $5.25 per bbl. Corn meal is in demand. Last sales of Brandywine is held at $4.

Grain.-Wheat is in demand. Sales of 1500 bus. red at $1.77 and $180, and white at $1.90. Last sales of Rye at 98c. Corn is held firmly at 83 and 85c. for new yellow, and 83 for white. Oats, last sales Southern at 42 a. 42½c., and Pennsylvania at 45 cents.

THE PEACEABLE KINGDOM.—Any Friend desirous to possess one of Edward Hicks' paintings of "The Peaceable Kingdom," painted during the latter years of his life, and styled by him in a letter to the owner, one of the best he ever painted, can have the same at cost, $20, by calling at No. 360 North Seventh Street, above Green Street.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.
12th mo. 27, 1853.

FRIENDS'
CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
Has constantly on hand
DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
PRICES LOW.
1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.
GEORGE A. NEWBOLD.
12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, WILLIAM DORSEY.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

BENJAMIN FERRIS, Wilmington.
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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SECOND MONTH 4, 1854. No. 46.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

[Continued from page 705.]

Whilst I resigned myself to his holy will, it pleased the Almighty to show me it was not right that I should thus believe, and yet live alone, without assembling myself with those that I was satisfied were believers in the same Divine Principle; neither do I now think it would have been good or right; for, as sure as the Lord thought proper, in his wisdom, to provide helpmates for the body, so surely does he condescend to qualify many of his faithful servants, to be helpful, in a spiritual sense, to each other. I therefore believed it was right for me to attend meetings, in order to retain my favor with him.

In this my aunt did not interrupt me till I had been a few times; this I might readily excuse, for, indeed, I had enough to do within myself; the tears I shed at my entrance at the door, and presenting myself before the Invisible Being, were so many renunciations of my own will. I used to sit down at the first or nearest seat I came to; yet so well did it answer, that what I sowed in tears, at my getting there, I reaped with joy at my coming away.

As I went with a soul desirous of improvement, I was often highly favored, and had to remember S. Radford's recommendation to me, to buy the truth and sell it not, as also to be convinced of the justice of the Almighty; and, that man's destruction is of himself. I think it was about, or a little after this time, that I heard my now uncle, Joshua Toft, give in his testimony for the truth, and remember it was as one having authority, pressing Friends to come out of Babylon, and exhorting them not to partake with her of her sins, lest they should also be partakers of her plagues; and though I was but very young in the truth, yet the Lord was pleased so to enlighten my understanding, that I read him spiritually, and was made a partaker of that life from which the power came. Nor do I forget the encouragement which I received from another friend, when, like a shower of the former and latter rain, he watered the plantation of the Lord, by setting forth the blessedness with which he will reward those who forsake all for his name's sake, &c. But, though I could take delight, yet I was not to build a tabernacle here, my troubles were not quite over; for though my aunt let me go free, a few times, yet she proposed to perplex me in my new design, by aggravating the passions she found in herself, and by giving way to the foolish excitations of others.

The first time she met me, in my going to meeting, was with a whip, and the next with a black hood and green apron; but I shall endeavor to be as quick here as I can, for I cannot well, nor do I desire to remember the foolish pains she took to mortify me; yet do I find myself engaged, gratefully to acknowledge, that I was preserved above all the ridicule I met with; for to many I was a subject of entertainment and diversion. Some, however, seemed to have compassion for me, though I cannot say that I knew, at that time, above three or four. Amongst these there was one that frequently expressed a concern for my preservation, and offered to assist me in having my aunt bound over to her good behavior; but I found myself more desirous to be preserved in a proper decorum towards her.

There was another of my well-wishers, who advised me to leave the town, proffering me a room in their house, and liberty to sell my goods with them. This, I must ever acknowledge, was a kind part; but, though they pressed my compliance, I could not find an inclination thereto; for I conceived that quitting the town would look as though I had done some bad thing; and I knew no one could, justly, say any worse thing of me than that I was a Quaker. Therefore, though I could willingly have been out of the noise that my change had occasioned, yet I rather chose to commit myself to that hand, which I now believed could preserve me, and submit to the confusion of this time, till my God should say, it is enough; not doubting but these things were permitted for the trial of my faith; yet, so far did their kindness prevail, that I inclined to ask farther advice upon it; and, as S. Leay had been a few times to ask me how I did, I told him my desire, and requested him to procure

me an opportunity of speaking with one of the friends Toft; he asked me which; I said, either of the three brothers that I could most conveniently go to, without my uncle or aunt's getting intelligence of it; for I was much more troubled at their abuse of others, than of myself. He told me the next day, that he had spoken to Samuel Toft, who was willing to give me the hearing that night.

Accordingly, I went in the dusk of the evening, Nicodemus-like; though not so much for the shame of the thing, which I now was so used to, as for fear that my aunt should get knowledge of it; and did not know, by the name of Samuel, which was to receive me; but knocking at the door, he let me in, to whom I paid my compliments; and, after sitting down, introduced our discourse, by signifying, I supposed he was no stranger to the hurry of the town, and the angry mood my uncle and aunt were in concerning me; I signified, I could not help it, but that, notwithstanding this, I found myself engaged to join the society. I farther told him of the kind proffer made me, but as doubting in my mind what would be for the best, I had a desire to ask advice. He told me that going was the likeliest way to rid myself of those troubles, but asked if I had no hopes of my relations being better humored. I told him no; but was rather afraid they would be worse, for they said they could never rest while I was a Quaker. He then said, it was a nice point to give advice in, for who can tell what thy relations may do in their anger, or how thou thyself canst bear it? Perhaps the surest way to be quiet from them, is to accept the proposals of thy friends.

This, however, was not what I expected, nor, indeed, what I desired; and to bring him more over to my views, I said, do you think, Sir, there is room to believe I should be presumptuous, if I should stay, and receive an injury from them? He said, he thought not, so long as I gave them no just occasion; and added, young woman, what dost thou think is best for thyself? I answered, that I would not, willingly, run myself into danger, neither act any way purposely to provoke them; nor yet do I see how I can, at this time, fly from their anger, and leave the town, without giving myself secret uneasiness. To this he replied, that, to be sure, we ought to mind; for we might go out of one trouble into another, and perhaps a worse. He further asked me, how I thought I could bear the trial, saying, I had already known something of an exercise of this kind. I said, yes, I have; and the truth I have found so much on my side, that I have been hitherto supported through it, and now do not doubt but if I should lose my life, in the way of my relations' anger, my soul would still be happy. He signified, if such were my belief and resolution, he could say nothing better to me than, go on and prosper.

I then, wishing him the compliment of the night, returned, desiring to remain stedfast to what I apprehended was my duty; but when at home, I could not forbear reflecting on the small assurance I had given my friend; and more so, on what an odd appearance, for a Quaker, I had made; for, besides my speech, I went in my full trim. I had on my hoop, rings on my fingers, and ear-rings in my ears; my clothes, indeed, were black and white crape mourning, which I wore for my beloved sister, and therefore my linen was without lace; neither was I thoughtful, at this time, about my outward dress, my work lay more within; neither did my friend regard my appearance so much, as to make him overlook the intentions of my heart, for Samuel Leay told me, the next time he saw me, that S. Toft said, he was sutisfied there was that within me, that would prevail on me to lay my compliments aside; nor was it long ere I found it my place so to do, which I must leave to mention; a probable reason why I was not allowed to give my friends a fuller assurance; and which may also show how blind I was to my own state, and how much need I had to crave the illuminating ray of Divine light, to steer my course by; for, though I seemed to myself to be quite fixed in my purpose, yet I soon found, by experience, how weak I was.

I received a letter from my dear brother, who kindly gave us a visit on the death of my sister. The letter gave me an account, that he had heard, from my uncle, the melancholy affair that was amongst us; describing the fanatical and fantastical deportment of those I was about joining with; the utter mistake they lay under, in respect to the doctrines of Christ, and giving me a kind invitation to come to him, with a promise to take care of me and my fortune. He affectionately mentioned an opportunity he had of placing me with a near relation of his wife's, who was a milliner in the city, if I liked that business; and concluded, in much brotherly love, and with desires for my welfare every way.

This so sensibly touched the natural affection I had for him, that had I not been favored, from the Most High, with a sight of the snare which my enemy had laid for me, I should certainly have accepted of this offer, from my only brother, the consideration of whose love, in this instance, and of the grief I had given my other near and dear relations, caused me to turn my exercises round and round again; and to introspect the cause thereof. In this affecting survey, many were my secret supplications to the Lord, for his preservation and assistance, that thereby the enemy might be defeated in all his stratagems. Thus was I attacked on my weakest side, for this tender treatment, from my brother, and my uncle's three last visits, gave me more affectionate concern, than all their abuses. But

now I was to answer the letter, and I did it so thoroughly, according to that wisdom which my Heavenly Father was pleased to favor me with, that I never heard any more from my brother on that subject; but whenever afterwards he wrote to me, it was in great love and respect. I had, through the condescension of the inexpressible love of my God, surmounted many difficulties and doubtings in my own mind; yet had I divers trials still to wade through.

[To be continued.]

JOHN CHURCHMAN.

In the last illness of that eminent servant of the Lord, John Churchman, he thus expressed himself:—

"I have found myself much stripped as to a sense of good, and tried with poverty many days. I suppose I have been accounted by some as one of the better sort of people; but I have seen great occasion to beware of a disposition that would seek to feed on the praise or commendations of others; a carnal, selfish spirit is apt to present and creep in if possible; and I have seen it hurt many who have had right beginnings. It always introduceth dimness and oppression to the pure, precious, innocent life of truth, which only groweth up into dominion through deep abasement of soul, and the entire death of self."

And about three days before his death, several friends being in his room, he spoke as follows:—

"Friends in the beginning, if they had health and liberty, were not easily diverted from paying their tribute of worship to the Almighty on week days as well as First-days; but after a while, when outward sufferings ceased, life and zeal decaying, ease and the spirit of the world took place with many, and thus it became customary for one or two out of a family to attend meetings, and to leave their children much at home. Parents also, if worldly concerns were in the way, could neglect their week-day meetings sometimes, yet be willing to hold the name, and plead excuse, because of a busy time, or the like: but I believe that such a departure from primitive integrity ever did, and ever will, occasion a withering from the life of true religion."

By *affliction* man is enabled to determine what is truly of vital importance in religion. It is wonderful to behold what power the severe pressure of sorrow has in simplifying the religious faith, and fixing the mind on those great truths which all Christians admit. He who listens to the sentiments and prayers of a single-hearted Christian in the hour of severe trial, will find his soul clinging to these truths which all good men love, and clinging to them as alone furnishing strength and comfort.

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

(Continued from page 709.)

I have been frequently in company with the Stockbridge Indians, and I believe they are superior, especially the women, to many under our name, who make a high profession of religion.

3d. Travelling through this settlement, I beheld the pleasant situation of the houses of the natives, on rising ground, near a clear running stream, surrounded by trees which were evergreen. My mind was humbled in seeing the manner in which they lived, and how free they were from those cares and wants which luxury and pride have introduced. Their composure and serenity is remarkable. After a long absence of an Indian, they do not exhibit that ecstacy at meeting which we generally see among ourselves, but when a suitable time offers, they say—"Satandosry Gawchee" i. e., so friend, art thou still in the valley of tears?

About this time, I was informed of an interesting circumstance which occurred among the Wyandot nation of Indians with a deputation from Congress. It appears, in consequence of some of the encroachments of the white people on the borders of their lands, a demur arose among the Indians, and the affair demanded the attention of Congress who appointed a committee of their body, to investigate the grievance. The Indians being informed, a council was called, and at the appointed time, the deputies met them, and requested to be furnished with information of the boundaries of their territory, when to their great surprise, a young Indian stept forth, and in a solemn manner, in behalf of the council, spoke thus.

"He who causes the sun to rise beyond the tip of the eastern hills, and set below the brow of the western mountains, that hath clothed the wilderness with leaves in the spring, and dissolved it again in the fall; it is He alone that hath set bounds to our country."

The speech so surprised the auditors that they knew not what answer to make.

5th. Favored with health, though my companion is still afflicted with the ague. John Tulie and George Crosby came to see us. These men are of another tribe, and appear superior to many of us who are of fairer complexion, both in respect to sobriety and understanding—their remarks on sundry matters are edifying. Speaking of a schoolmaster's qualifications, one of these observed that the master they wanted among them, was not only one who was qualified to teach children and keep the school orderly, but one who would be an example to their parents."

These men offered us their horses to ride to their nation, being about seventeen computed miles through a country almost impassable at this season, proposing to go themselves on foot, but I could not accede to their kind terms.

Had a meeting this morning, and a number of Indians came to see us, notwithstanding it was very stormy. I thought it a day of refreshment, both in our little sitting, and in some remarks made by the natives.

6th. A cold morning, and the waters high in the creeks from the thaw of snow. Intended to set out for Stockbridge on foot, but the illness of my companion, together with some luggage we had to take, made it difficult, but He who is a present help was near to provide.

A Stockbridge Indian came to the house about the time of our starting, and agreed to carry our burdens. I had cause of thankfulness from being here, believing the Lord is bringing about a great work in the earth.

A Baptist minister was here at Stockbridge. The Indians showed him our certificate, at which he expressed approbation, and offered us the use of his horse for a few days. Then we were informed that the conclusion of the Oneida Indians not to send the girls from their nation, had such an effect upon the Tuscaroras, that notwithstanding we had delivered clothing for their children, we had to recommend them to deliver it to those who offered voluntarily. We could have had many more of the Stockbridge children than were specified in our certificate, but it was our earnest desire to keep as near as possible, to what was contained therein. My companion's illness was cause of considerable exercise, but at last we arrived at our Indian brother's, where we were treated with great kindness and hospitality.

7th. My mind has often felt the sweet influences of Divine Goodness, and its salutary effects were visible among some of these people. Their penetration and judgment in religious matters are very evident and striking, as will appear in the following narrative.

It appears that two young men were prepared at Princeton College to be sent as missionaries among the Indians, and in order to habituate themselves to hardship they lodged upon boards. They were accompanied to the Creek nation by persons of the first respectability. On their arrival, the Chiefs called a council, which being met, the visiters informed them that they had brought two ministers of the Gospel to preach salvation to them, and a number of books which would learn them the way to Heaven. The Indians received the information without apparent emotion, and said they would consider the subject, which would occupy fourteen days. Meantime the ministers proposed to preach, but the Indians would not suffer them until their own conclusions were formed. At the expiration of the time, the Indians made the enquiry whether they had any dark people among them, and whether they preached the Gospel to them, and whether they gave them these good books which would show them the way to Heaven, or whether they treated them as slaves, or as brethren? Being answered accordingly. The Indians said—go home and preach the Gospel to them, give them those good books that will learn them the way to Heaven, treat them as brethren and not as slaves, and then come and preach to us. In consequence of this refusal, the whole missionary company returned, and one of them who was a Congressman was so affected with the circumstance, that he manumitted all his slaves.

When I came home, I called upon this person to enquire more fully respecting the matter, when he seriously and fully confirmed the same.

(To be continued.)

For Friends' Intelligencer.

THE MILITANT CHURCH.

Association and organization for religious purposes, appear to have had their origin in the spiritual wants of man. From the earliest times men have been accustomed to unite together for the purpose of mutual improvement, and in conformity to their apprehensions of duty to the Creator. These associations under a great variety of forms, have been dignified with the name of the Church Militant on earth. The purposes, however, for which religious organizations have been instituted, have, in great measure, been frustrated by a departure from first principles, or by losing sight of the real advantages to be gained by such association, and resorting to a variety of schemes of human invention, designed by their originators to accomplish some selfish end, but calculated, in their operation, to destroy individual rights, and to exercise an undue authority over the individual conscience. One innovation on the rights of private judgment in matters of a religious nature, has generally succeeded another, till these primary associations have been rent by schisms and divisions, resulting in new organizations, which, from the same causes, have, in their turns, become the theatre of the same disorder and confusion which marked their separation from the parent stem. Each of these distinct organizations has endeavored to monopolize the title of the *True Church*—claimed for itself evangelical purity, and, in some instances, absolute infallibility. In conformity with popular usages these sects have all persecuted one another—charged one another with unsoundness of faith and irregularity of practice in church government. Each has assumed to have the exact standard of faith, and denied to others the privilege of judging for themselves in those things which relate to the requirements of religion. Thus sects and sectarianism have overspread the earth, and made the visible Christian Church resemble more its great protytype, *Babel*, than a church beautified with the presence of angels and the harmony of the human race.

In the establishment of Christianity, neither Jesus nor the apostles thought it right or expedient to give any written formula of doctrine, or

to establish any form of church government. The gospel recognizes religious growth and development as an element of man's nature. "I have many things," said the blessed Jesus, "to say unto you, but ye cannot bear them now." Truth is revealed to man in proportion to the use he makes of it. He that is faithful in the little, is made ruler over more. The gospel recognizes the teaching of the Holy Spirit as the only infallible source of instruction in divine things: "the word is nigh thee, even in thy heart and in thy mouth." In almost all the sects into which Christendom has become divided, this element of man's religious development has not been recognized as an article of their association; consequently, they have hemmed themselves in with their peculiar creeds, allowed no room for further revelations of truth, and, as a natural consequence, these feeble barriers have been broken down, as minds, faithful to the openings of truth and duty have endeavored to exalt the standard of righteousness.

Another error into which they have fallen, is the denial of immediate divine revelation, and its sufficiency for all the purposes of human salvation. Those causes have operated unfavorably to human progress—have contributed to the spreading of an erroneous theology, which has kept man groping his way in darkness, a stranger to the road upon which he is travelling, and ignorant of the destiny that awaits him at the end of his journey.

It may be questioned whether any religious organization has a right to appropriate exclusively to itself the title of *the Church;* for underlying all these, and independent of all these, we believe there is such a representation of the Church Triumphant in heaven, as is justly entitled to the name of the Church Militant on earth.

The *Church of Christ* is characterized by harmony, charity, peace. The members of it are bound together by the common tie of Christian love: they seek to promote the welfare of the whole human race, as well as of one another: they acknowledge "one master, even Christ," and the brotherhood of man. They are not known by any church organization or system of doctrine; but "*by their fruits ye shall know them.*" Now instead of finding any particular sect in possession of these distinguishing features of the true church, or the sole depository of the peculiar virtues of Christianity, we are bound to make the admission, however humiliating it may be to sectarian pride, that "God is no respecter of persons, but in every nation, kindred, tongue and people, they who fear him and work righteousness are accepted of him."

The apostate Church of Rome, sheltering herself under the supposed theory of a divine origin, claiming the right not only to govern with despotic sway, but to persecute men for differing from her in opinion, has entailed upon many of the sects professing Christianity, the evils which she harbored in her bosom, the injurious consequences of which have been exhibited in the spirit of persecution which they have, to a great extent, imbibed. The spirit of persecution has not been alone confined to the Church of Rome. Luther, himself, had no sooner started the reformation, than he began to exercise something of the same spirit. Of the numerous protestant sects that have sprung into existence, many have fallen into the same deplorable error. Lutherans persecuted Calvinists, and Calvinists have oppressed Lutherans. Michael Servetus escaped the Inquisition, with which he was threatened in Spain, to be burnt at Geneva by John Calvin, for his religious opinions. Cranmer burnt Lambert and Askew in England, for the very opinions for which he himself afterwards suffered. The Puritans were persecuted at home, and sought in the wilderness of America an asylum, where they could enjoy the religious liberty which had been denied them in their native land; yet the Puritans imprisoned, whipped, and hung the Quakers at Boston, and professed to be doing God service in the extermination of heretics.

It would require volumes to record the wars, bloodshed, and strife which have marked the progress of contending sects, the bitterness and ill-feeling such controversies have engendered, and their desolating effects on the peace and harmony of human society; but we forbear looking back, and dragging from the dark abodes of ignorance and superstition, these follies and errors of the times that are past. These things, however, show us the importance of Christian charity, and teach us to value the blessings we enjoy. We live in more favored times: the rights of man are so far understood, the blessings of religious liberty are so far appreciated, that the dark and gloomy notions about compulsory worship in an intolerant church, are vanishing from civilized society. In this country, at least, the seeds of religious liberty have been too deeply planted ever to be eradicated: as well might we attempt to turn the waters of our mightiest rivers back against their natural courses, as to check the tide of free inquiry and discussion which is going on upon every subject pertaining to the welfare of man. The affected piety which is seeking to root out heresy of opinion, and substituting faith for good works, which is alarmed at any supposed or real innovation upon ancient customs or antiquated creeds, which is attempting to control the rights of conscience or to invade the sanctuary of private judgment, will find no better response from the spirit of the age than did the children to whom Jesus likened the Pharisees of his time, who stood in the market places and cried unto their fellows, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That man has lived a century too late who will now assert, that his form

of worship, his creed, or his opinions, constitute the precise standard of religious belief and duty for all other men.

We regard these things as favorable omens that the day will come, when sectarianism will cease to be regarded as the stepping-stone to the fellowship of the gospel; when the metaphysics of creeds will be abandoned for practical righteousness; and the Church Militant on earth be every where recognised by fruits of *love, brotherly-kindness, charity, and every good work.*

First month, 1854. I.

A WORK OF PHILANTHROPY.

Miss Dix has published a letter, addressed to various gentlemen in Boston, New York, and Philadelphia, thanking them for their humanity and unhesitating generosity in affording her the means of supplying Sable Island, which lies in the Atlantic Ocean, eighty-five miles south-west of the eastern point of Nova Scatia, with life-boats, life-car, a mortar for throwing lines over wrecks, and outfits complete. The Boston gentlemen who contributed to this praiseworthy object, were Hon. Abbott Lawrence, Hon. Jonathan Phillips, Col. T. H. Perkins, and Messrs. R. C. Hooper, R. B. Forbes, and G. N. Upton. Miss Dix states, that she was first induced to visit Sable Island last summer, during a temporary stay at Halifax. On the second morning after her sojourn there a vessel was wrecked upon the south side of the island in a dense fog, but all hands were saved. Miss Dix found that the Provincial Government, aided by the mother country, maintained a force of ten men upon the island for the purposes of humanity, but there were no life-boats, fog-bells, or light-houses. She accordingly resolved to ask of a few of her countrymen in Boston, New York, and Philadelphia for three life-boats. In response, they have presented her with six noble life-boats, furnished with all necessary equipments and outfits for their use. She says it now only remains for her to ask of the British Government the establishment of a light-house and the anchorage of fog-bells off the northern shore of the island, to complete those means of warning and preservation to seamen, which so dangerous a position requires. Alluding to the fact that crews are oftentimes detained upon the island for months without an opportunity to reach the main, and that they possess, during the interval, but few sources of improvement, she says that the idea was awakened, that a well-chosan library would be useful, and she is indebted to the booksellers and publishers of Boston, mainly, for about five hundred volumes, consisting of voyages, travels, and historical works, and books treating of practical subjects, which constitute a sufficient library, and have been already forwarded, and are now in use.—*Boston Journal.*

CONTINUED EXTRACTS FROM RURAL HOURS.

Thursday, 11*th.* Walked in the woods. The fly honeysuckle is in full leaf, as well as in flower; it is one of our earliest shrubs. We have several varieties of the honeysuckle tribe in this State. The scarlet honeysuckle, so common in our gardens, is a native plant, found near New York, and extending to the southward as far as Carolina. The fragrant woodbine, also cultivated, is found wild in many woods of this State. The yellow honeysuckle grows in the Catskill mountains; a small variety, with greenish-yellow flowers, and the hairy honeysuckle with pale-yellow blossoms and large leaves, are among our plants. There are also three varieties of the fly honeysuckle, regular northern plants, one bearing red, another purple, another blue berries. The first is common here, found in every wood. There is said to be a plant almost identical with this in Tartary.

Friday, 12*th.* The aspens are in leaf and look beautifully on the hill-side, their tremulous foliage being among the very earliest to play in the spring breezes, as their downy seeds are the first of the year to fly abroad. These are as common in the wood at one moment in the spring, as the thistle down later in the season among the fields. One often sees them lying in little patches along the highway, looking like a powdering of snow-flakes. The birds of some of the more delicate tribes use this down to line their nests, the humming-bird for instance. We have been looking and inquiring for the Tackamahac, the great northern or balsam poplar. It is found at Niagara and on Lake Champlain; but the farmers about here seem to know nothing of it. This is a tree of some interest, from the fact that it preserves its size longer than any other wood as it approaches the pole; and the greater portion of the drift-wood in the Arctic seas belong to this species. On the north-west coast it is said to attain a very great size—one hundred and sixty-feet in height, and twenty feet in diameter! Poplars, through their different varieties, appear to stretch far over the globe, some being found in the heart of the warm countries of southern Europe and Asia; others on the skirts of the Arctic regions. The wood used for architectural purposes in the sultry plains of Mesopotamia, is said to be almost wholly a variety of the poplar, a native of Armenia, which is the region of the peach.

Saturday, 13*th.* It still continues showery, in spite of several attempts to clear. We have had much more rain than usual lately. A high gust came sweeping down the valley this afternoon, driving the rain in heavy sheets before the face of the hills, while pines and hemlocks were tossing their arms wildly on the mountain tops, and even the bare locusts bent low before the wind. White caps were rolling with much more power than usual in our placid lake; the garden-walks and the roads were flooded in a moment, and pools

formed in every hollow on the lawn; the water literally poured down upon us, as if from some other receptacle than the clouds. Let us hope this is the closing shower, for one longs to be abroad in the woods again.

Monday, 16*th*. Beautiful day. Long drive and walk in the hills and woods. While we have been housed in the village, how much has been going on abroad! The leaves are opening rapidly: many of the scarlet maples have their foliage quite formed and colored, though scarcely full size yet. The old chestnuts and oaks are in movement, the leaves of the last coming out quite pinkish, a bit of finery of which one would hardly suspect the chiefs of the forest; but so it was in Chaucer's time:

"Every tree well from his fellowes grewe
With branches broad, laden with leaves newe,
That springen out against the sunne's sheene,
Some very red, and some a glad light-greene."

Very many of the trees open their leaf-buds with a warm tint in the green, either brown, or pink, or purplish. Just now, the leaves of the Juneberry are dark-reddish brown, in rich contrast with its white pendulous flowers.

Some of the small oak leaves, especially those of the younger trees, are the deepest crimson; the sugar maples are faintly colored; the scarlet maples, on the contrary, are pure green, seeming to have given all their color to the flowers. The mountain maples are highly colored; and the bracts of the moose-wood are quite rosy, as well as some of their leaves. Elms seem to be always green, and so are beeches. The black birch is faintly tinged with russet at first; the others are quite green. The ashes and hickory are a very light green. It is said, that this tenderness and variety in the verdure, so charming in spring as we know the season, belongs especially to a temperate climate. In tropical countries the buds, unguarded by bracts like our own, are said to be much darker; and in arctic regions, the young leaves are also said to be of a darker color. One would like to know if this last assertion be really correct, as it seems difficult to account for the fact.

Flowers are unfolding on all sides—in the fields, along the road-side, by the fences, and in the silent forest. One cannot go far on any path without finding some fresh blossoms. This is a delightful moment everywhere; but in the woods, the awakening of spring must be especially fine. The chill sleep of winter in a cold climate is most striking within the forest, and now we behold life and beauty awakening there in every object: the varied foliage clothing in tender wreaths every naked branch; the pale mosses reviving, a thousand young plants arising above the blighted herbage of last year in cheerful succession, and ten thousand sweet flowers standing in modest beauty, where, awhile since, all was dull and lifeless.

Violets are found everywhere. The moose-flowers, are increasing in numbers; young strawberry blossoms promise a fine crop of fruit. The whortleberry cups are hanging thickly on their low branches, and the early elders are showing their dark-chocolate flower-buds, which we should never expect to open white. The ferns are also unrolling their long colored fans. We gathered some ground-laurel, but the squirrel-cups are forming their seed.

CAPITAL FOR THE YOUNG.

It is a consolation for all right-minded young men in this country, that though they may not be able to command as much pecuniary capital as they would wish to commence business themselves, yet there is a moral capital which they can have, that will weigh as much as money with those people whose opinion is worth having. And it does not take a great while to accumulate a respectable amount of capital. It consists in truth, honesty and integrity; to which may be added decision, firmness, courage and perseverance. With these qualities there are few obtacles which cannot be overcome. Friends springs up and surround such a young man almost as if by magic. Confidence flows out to him, and business accumulates on his hands faster than he can ask it. And in a few short years such a young man is far in advance of many who started with him, having equal talents and larger pecuniary means; ere long our young friend stands foremost, the honored, trusted and loved. Would that we could induce every youthful reader to commence life on the principle that moral capital is the thing after all.

MAN is the only being capable of knowing, loving and enjoying God; of counteracting, or co-operating with him in his vast and beautiful designs. The beasts have graceful forms, strength, agility, perception, memory, and, in some humble degree, reason; but they know not and serve not God. They are to eternity as if they never had been. The soul is, therefore, supremely valuable; nothing on earth can exceed, nothing equal it. But, great as the value of the soul is, it is capable of becoming greater; for, in the first place it is progressive. The material world makes no advances; it is now as passive and inert as when the Almighty created it; it has acquired no new attribute; whatever beauty and grandeur it possessed then, it possesses now; Horeb stands on no broader base, and Sharon and Carmel are no loftier than when Moses passed through the wilderness; Jordan has not increased its waters since the Prophet smote them; the colors of the rainbow are no brighter than they appeared to the eye of Noah, nor is the firmament more resplendent than on the first morning when the hand of the Almighty spread it out. The progress even of the vegetable and animal

kingdom is confirmed within very narrow limits. No flower of modern growth exceeds in beauty and fragrance the ancient "rose of Sharon and the lily of the valley." The spider does not weave its web more skillfully, nor the ant labor more industriously, than when Solomon took from them lessons of wisdom. Adam saw beasts as beautiful and as strong as those which roam our forests. They have but retraced the same narrow circle, and all that is to be said of them is—they lived, they eat, they drank, they died. The body of man, indeed, soon reaches its utmost stature, but the growth of his soul is perpetual. Marvellous is the progress of the species, nor less marvellous that of the individual.

What an amazing reach does the human mind make during the revolution of a few short years! The little boy who, rocked in the cradle, viewed with delighted eyes the flame of his nurse's candle, now counts the stars and measures their orbits. The scale ascends from idea to idea, from glory to glory, without ever reaching the limit of intellectual attainment, because Almighty God has said, "Hitherto shalt thou go, but no further."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 4, 1854.

Our readers may have noticed the irregularity in the dates of the letters of R. Mason as they have been published, which has been occasioned by their being addressed to several individuals and forwarded to us at different times. We trust, however, that this will not impair their interest, as it does not detract from their merit.

A Stated Meeting of the Committee of Management of the Library Association of Friends of Philadelphia, will be held in the Library room, on Fourth day evening next, the 8th inst., at half-past seven o'clock. JACOB M. ELLIS, *Clerk.*

Philadelphia, 2d mo. 4th, 1854.

DIED,—At Millville, Columbia county, Pa., on the 14th of First month, RACHEL EVES, wife of Thomas E. Eves, and daughter of John K. Eves, aged 23 years, 6 months, and 8 days.

LETTER FROM R. MASON.—NO. XXX.

Baltimore, 7th mo. 2d, 1822.

MY DEAR COUSIN,—I have just returned from a visit of two weeks to my friends at Gunpowder, and feel disappointed in not finding a letter from thee; but in a heart where genuine affection resides, the trivial rules of etiquette bear but little sway. As an evidence thereof, I have seated myself to hold communion with thee, a privilege dear to those whose minds assimilate, and whose spirits are often led to desire the same great object for which existence was dispensed to man by his great Creator, viz., to glorify Him whilst on earth, and when life's little span is run, its toils, its duties o'er, to enjoy His presence forever in that world where sorrow, death and darkness no dominion hold.

Let us, my loved one, no longer seek to elude the means whereby this redemption must be bought; "take up thy cross and follow me," a meek and lowly Saviour said, and verily there is no other way to the Kingdom. We may make subterfuges, to turn aside or dally on the way, but time with unloitering step is bearing us onward o'er his prescribed boundaries, and mustere long arrive at the final goal. What then will be our plea when weighed in the balance and found wanting? for thee, my dear, I hope, I fancy better things, but for myself and for many more a dread accompanies the anticipated awful hour; "depart from me I know you not;" dreadful denunciation; my soul shudders at the thought. Oh! may each impulse to duty be faithfully discharged, and the talent lent be multiplied; then, however dark the day of our probation here may be, with an eye fixed on the bright, the triumphant resurrection morn, we shall be enabled to adopt the language, "O death where is thy sting, O grave where is thy victory."

My mind is serious, but I wish not to burden thee with themes which I doubt not often form a part of thy meditations. I will, therefore, turn from the subject.

We are about preparing for a summer's sojourn at Landsdown, and feeling weary of the town and its bustle, are leaning towards that sheltered spot with pleasing anticipations. I love its beautiful trees, and the music of the birds that rest among their branches and fill the air with their melody. We also have a box full of cheerful Martins opposite thy aunt's chamber window, that arouse us betimes with their notes. Thou must also remember the fine prospect from the balcony—a partial view of the harbor and river and the suburbs of Baltimore. In the evening we can see the lights and hear the distant hum of the city, and rejoicing in our retreat from its dust and heat, are at liberty to enjoy contemplation and conversation. Of both these I freely partake with thy uncle and aunt and their interesting family. I shall look for a letter from thee by every mail; do throw in my way, my dear, some sweet little thornless flowrets; friendship's fragrant blossoms are cheering to the spirit of thy sincere friend,

R. MASON.

Obedience to parents is not only our duty, but our interest. If we received our life from them, we prolong it by obeying them; for obedience is the first commandment with promise.

THE INVENTOR OF RAILROADS.

Strange as it may now seem, not farther back than 1820, there was not a railroad in existence. Now they form an iron network over this country and Europe, and have almost annihilated space, in like manner as the magnetic telegraph has almost annihilated time. Doubtless most people, in these times of universal intelligence and universal travel, are well acquainted with the progress of railroads; but how few there are who can tell us anything about the author or inventor of that wonder of the nineteenth century —the Railway System. It is so, too, with the author of the great and useful inventions of the age. How little is generally known of Whitney, the inventor of the cotton gin, of Watt, of Fulton, and of a hundred other ingenious men, whose inventions have made the age what it is; their works live after them, and are likely to live for centuries; but their names by a seeming ungratefulness of the age, are suffered to sink almost into oblivion. Neither Whitney nor Fulton have even a statue among us to perpetuate their memories; and as to the author of railroads, there may not be twenty persons in the United States who ever heard his name, although we believe he is still living.

About half a century ago, the exact year is not known, there was born at Leeds, England, a man named Thomas Gray; scarcely anything more than this is known of his early history. He was, we believe, a poor collier; and being very ingenious, he conceived the idea of facilitating the transportation of coal from Middleton colliery to Leeds, a distance of three miles, by means of a sort of railway which he constructed of wood. Upon this his cars moved along at the rate of about three miles and a half an hour, to the great merriment of a wise and discriminating public, who laughed at the idea of a railway as something very visionary, and as the mere suggestion of laziness. Poor Gray thought otherwise.—Magnificent visions of future railroads, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was, of course, laughed at, and declared a visionary moonstruck fool. But the more Gray contemplated his little railway for coals, the more firmly did he believe in the practicablity and immense usefulness of his scheme. He saw in it all that is now realized, and he resolved, in spite of the ridicule, the sneers and rebuffs that were heaped upon him, to prosecute his great undertaking. He petitioned the British parliament, and sought interviews with all the great men of the kingdom; but all this had no effect, except to bring down upon him, wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length he engaged the attention of men of intelligence and influence, who finally embraced his views, urged his plans, and the grand results are now before the world. Thomas Gray, the inventor of railroads, who, not longer ago than 1820, was laughed at for even mentioning the idea of them, still lives in Exeter, England, in the full realisation of all his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefitted by his insanity!

But the world is still that same ungrateful, soulless thing it always was. What has it done for Thomas Gray? An English writer, whose name we cannot give, thus speaks of him: "Up to 1846 he had been neglected. While thousands had been enriched by the consummation of his brilliant scheme, he remained forgotten—forced by poverty to sell glass on commission for a living." Howitt, a few years ago, gave a somewhat lengthy sketch of his career, thus bringing him into public notice. We have seen nothing in print in relation to him lately. Elliott wrote a great truth in these words:

> "How many men who lived to bless mankind
> Have died unthanked."

How many of the railway projectors, agitators, stockholders, &c., have ever heard of the subject of this sketch?

☞ Fail not, friend, to put this away in the cabinet of your memory, as a gem to be looked at when falling into a misanthropic mood:

A correspondent, residing at Louisville, Kentucky, writes to us as follows: "Permit a constant reader of your excellent journal to communicate a small item to your well-stored columns, and one which, I assure you, at the time it occurred, appeared to me as very distinctive of a generous nature. A thinly and poorly clad little girl, apparently about six years of age, was wending her way from market with a basket of beans. As she was passing along the street on which my office happens to be located, her basket —which was very old and dilapidated—gave way, and her beans rolled out on the pavement. She set her basket down, and commenced gathering up her lost treasures; but just so fast as she would restore them to the basket, would they again ooze out from the crannies, and again find their way to the pavement. The poor child persisted in this useless labor for a long time, during which hundreds of unsympathizing and uncaring people had passed her without notice, although the poor little thing was sobbing at her useless labor as if her little heart would break. Not so, however, a kind hearted physician of my acquaintance, who chanced to pass at the time. His quick eye, ever alive to perceive, and his good heart always ready to respond to all appeals to his better nature, at once comprehended the cause of the little one's distress, and suggested the requisite assistance. Kindly approaching the friendless child, he soothed her by a few gentle

and timely words; and taking a newspaper from his pocket, (it was your own *Home Journal,*) he spread it in the bottom and around the sides of the old basket, and getting on his knees on the pavement, with the child's assistance, restored her beans to the now safe repository, and sent her on her way home, not only with her eyes dried of her tears, but with a living consciousness, ever after to be remembered, that the Bible story of the "Good Samaritan" was not alone traditional. This was a mere street occurrence, gentlemen, the like of which I would fain believe occur hourly in our goodly city; but do you know that little act has caused me to think much more of that physician's heart than had I seen his name paraded in the new-papers, set opposite to a thousand dollar subscription to some public charity.—*Home Journal.*

THE PLAIN WHY AND BECAUSE.

WHY does a screw enable a force to produce such prodigious effects? BECAUSE every turn of the screw carries it forward in a fixed nut, or draws a movable nut along upon it, by exactly the distance between two turns of its thread; this distance, therefore, is the space described by the resistance, while the force moves in the circumference of the circle described by the handle of the screw; and the disparity between these lengths or spaces is often as a hundred or more to one.—[*Arnott.*

WHY have fishes gills? BECAUSE they are calculated to separate air from water, with which it is always united, and bring it into contact with the blood. It is to be observed, however, that many animals which reside in the water breathe by means of lungs, and are obliged at intervals to come to the surface to respire, such as whales; but there are no animals which reside on the land, and are furnished with gills, which are obliged to return to the water to respire.—[*Fleming.*

WHY have some houses double windows? BECAUSE the air inclosed between the two windows greatly prevents the escape of heat which is produced within the house in winter. Thus, air is an imperfect conductor of heat. Houses which have double windows are likewise more quiet than others, from the air being also a bad conductor of sound.

WHY are the lives of wild animals shortened by the loss of teeth? BECAUSE, as old age increases, the teeth fall out, and the means of obtaining food thus failing, the body sinks to rest. Man is the only animal that can counteract the fatal consequences of the loss of teeth.

WHY does straw or flannel prevent the freezing of water in pipes during winter? BECAUSE it is a slow conducting screen or covering, and thus prevents heat passing out of the pipe. By the same means the heat is retained in steam pipes.

WHY do the hind feet of the beaver turn in? BECAUSE it may keep its fur in order, and cleanse it from dirt and moisture, which the beaver could not do if the toes were straight.

VENTILATION.

If our people only knew how many thousands of lives they are annually sacrificing, how many hundreds of thousands are now suffering from fevers and other maladies which have their origin in the inhaling of noxious air, the excitement and alarm on this subject would be unprecedented. They are poisoning themselves by wholesale, and two-thirds of them have no suspicion of the fact.

Our dwellings are often charnel houses. The very first necessity of every living human being—pure air to breathe—is rarely regarded in their construction. The air actually inhaled steals in at crevices and crannies, felon-like, because it cannot be shut out. Only the defects of our architecture prevent our dying of a vitiated, poisoned, mephitic atmosphere, from which the vital element has long since been exhausted. Most men, including architects, would seem ignorant of the fact that the atmosphere is a combination of different gases, only one of which is wholesome and life-giving, and that this is consumed in the lungs upon inhalation, leaving the residue to be expelled as a poison. The church, lecture-room or other structure which is filled, or even half filled, with human beings, and its doors and windows closed, while no express provision has been made for its ventilation, very soon becomes a slaughter-pen in which no rational being should tarry another minute. Few churches or other public edifices are sufficiently ventilated, while a large majority of them are utterly unworthy of toleration, and ought to be closed by the public authorities, until they shall have been rendered fit for their contemplated use, and no longer nurseries of disease and antechambers to the tomb.

Our manufactories are nearly all disgraceful to their owners and architects in regard to ventilation. They are often divided into rooms less than ten feet high, each thickly stowed with human beings, who breathe and work and sweat in an atmosphere overheated and filled with grease, wool or cotton waste, leather or cloth, and the poisonous refuse expelled from human lungs, which together are enough to incite a plague, and are in fact the primary cause of nearly all the fevers, dysenteries, consumptions, &c., by which so many graves are peopled. No factory should be permitted to commence operations until it shall have been inspected by some competent public officer, and certified to be thoroughly provided with ventilators—not windows, which *may*, indeed, be opened, but in a cold or stormy day very certainly will not be—but aper

tures for the ingress of fresh and others for the egress of vitiated air, both out of the reach of ignorance and defying the efforts of confirmed depravity of the senses to close them.

Our bed-rooms are generally fit only to die in. The best are those of the intelligent and affluent, which are carefully ventilated; next to these come those of the cabins and ruder farm-houses, with an inch or two of vacancy between the chimney and the roof, and with cracks on every side through which the stars may be seen. The ceiled and plastered bed-rooms wherein too many of the middle class are lodged, with no other apertures for the ingress or egress of air but the door and windows, are horrible. Nine tenths of their occupants rarely open a window, unless compelled by excessive heat, and very few are careful even to leave the door ajar. To sleep in a tight six by ten bed-room, with no aperture admitting air, is to court the ravages of pestilence and invoke the speedy advent of death.

Our railroad cars and steamboat berths are atrociously devoid of ventilation. A journey is taken far more comfortably and expeditiously now than it was thirty years ago, but with far greater risk and harm to health. There are probably ten thousand passenger cars now running in the United States, whereof not more than one hundred are decently supplied with fresh air. Most of these, wherein forty or fifty persons are expected to sit all day and dose all night, ought to be indicted as fit only for coffins. The men who make them probably know no better; but those who buy and run them have not even that poor excuse. They know that they are undermining constitutions and destroying lives; they know that ample means of arresting these frightful woes are at command; yet they will not adopt them, because they cost something. How long shall this be endured.—*N. Y. Tribune*?

MORALS.

There are two principles of established acceptance in Morals: first, that Self-Interest is the main-spring of all our actions; and, secondly, that Utility is the test of their value. Now, there are some cases where these maxims are not tenable, because they are not true; for some of the noblest energies of gratitude, of affection, of courage, and of benevolence, are not resolvable into the first. If it be said, indeed, that these estimable qualities may, after all, be traced to self-interest, because all the duties that flow from them are a source of the highest gratification to those that perform them; this, I presume, savors rather too much of an identical proposition, and is only a round-about mode of informing us that virtuous men will act virtuously. Take care of No. 1, says the worldling, and the Christian says so too; for he has taken e best care of No. 1, who takes care that No. 1 shall go to Heaven; that blessed place is full of those same selfish beings who, by having constantly done good to others, have as constantly gratified themselves. I humbly conceive, therefore, that it is much nearer the truth to say, that all men have an interest in being good, than that all men are good from interest.

As to the standard of utility, this is a mode of examining human actions that looks too much to the event; for there are occasions where a man may effect the greatest general good by the smallest individual sacrifice, and there are others where he may make the greatest individual sacrifice, and yet produce but little general good. If, indeed, the moral philosopher is determined to do all his work with the smallest possible quantity of tools, and would wish to cope with the natural philospher, who has explained such wonders from two simple causes of impulse and of gravity, in this case he must look out for maxims as universal as those occasions to which he would apply them. Perhaps he might begin by affirming with me, that men are the same, and this will naturally lead him to another conclusion, that, if men are the same, they can have but one common principle of action, the attainment of apparent good; those two simple truisms contain the whole of my philosophy, and as they have not been worn out in the performance of one undertaking, I trust they will not fail me in the execution of another. COLTON.

RESTORING AND PRESERVING THE SIGHT.

A friend who had read the following valuable item of information, but who had forgotten which way "to rub his eyes," for loss of sight by age, requested us to re-publish the process. It is as follows:

For Near-Sightedness.—Close the eyes and press the fingers gently, from the nose, *outward*, across the eyes. This flattens the pupil, and thus lengthens or extends the angle of vision. This should be done several times a day, till short-sightedness is overcome.

For Loss of Sight by Age, such as requires magnifying glasses, pass the fingers or towel from the outer corner of the eyes *inwardly*, above and below the eyeballs, pressing gently against them. This rounds them up, and preserves or restores the sight.

It has been already said that this is nothing new. The venerable John Quincy Adams preserved his sight in this way, in full vigor, to the day of his death. He told Lawyer Ford, of Lancaster, who wore glasses, that if he would manipulate his eyes with his fingers, from their external angles inwardly, he would soon be able to dispense with glasses. Ford tried it, and soon restored his sight perfectly, and has since preserved it by the continuance of this practice.

THE SNOW BIRD.

This well-known species, the Fringilla Nivalis, of Wilson, is by far the most numerous of all the feathered tribes that visit us in winter, from the frozen regions of the North. Their migrations and summer nestling places extend from the mountain summits of the Alleghanies, to the Arctic circle, and probably beyond it. Their winter quarters are the whole Atlantic breadth of the United States, from Maine to Louisiana. How a bird scarcely larger than your thumb can exist and flourish in the severest frosts and storms, during a cold winter, is a miracle in animal chemistry.

Bold-hearted bird! whose tiny form
Heralds the bleak and howling storm—
When winter, from his icy throne,
Lets loose the whirlwinds of his power,
And, o'er our habitable zone,
Triumphs the despot of the hour.
Brave-hearted bird! why come ye here,
At this cold season of the year?

Those flights of summer birds, so gay,
All left us—with the summer flowers—
Flew to the sunny South away,
Where the perennial Palm-tree towers.
Warm-hearted bird! why stay ye here,
At this bleak season of the year?
How can so slight and frail a form
Survive the frost, and sleet, and storm?
And pray, what do you get to eat?
Where do you warm your little feet?

Stranger! my native summer home
Is buried in the arctic night;
Resistless instinct bade me roam—
How could I live without the light?
Sunlight has almost ceased to glow
Upon our mountains at the North;
Stern famine, in his robe of snow,
Has driven all our kindred forth.

Our fathers loved your homestead glen,
In time of snow,
And sheltered in your ivy then,
Long time ago.
We've come, to spend our winter hours,
While storm-winds blow;
We'll glean the seeds of summer flowers,
Above the snow.

Seeds are about the stack-yard floor,
And crumbs before the cottage door;
Nature provides an ample store
For birds and men:
There's food for all of us, and more—
We'll come again.

We've taken quarters here till spring—
Till then we'll stay;
But, soon as birds begin to sing,
We'll fly away!
Gay birds will nestle in your bowers,
And carol o'er your summer flowers,
But other destinies are ours;
We will not stay.

Oft as the measured zodiacs run,
That lean our forests to the sun;
When summer's brightest, highest noon,
Melts back the arctic waste of snow,
And all the lovely flowers of June
Wide o'er the Northern landscapes blow,
Once more, beside the mountain rills,
We'll meet our loves,
As happy, on our native hills,
As turtle doves.

But, when again the sun sinks low,
And winter wreaths those hills with snow—
When the wild snow-blast wafts us forth,
We'll gladly leave the desert North.
We'll come again:—
Our fathers loved your homestead glen,
Long time ago;
And infants smiled, and gray-haired men,
To greet the snow-bird once again,
In time of snow.

CONSOLATION.

"Life hath its trials—yet methinks 'twere well
To pass unmurmuring through its thorny maze,
And lift the trembling soul in frequent praise
For streams of mercy which forever swell
And freely flow for us. We do not dwell
In shadows which the eye can never pierce,
The foes around us, subtle, quick, and fierce,
Are not omnipotent—and we may quell
Their numberless legions in the strength of Him
Who veils his glory from the seraphim!
This is our field of warfare—yet even here
There are some spots of verdure, shadowing forth
Faintly, the glories which are not of earth—
Then let us murmur not, nor faint, nor fear."

From W. H. Burleigh's Poems.

Society is like a chain, the more numerous and smaller the links, the easier and freer will be its motion. The Eastern world has no distinct links; it is like an iron ring, rigid and uniform, and its solid mass, having no motion amongst its parts, can only be moved by an external power: hence its despotism and centralization. A singular and ludicrous example in social life of this despotism and centralization, is the law still in vigor among many Tartar and Mongol tribes, which punishes most severely every one who dares to pull the tuft of hair on another man's head,—not because it injures the wearer of the ornament, but because *all tufts belong to the Khan.*

This want of individuality, and consequent uniformity in social life, also explains the immutability and steadiness of the Eastern world. Let him who has any doubts upon this subject wander through the East with the Bible in his hand. It will be the best itinerary he can obtain. He will find the people and the country the same as they were ages ago, when the sacred writers drew their graphic sketches of this cradle of humanity. The only change—and this for the worse—will be met with in a few towns on the sea-coast, contaminated by misunderstood and misapplied accidental ideas. All the rest of the country has remained intact, and has absorbed, although perhaps not digested, the foreign and strange elements which during three thousand stormy years have passed over its surface. A few names and a few ruins are all that remain to tell of that evanescent splendor which Greece and Rome carried into the very heart of the East, thence extending it to the borders of the desert. —*Edinburgh Review.*

SUCCESS IN BUSINESS.

If we were to consult the annals of commercial life, we should find that, in most instances, the men who have been distinguished for success in business are of the same stamp as those who have been eminent in the walks of literature and science. They have been characterized by self-denying habits, by simple tastes, and by unpretending manners; whilst the bold, the vain, the presumptuous, and the reckless, have done immense mischief to themselves and others in the departments of trade, dissevering the bonds of confidence and good feeling, and often scattering havoc and ruin around them. The same principles and motives of action prevail in the good, the wise, and the prudent, among all sorts of men. It is that wisdom which is unpretending and boasteth not, and that quiet sort of penetration and sagacity which is little exposed to self-flatteries and delusions, which are often more injurious and ruinous than all the worldly artifices and deceptions which are practised upon us.—*Hunt's Merchants' Magazine.*

TRUE MANHOOD.

The following anecdote was told by a Senator of Berne, Switzerland. Two neighboring farmers had a dispute respecting the right to some adjoining property, which they could not compromise, and an action was brought to determine it. On the day appointed for the trial, one of the farmers, having dressed himself in his best clothes, called upon his opponent to accompany him to the judge. Finding his neighbor at work on his ground, he said to him, "Is it possible you can have forgotten that our cause is to be decided to-day?" "No," said the other, "I have not forgotten it; but I cannot well spare the time to go. I knew you would be there, and I am sure you are an honest man, and will say nothing unfairly, and justice will be done." And so it proved, for the farmer who went to the judge stated his neighbor's claims so clearly, that the cause was decided against himself; and he returned to inform his opponent that he had gained the property.

In Lapland it is death to marry a girl without consent of her friends. When a young man proposes marriage, the friends of both parties meet to witness a race between them. The girl is allowed at starting the advantage of a third part of the race; if her lover does not overtake her, it is a penal offence for him ever to renew his offers of marraige. If the damsel favors his suit, she may run hard at first, to try his affection, but she will be sure to linger before she comes to the end of the race. Thus no marriages are made contrary to inclination, and this is the probable reason of so much domestic contentment in Lapland.

ABSTEMIOUS DIET.

Many cases of illness, both in adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are often caused by violating the rules of health, and, in consequence, some parts of the system are overloaded, or some of the organs are clogged. Omitting one, two, or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to clear out the stomach, though it may afford the temporary relief, always weakens the system, while abstinence secures the good result. Without doing any injury.

Said a young gentleman to a distinguished medical practitioner, in Philadelphia, "Doctor what do you do for yourself when you have a turn of headache, or other slight attack?"

"Go without my dinner," was the reply.

"And if that does not cure you, what then?"

"Go without my supper."

"But if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicine ourselves, or use them in our families, for we know that abstinence is better, but we cannot make our patients believe it."

Many cases of slight indisposition are cured by a change of diet. Thus, if a person suffers from constipation, has a headache, slight attack of fever or dyspepsia, the cause may often be removed by eating rye mush and molasses, baked apples, and other fruits.—*Domestic Receipt Book.*

THE BILL OF EXCHANGE.

The following incident is such a one as will call forth the admiration of all. It occurred in New York, and the gentleman who appears of so much advantage in it, is well known in Wall street:—

Mr. W. is an Englishman and a Quaker. He has realized a handsome fortune in business, and has now retired, spends yearly his whole income in benevolent objects, and his merit is not lessened by the quiet and unobtrusive manner in which he effects his purposes. Some years since a young gentleman came out from England to New York for the purpose of going into business, and into the same line of business in which Mr. W. then was. The young Englishman brought letters of introduction to Mr. W., who immediately gave him all the assistance and counsel he needed to render his success in business sure. After he had been in business some time, the young gentleman, who was a Quaker also, had occasion to remit funds to the amount of $4000 or $5000 to England, and seeing a bill of exchange for about the sum advertised, he went to Mr. W. and asked him if it were good. He told him at once it was so, and the young merchant purchased it, and sent it to England. But when it

arrived there it was not accepted, and the loss fell of course upon the young merchant.

"George," said he, "did thee not buy a bill of Jeremiah some time since?"

"Yes."

"Was the bill accepted?"

"No."

"George, did thee buy that bill at my recommendation?"

"I asked thee about it."

"Would thee have bought it, had I not told thee it was good?"

"No; I don't think I should."

"Well, George, I want thee to give me that bill."

The young man gave him the bill. He went to his own store, calculated the amount of exchange at the time when the bill was drawn, added interest up to date, and drew his check for the whole amount, which he sent to his young friend's store. The bill remains to this day unsatisfisd by the drawer. Occasional instances of this kind, and an unvarying practice of truly Christian virtues, have placed the Society of Friends among our most respected citizens.—*N. Y. Courier.*

SCRAPS.

The following fact we take from a recent work by a physician. A mother, who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought woke her; and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness the child had died, and had just then been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin-lid was raised, she carried off the child in her arms. He still breathed, and maternal cares restored him to life. The truth of this anecdote has been warranted; we have seen the child so wonderfully rescued; he is now, in 1848, a man in the prime of life, and filling an important post.

The other day some of the workmen on the new hotel in Flushing, New York, were in want of a short ladder, when it was recollected that there were two spliced together and standing against the building. Two Irishmen were directed to unsplice the ladders. Instead of lowering them to the ground, and there performing the work, they ascended, and upon the upper ladder commenced the operation of unloosening the fastenings. The consequence may be easily foreseen. The upper ladder, with two sons of St. Patrick upon it, came down "ker thump," landing Teddy and Pat into a bed of mortar below, very happily causing them no other injury than a severe fright. The idea of standing on the lower ladder, did not strike them until they struck their heads in the mortar.

MINERAL CANDLES.

There is a quarry about twelves miles to the west of Edinburgh, in the immediate neighborhood of a picturesque group of trap rocks, known as the Binny Crags. The quarry itself is of white sandstone, but there rests immediately above it a thick bed of dark-colored shale, over which the hot trap must of old have flowed, and which was subjected, in consequence, to a sort of natural distillation. The distilled substance, shut very closely up, found its way into the crevices of the bed of white stone beneath, and in these crevices the quarriers now find it. It exists as a light waxy matter, varying in color in the mass from that of gamboge to that of dark amber; melts at nearly the same temperature as beeswax, which it equals in hardness, and burns with a bright flame; and many years ago the quarriers employed at the work, struck by its peculiar properties, learned to convert it into very dark-colored candles, which, though rather smoky, gave not a bad light, and which were occasionally purchased from them as objects of curiosity, but much oftener consumed in their cottages. There, however, the thing rested; and in vain, for aught that the scientific world profited by it, had nature distilled the shale, or the quarriers converted the proceeds of the distillation into candles.

Not many years since, however, some one, without taking the hint from the Binny quarry, thought of distilling shale. Some of the shales of the Oolite are exceedingly rich in an inflammable substance, resolvable into gas and tar, which once existed as the integumentary framework of innumerable ammonites and belemnites, and which yielded, when subjected to the retort, oils, napthas, and a waxy-like substance, known, from the paucity of its chemical affinities, as parafine. Of this beautiful candles are made, in no degree inferior to those of wax; and extensive works for their manufacture by distillation have been of late established among the Kimmeridge shales of England. In our own country, similar works are now in operation among the shales of the Coal Measures only a few miles distant from where nature had carried on hers by means of the molten trap, untold ages before. The Torbane-hill mineral—legally a coal in Scotland, and legally a shale in Prussia, and which the lessees can work here because it is a coal, and sell there free of duty because it is not a coal—derives its chief value from the proceeds which it yields in distillation. Naptha and parafine to the value of five pounds fifteen shillings can be extracted from every ton of it; and from the parafine beautiful snow-white candles can be manufactured. Nay, more wonderful still! these snow-white candles can be made out of dark Irish turf, and extensive works are at present in the course of erection for converting the black bogs of Kildare into parafine candles. Were we not justified in

remarking, that the progress of candle-making illustrates admirably the general progress of economic science and the arts? Were the honey-bees to strike work to-morrow, we could now do excellently well in the article of wax candles without them, so long as there were bogs in Ireland, shales in the Coal Measures, or the Oolite or brown mineral at Torbane Hill.—*Edinburgh Witness.*

VARIETIES.

African Mode of Cooking an Ostrich's Egg. A small hole, the size of a finger, is very dexterously made, and having cut a forked stick from the bushes, they introduce it into the egg, by pressing the two prongs close together; then, by twirling the ends of the stick between the palms of the hand, for a short time, they completely mix the yolk and white; setting it upon the fire, they continue frequently to turn the stick, until the inside has acquired the proper consistence of a boiled egg. This method recommends itself to a traveller by its expedition, cleanliness, and simplicity, and by requiring neither pot nor water, the shell answering perfectly the purpose of the first, and the liquid nature of its contents that of the other. Notwithstanding the enormous size of one of these eggs, being fully equal to twenty-four of our domestic hen, the Hottentots commonly eat a whole one at a time.

Hints as to Manures.—Hoofs, hairs, feathers, skins, wool, contain more than 20 per cent. of carbon, and from 13 to 18 per cent. of nitrogen, besides sulphur, salts of lime, of soda, and of magnesia. These substances hold, therefore, the first rank, as it were, among manures; and as a long time is required for their decomposition, their action may often last for seven or eight years. They yield excellent results, especially when made into a compost for potatoes, turnips, hops, hay, and generally on meadow-land. Hairs spread upon meadows are said to augment the crop threefold; and the Chinese, we are told, are so well aware of the very great value of that manure, that they carefully collect the hair every time they shave their heads—and the operation is performed every fortnight—and sell it to their farmers. Now, the crop of hair which every individual leaves at the hair cutter's yearly, amounts to about half a pound; reckoning, therefore, at 13,000,000, the number of individuals who in Great Britain and Ireland are undergoing the process of shaving and hair-cutting, we have a production of about 3000 tons of hair—that is of manure of the most valuable kind—since it represents, at least, 150,000 tons of ordinary farm-yard manure—which might be collected almost without trouble, but which on the contrary, such is our carelessness or indolence in these matters, is, I believe, invariably swept away in our streets or sewers, and utterly wasted. *Farmer's Manual of Agricultural Chemistry.*

A Curious Case of Surgery.—Some time ago, a little child of Mr. Lothrop, at the foot of Sudbury Street, was playing with a pair of bivalve shells, round in form, and each fully as large as the eighth of a dollar, when one of them disappeared, and nothing could be found of it. After several weeks there was an appearance of something growing in the child's mouth, in the roof of it. The child was carried to Dr. Clark, the City Physician, who pronounced it a case of the enlargement of some bone, the anatomical name of which is too hard for us, but we will call it one of the rafters of the mouth. Subsequently Dr. Warren was consulted, who confirmed Dr. Clark's opinion, and proposed to operate to reduce the size of the enlarged bone. On cutting around the protuberance, the before-mentioned shell fell out. It seems to have adhered, the concave side up, to the roof of the mouth, until it had become completely imbedded under the skin.—*Boston Chronotype.*

The Canadas.—No portion of this continent is making more marked and rapid progress at the present time, than the western section of Canada. We are surprised at the rapid growth of the western States and cities of the American Union. And yet since the year 1800, the growth of Canada West has been nearly thrice that of the United States. In the last fifty years, the increase of the States, according to the best authorities, has been about 400 per cent. But during the forty years, between 1811 and 1851, the increase of Upper Canada was upwards of 1100 per cent. Take even the three great States of the West—Ohio, Michigan, and Illinois, and compare them with Canada West, for the past twenty years, and great as has been their growth, our Canadian neighbors exceed their increase during the same period, by the large ratio of 55 per cent. This immense increase in western Canada, is not confined either to the cities or the rural districts. It is a general movement, and there are potent causes in operation which will accelerate the growth for the next decade. The increase of the city of Toronto, when compared with the cities in the States, is found to exceed that of Boston, New York, St. Louis, and Cincinnati.

A negotiation of considerable importance to the Erie and its connecting roads, the New York Tribune says, is now going on. It is an arrangement by which goods imported by English steamers and intended for Canada, will be forwarded to their destination over the Erie, the Chemung, the Canandaigua and Niagara Falls and Youngstown Roads. These goods have heretofore been forwarded over the chain of roads connecting Boston with the West. The completion of the Erie gauge to Jersey City, and Youngstown Road has caused this change. The goods will now be landed at Jersey City, and without intermediate handling, will be unloaded alongside steamboat at Youngstown.

A Caution to Housekeepers.—A family in Lancaster county were, a few days since, made very ill by eating of a sponge cake flavored too highly with "peach water." We beg our young housekeepers to beware how they use this very agreeable and common addition to pies, confectionery, &c., as it is but a mild form of that deadly poison *Prussic acid.*

National.—The public revenue for the fiscal year, ending June, 1853, amounted to $61,337,574, of which $58,931,866 was from customs, and $2,405,708 from public lands and other miscellaneous sources. The expenditures for the same time, exclusive of payments on the public debt, amounted to $43,554,262, leaving with the $14,642,105 on hand at the beginning of the year, a balance of $32,425,447 of receipts above expenditures. The amount of the public debt of all classes, March 4, 1853, was $69,190,637, since which payments have been made amounting to $12,708,329.

SUMMARY OF NEWS.

From Europe.—The steamship Asia, arrived at New York on the 31st ult.

The enormous rise in the price of food caused apprehensions, in England, of riots among the laboring classes. Bread riots had already commenced in parts of Devonshire.

At Topshal, mobs of women threatened the bakers, in consequence of the latter raising the price of bread. At Credition, also, bands of women and children paraded the streets, and attacked some of the bakers' shops, demolishing the doors and windows, and doing other damage.

The market people were also molested, and their produce kicked about the streets. The police were unable to put down the disturbance, and it was not until the report that soldiers were coming that quiet was restored.

Another serious battle had taken place near Kalafat. The Russians were defeated with a loss of 3,000 men. The Turks are reported to have gained several victories in Asia. The defeat of the Turks in Asia, under Ali Pasha, is confirmed.

Philadelphia Markets:—*Flour and Meal.*—The Flour market is quiet. Holders are firm at $9 per bbl. There is a steady demand for city consumption within the range of $9 a $9 50, for common and extra brands. Rye Flour is scarce, and is quoted at $6 00 per bbl. Pennsylvania Corn Meal is in demand at $4 50.

Grain.—Wheat is in demand. Sales of Pennsylvania red at $2 10 and white in store at $2 20. Last sales of Rye at $1 15. Corn is scarce with small sales at 100 cents, for old and new yellow. Oats, are also scarce. Pennsylvania in store is held at 50 cents.

THE PEACEABLE KINGDOM.—Any Friend desirous to possess one of Edward Hicks' paintings of "The Peaceable Kingdom," painted during the latter years of his life, and styled by him in a letter to the owner, one of the best he ever painted, can have the same at cost, $20, by calling at No. 360 North Seventh Street, above Green Street.

TEACHER WANTED.—A Female Friend is wanted to take charge of a School at *Pine Grove*, within the limits of the Southern Quarterly Meeting. A moderate compensation will be insured by the Committee, which will, in all probability, be considerably increased by pay scholars. Application may be made to Wm. W. Moore, 77 Filbert Street, Philadelphia, or to Hunn Jenkins, Camden, Kent Co., Delaware.

12th mo. 27, 1853.

FRIENDS'

CENTRAL DRY GOODS STORE,

CHARLES ADAMS,

S. E. Corner of Eighth and Arch Streets,

Has constantly on hand

DRY GOODS OF ALL KINDS,

Selected expressly to suit the wants of Friends and plain persons generally.

PRICES LOW.

1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, William Dorsey.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

Benjamin Ferris, Wilmington.
J. Wilson Moore, No. 63 Spruce St.
David Ellis, No. 259 Franklin St.
Samuel Parry, S. W. cor. 2d and High St.
William Dorsey, No. 125 North 3d St.

Philada., 11*th mo.* 26, 1853.—6t.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.

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12th mo. 27, 1853.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SECOND MONTH 11, 1854. No. 47.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

[Continued from page 723.]

The alteration of my speech was in this manner: one morning, as I lay in bed, a weighty exercise came closely over my mind; and as I waited to know the cause, it came before my view, that I must use the plain language. I had this at times under my notice before, and now had hardly time to reconsider the thing, and prove it was the truth, ere my aunt knocked. I knew her step, which made me to tremble, and therefore made no great haste to dress; but as I knew I must submit, I went towards the door, saying, Who is there? what dost thou want? she said, Let me in, and I will tell thee. I did not in the least question that; and she quickly let me know it, by many threatenings of what she would do, if ever I *thou'd* her again. I could not but think it was a very hard allotment to me, that I must begin this required alteration with my aunt; yet, from the satisfaction which I felt in my own breast, I was encouraged in the truth, and from that time did not shrink from that part of my testimony, except to my aunt, who I did no ways delight to vex, and therefore, as much as possible, evaded the singular language; and yet, rather than use the plural, would many times break the thread of our discourse; till I plainly saw it would not do, and that I must either break my peace, or commit myself to my aunt's fury. This I soon experienced, from using the word thee to her; it so inflamed her, that, as there stood a fire-shovel in her way, she took it up and struck at me. My sister being in the little room, catched hold of it, or she would probably have done as she had threatened, for the room, or closet behind the shop was so narrow, that I had no room to draw back. Thus was I once more preserved, but had reason to fear I should yet be the cause of bringing my aunt to much disgrace, as she often declared, she believed it was no more sin to kill me, than a dog.

I found she had heard of my being advised to leave the town; and I believe I suffered much for that kindness of my friends. My aunt's hopes seemed now, that either they would draw me, or she should drive me out of the town, saying, if I would be a Quaker I should not be one in her sight. And now again I had the former kind proffer renewed. P. Meller sent me an invitation to come to Whitehaugh for a quarter of a year, till my aunt should be better reconciled. This was indeed a kind invitation from one I had never spoken to; and I might have gone for any business or school that I then had; for my aunt's behaviour had so frightened the scholars, that their parents thought fit to keep them at home; and, had it not been for the sake of seeing one called a Quaker, I should hardly have have sold so many trifles as I did; but there seemed a general curiosity to see me.

Standing thus as an object of disdain and derision, I could willingly have accepted the kind invitation of my friends; yet, when I cast my eye toward the Captain of my salvation, I found I had not liberty to move; and, therefore, with an acknowledgment of their kindness, passed it by.

Another proof of my aunt's unguarded passion soon after occurred, which was this: We were sitting together in the little room, as we very often did, and it was drawing towards the middle of the night; when, in the course of our conversation, she obliged me to use that language which she could not bear, and, a brass candlestick standing betwixt us, she flung it at me with such force, that it dinged against the wall. I had just time to see her intention, and by bowing my body escaped the blow. Thus did David's God again preserve me, for the sake of the stem of Jesse, that now began to bud within my breast; and although I stood here in jeopardy of body, yet was I mercifully preserved in stability of soul, and in a supporting belief that I was in the way of my duty, and favored with hope as an anchor in this assurance, that if it pleased the Lord to permit the death of the mortal part, he would be pleased to let his mercy light on my immortal soul, and I should die as a martyr to my faith in Christ; yet, a fear for my aunt prevailed over me; and though I had concealed her

carriage towards me as much as possible, yet this I durst not conceal, lest I should be chargeable with the consequence. I therefore desired my sister to tell my uncle of this violent action, and my fears. He returned for answer, that whatever treatment I met with was good enough for me; and as to my aunt, it was impossible to keep her at home.

The grief that I passed under, for fear of my aunt's going quite distracted, was great, and the bowings-down of my soul and body were frequent, with earnest supplication to the Almighty for the preservation of us both; she in her senses, and me in the way of my duty towards him, and in a justifiable behaviour to my uncle and aunt. I believe my uncle had, at that time, more compassion for me than he would suffer to be seen; he had my aunt talked to, and would not suffer her to come at such unseasonable hours again; for she had several times before spent most of the night with me alone, and what I then received from her, the Almighty knows, and, indeed, did make it up to me in her reconciliation afterwards. Her nightly visits here ended, but they had been so long continued, late and early, that I had habituated myself to spend the nights (as I used to keep afire) in the little closet. I sat much there, and when it was bed time (if my aunt was absent) would put my candle out, and sit as still as I could, lest I should be suspected of keeping disorderly hours.

I had here no intimate to converse with, or encourage me, and was left as a person quite alone; but the immediate visitations of divine favor, at times, did most graciously establish my faith; and when almost overwhelmed, would in the condescendings of his compassion, direct my mind to some passage in the Scriptures for my consolation; and I seldom read or contemplated on them without tears; yet how quickly did I lose the sight and effect of these favors; whilst, like a traveller, driven away from the haven of his happiness by contrary winds, I was forced by grief into a confusion of thoughts, and have frequently sat under the violent suggestions of the enemy till two, three, four, or five in the morning; and was sometimes no sooner in bed, than my aunt would call me up. It is hardly credible how little sleep I went with; but surely I sympathized with my uncle and aunt in the afflictions I gave them. My meat was to me as trifling as my sleep, wherein I proved on what a little nature will subsist; my meals were no ways constant; a bit of bread and cheese, with a little water, or a little milk and bread and butter with a dish of tea, were my only food for months! nor had I any desire after any thing else, till necessity obliged me to alter my course.

My aunt, though under some restraint, used to tell me she would make me suffer yet; saying, no one had any business with what she did to me One market day she followed me as I went behind the counter, and kept me there for some hours; though I desired her to let me go, yet she would not; nor did I choose to put her away, she saying, she would hear my language to-day; I was, indeed, under some exercise, and desirous to do my duty in the sight of the Divine Being, though I was apprehensive I must suffer for it. When any one came into the shop, she told them I was the new made Quaker, and filled those who were strangers to her with admiration of us both; and I may say I blushed as much for her as for myself. Each time she thus exposed me, she held me by the left arm, which was next to her; and when I used the plain language, she pinched me very bad, and so often renewed her pinches that it was very hard for me to bear them; yet I saw no way to help it, without using her as I never had done, and bringing guilt on myself; I therefore endeavored to hold out a little longer, and have since wondered how I bore it without the least complaint. She had, indeed, inured me to suffer; and, from my behaviour at the first, would often say, the Quakers had taught me; and if she smote me on one cheek, I must turn the other. She tried me so that I many times desired her to forbear. I had no hopes that she would regard my petition, but as my arm and hand were very visibly swelled, I wished them to plead for me, and, by often looking at them, brought them under her notice, when she tauntingly said, I doubt I have hurt thy arm, and in a little time went off. When she was gone, I tried to unbutton my sleeve, but my arm being so prodigiously swelled, I could not.

Doctor Gravesnor's daughter, knowing my aunt had been with me a long time, and seeing her go out, stepped in, and helped me to unbutton my sleeve, and seeing the condition I was in, went for her father. When my wristband was loose my hand and arm swelled to such a degree that, before the doctor came, I could scarcely shut my fingers. When he saw my arm, he said it was a very bad bruise; it seemed for the compass of the palm of my hand to be like a jelly, and exceeding black toward the shoulder. The doctor seemed surprised, and said he was afraid it would mortify, then went home, and quickly returned with a medicine. He was one who had always shown me great respect; and his daughters were my scholars, till my aunt thought proper to break up my school. I believe it was both from his respect and fear for me that he took the freedom (after he had dressed my arm) to scold and blame me for my foolish, childish sufferance, saying my case was dangerous, and I might lose my arm, if not my life; yet continued saying he would do all he could to prevent it. I told him I was satisfied with his kindness and judgment, and surely was more willing, at that time, to give up my life than my arm; yet did I struggle in the secret of my

mind to submit to the will of God; and the doctor, seeing my tears fall, said, Nay, indeed, you have enough to bear, without being child; and so I found, for, besides my inward exercise, his application was very sharp. He often signifying he was afraid of the bone, and saying it was such a piece of cruelty as sure no person in their senses could be guilty of. He staid with me a good while, repeating the dressings often, which still renewed my pain. My fingers were swelled, stiff and useless, for I could neither close nor stir them. The doctor asked me who I had to be with me since I left my uncle's, and said that now I could not do without assistance, and charged his daughter not to leave me till I had got somebody. When he left me, he directly sent for my uncle, and told him how unchristian-like my aunt had used me, saying she was more fit to be bound than go loose, and that he ought not to suffer her to come to me. My uncle promised she should not; yet this did not move his pity so as to induce him to come and see me, which was what I greatly desired.

It was a month after this, before I could turn my hand behind me to dress myself. My sister was sent to school at Manchester before this, for fear, as I have thought, of her catching the infection of a Quaker; nor did I much repine at the loss of her company, for I had found out that she had carried very treacherously betwixt us. I had but few in this illness that came to see me, yet I heard that many were displeased at my aunt. Among those few that came, my present aunt S. Whitehead was one; and her visit was very acceptable, though I had then no acquaintance with her. She spoke to my encouragement, and invited me, when I was better, to come to see her, which I could willingly have done, but thought proper to delay some time, for fear my aunt should know it, who spared no one, that she heard did but in a friendly way speak to me.

S. Taylor, at this time, lived with John Winter, at Stafford; and long before this, (seeing my uncle and aunt's groundless dislike to that family) I had desired they would not visit me often; they saw my motive, excused the freedom I took with them, and when I went to them, behaved to me in a loving and free manner.

Here I ought not, and hope I never shall forget the best of visitors, the Invisible Comforter, who, in a good degree, made my afflictions easy, and consolated my spirit, under a belief that I still was persevering in the way of my duty.

From the encouragement that I thus met within myself, was I excited, as soon as proper, to endeavor to go to meeting again; and when I was so far recovered that I could dress myself, I thought, from the weakly state I was in, it would be better for me to board in a family, that I might be in the way of getting such provision as my constitution required, which never was very strong, and was now much impaired by excess of trouble and the different course of living which I had of late been in.

As there was a door that went out of the chamber of my apartment into the other part of the house, I thought it convenient that I should board with Thomas Turnock, who lived there, and was well satisfied therein.

I had now some hopes, from my aunt's absence during the last month, that she would no more interrupt me in my going to meeting, but soon found them frustrated, whether by accident or information I know not, for one day when I came to the corner, near my uncle's house, I saw her coming towards me; the thoughts of the Doctor and my arm quickly occurred: and I concluded, should I suffer it to be hurt again, the consequences would be very bad. As I was at liberty, it seemed right to keep so, and make the best of my way; yet, so fettered did I find myself, that before I had gone many yards I faltered in my purpose, and my aunt got up with me before I was half way to the meeting.

I now saw my mistake, and that it would have been better if my aunt had overtaken me sooner, for the place looked dangerous, and the want of room to shake and push me about in, gave me many apprehensions that she would throw me headlong down the precipice. It was about the time that Friends were going into the meeting, and this vexed her the more, for I have reason to believe she could not endure the sight of a Friend on my account. She did not spare to tell me of hurting my arm, nor to shake me by it; but as it had some folds of flannels round it, it was preserved. My endeavoring to outwalk her was not suddenly forgot, she many times after making mention of it, and would signify that God was above the wicked spirit still.

Thus, with many admonitions and exhortations, as she called them, she kept me till such time as she might expect the meeting would break up, and then left me.

(To be continued.)

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

(Continued from page 724.)

I never experienced greater kindness than from the Indians. I had not only their horses to ride, but a guide from place to place. The natives would not permit me even to carry my luggage, or scarcely to go over a bridge that was dangerous, but offered to carry me over in their arms, though I would not suffer them. When I lodged in their houses they would build a large fire at bed time in the room that I occupied, and always renewed it at midnight. Whether up or in bed, the family was remarkably still.

8th. A hard frost.—This morning set out for Brothertown, having the chief's horse to ride, with one of their principal men for a guide,

through a most fertile country, over logs and through bushes, at the rate of not more than two miles an hour. We arrived in the evening, and were treated with great kindness.

9th. Set out for Fort Schuyler's, being still accommodated with a horse and guide. The roads were very bad, but we were forced to reach Fort Schuyler's in the evening, having previously engaged to meet our female family of Indians at this place.

10th. This morning the Indian girls came, each one being accompanied by her parent or guardian. The business was conducted with great seriousness, for the Indians delivered their children to us with the utmost confidence and quietude, which brought over my mind a considerable weight, that nothing on my part might obstruct this great and important work. The girls manifested much stillness at parting with their parents, and going a long journey with perfect strangers to reside in a distant land. On arriving at the Mohawk river, they stepped into the boat, wrapped their faces in their blankets, and I do not remember that they spoke a word.

11th. Very cold.—We had to pass along the Mohawk one hundred miles, and arrived at the falls on that river about breakfast time. These wonderful works of Providence are very striking to every rational beholder. The water-fall is fifty-one feet between the rocks, which form a perfect stone wall for the space of twenty miles along the river. This river receives the fewest creeks of any I know of; consequently it keeps nearly the same height, and is not affected by any tide. Travellers often stop, kindle a fire, and dress their meal. About 4 o'clock in the afternoon we arrived at Schenectady and procured comfortable lodgings, which could not be obtained at every place on the route.

12th. A rainy morning.—Through favor I felt well in health, though my companion is still afflicted with the ague. I was not easy to travel on First-day, and we therefore tarried at our kind friend's, Peter Field, in Albany. I spent this day in reading the Book of Martyrs. There are but three families of Friends in Albany; and as they do not appear qualified to hold a meeting, they and their children suffer great loss. Being twenty miles from the nearest meeting, it is probable the children but seldom attend. It would be wisdom for parents carefully to weigh every difficulty in removing with their tender offspring far from the meetings of Friends, and not let the perishing things of this world have too much sway; for He who is rich in mercy, can mar abundance, and bless a little; for the earth is the Lord's and the fulness thereof.

13th. A fine mild morning; and the wind being favorable, we took passage for New York with Captain Weaver. I feel a degree of thankfulness that the Lord has thus far preserved our family and us.

14th. A rainy, mild morning. Our girls conduct themselves with so much propriety that it is remarked by persons of respectability. My mind was frequently exercised, and the desire prevailed that nothing might befal the tender children under our care, which would obstruct the work the Lord was about to carry on from sea to sea, and to the uttermost part of the earth. We left Albany at 4 P. M., and reached Hudson that night, being thirty miles, notwithstanding we run aground, and laid at anchor till the tide floated us off.

15th. A fine morning with a south wind, which was very direct in our course.—Our family appear cheerful, which is cause of satisfaction, and of thankfulness unto Him who is a present helper in every needful time.

16th. A clear cold morning, with a strong breeze from the west, which was the means of running our vessel aground about nine miles above New York. When the tide favored we carried out our anchor, but all endeavors at this time proved unavailing, and we were obliged to remain in the cold till the tide rose again. In the evening we succeeded in getting off, and arrived opposite New York about 9 o'clock. We engaged the small boat to take us on shore: there was much ice in the river, and it was with difficulty we could get in. At length we reached the land, and were kindly received by our friend Edmund Pryor, and may truly say, from the tenderness shown to us and the girls, it was like a brook by the way.

[To be continued.]

THOMAS WILSON.

Thomas Wilson, of Ireland, was born in Cumberland, and educated in the profession of the Church of England. In his youth he had hungerings after righteousness, and the true knowledge of the living God, and his son Jesus Christ, and went with great diligence to hear the priests, and earnestly regarded what was spoken. If he heard of a priest that was noted for a good man, and preached two sermons in a day, he would walk sometimes eight miles after hearing the morning sermon, to hear another in the afternoon; and the more he sought to hear, the more sensible he was of great poverty of spirit. In the time of singing psalms, a thoughtfulness came over him that men should be made holy, before they could rightly sing to the praise and glory of God; and he was stopped from singing them through a godly sorrow in his heart, with cries and humble prayers to the Lord God of heaven and earth, for the knowledge of the way of salvation. He now travailed in much godly sorrow, weary of the heavy load of sin, as also the doctrines and worships of man's making; and many scripture passages being opened to his understanding, he began to see that what was not of faith was sin, even in matters

of worship and pretended service of the great God. Being thus made sensible that many doctrines of the church in which he was educated, were the precepts of men, that God is a Spirit, and they that worship him, must worship him in spirit and in truth, he greatly longed to know this worship; and he conversed with priests thereon, but they could not direct him where to find it. After long travail of spirit and great concern, the Lord was graciously pleased to make him sensible, that what was to be known of God, was manifested in man.

About this time he went into an *evening* meeting of the people called Quakers, with strong desires to the Lord, that if it was the true way of salvation which this people preached, he might have some inward feeling and testimony thereof in his own heart. After sitting some time in silence, a Friend began to speak, directing and exhorting to an inward waiting upon the Lord in faith, to receive power from Him over every unclean thought, by which heavenly power they might glorify and praise the name of the Lord, through the ability of his own free gift. Thomas understood this to be the holy Word of God which the apostle preached, and to which he turned the minds of the people; and he felt his soul much in love therewith, saying in his heart: 'This is what I greatly wanted.' The Lord's power arose in the meeting to the breaking and tendering his heart, and inward cries were raised in him to this effect: 'Oh Lord create in me a clean heart.'

His heart was now opened to receive the Truth, and he felt the Lord's anger because of sin, and was made willing to love and dwell under his righteous judgments, being truly convinced that this was the way to come unto the mercy-seat. He saw that he was to cease from the doctrines of men, and mind the gift which was in him, and sit down among Friends in their silent meetings, to wait on the Lord in retiredness of mind, for his heavenly teachings and holy leadings. In the performance of this inward, divine and heavenly worship, he, with *many more young people*, was convinced of the inward work of God and turned to the Lord *with all their hearts*. Those who attended the meeting, became very tender and heavenly minded, and in great love towards each other, the heart tendering power of the Lord being renewedly felt, and inwardly revealed, when no words were spoken. Under the sanctifying and forming hand of the Lord, our friend was raised up and qualified to bear a public testimony in his name, and was concerned to travel, and to visit many parts of this nation, and of America; the latter twice in company with James Dickinson. He left there many seals of his ministry, which was sound, plain, and powerful; frequently attended with a heavenly sweetness, as he was divinely enabled to open the mysteries of life and salvation. He was also richly clothed with the spirit of supplication, in which he was drawn forth in great tenderness and fervency of spirit, on behalf of the church of Christ and for mankind at large.

After more than forty years' labor, his natural strength decayed, and toward the close of his life, having not long returned from a journey of ten months, through many parts of England, he expressed himself thus: 'Now I rejoice in that I have served the Lord in my day; and as I have labored to promote the Truth in my generation, I feel great peace from the Lord flowing into my soul, and am thankful that I have been made willing to serve him.' He was taken ill about the Eleventh month, 1724, and continued weakly for several months; in which time he uttered many weighty expressions, and several times was engaged in fervent prayer for the young and rising generation, that they might be faithful witnesses for the Truth in their day. He expressed his concern that Friends should live agreeably to the doctrine of Christ, and that the good order established among us, might be kept up and maintained; and that all *differences and disorders* might be *kept out of the church*. Among many weighty expressions, he said: 'The Lord's goodness fills my heart, which gives me an evidence and assurance of my everlasting peace in his kingdom with my ancient Friends who are gone before me, with whom I had sweet comfort in the work of the gospel.' Notwithstanding our Friend had been eminently attended with the power of Truth, and had great service several ways, he would speak very humbly of himself, ascribing all the honor to the Lord; saying: Although, the Lord hath made me servicable in his hand, what I trust in is the mercy of God in Jesus Christ;' and added, some Friends sitting by him: 'The Lord visited me in my young years, and I felt his power, which *hath been with me all along*, and I am assured he will never leave me, which is my comfort.' He was preserved sensible to the last, passing away as if he was going to sleep, the 20th of the Third month 1725, aged about 71 years; a minister about 45 years.—*From The Friend.*

CHINCHA ISLANDS.

Coast of Peru, Thursday, Nov. 10, 1853.

The ship Albus, in which I am a passenger, arrived here from Callao, Oct. 3. We found here a fleet of nearly 200 sail, all but three or four English and American. I shall send you a list of arrivals and departures for the last month with this. By it you will see how important these islands, and all that relates to them, are becoming, and how little is known respecting them at home.

The Chinchas are three small isles, neither of them more than a mile across, and about the same distance apart, lying in a line north and south, fourteen miles from the main land, and

about ninety miles, following the trend of the coast, S. S. E. from Callao. They consist of porphyritic or volcanic rock, upheaved from the sea, and, except a few narrow beaches, their sides are naked precipices, jagged and indented with caves and surrounded here and there with rocky masses. All of them are covered with nothing but guano, which lies upon the rock just as if it had been sifted upon it till it had formed rounded hills. The rocks are from fifty to two and three hundred feet high round the shores, and the guano is heaped upon them highest in the middle, where it may be 200 feet through. It has only been dug from the north and middle islands, and where they have been cut away, they appear from the shipping like some very deep railroad cuttings through light ochre colored alluvial hills. Upon the islands are numerous shanties or frail huts of bamboo-like cane, peculiar to the country, for the Government officers and the Chinese laborers.

On the North Island is the principal station. Here is a Deputy Commandant, (SERRATE,) subordinates, interpreter, doctors, hospital, (so called,) a few soldiers, women, negro drivers, and the like. The habitations are mere flat-roofed huts of matted cane, except one or two of the principal. The guano blows through and through everything. I spent a night here with a gentleman in the medical department. The room was an attic of matting, just enough for a shelter from the nights, which are cool. The floor was carpeted with guano; books, clothing, everything was yellow with it. But it is not so annoying or any more annoying, than would be so much soil; it is strongly ammoniacal; it has a cleansing property in washing; nothing lives in it worse than fleas, to which I am almost insensible, and small lizards, which are glad to get out of one's way. The Peruvian soldiers are in reddish, snuff-colored uniform; they average four feet, are broad in the beam, narrow in the shoulders, which are round and stooping, and have noses like the Mexican idols. Their appearance here and at Callao is extremely impressive. Have you any recollection of the armies of *supes* we used to see at the Park long ago?

On the middle island there are fewer laborers and shanties—only one appropriated to the overseer, who is, as fortune will have it, a Hungarian, and signs himself Kossuth. He calls himself Kossuth's brother, but, I suspect, does not care much if intelligent persons doubt this. He told me, however, that he was one of those who came with Kossuth to New York, in 1850; that finding Ujhazy had only got land, he pushed off south, went to New Orleans, was concerned in the Lopez affair, went to Mexico, thence to San Francisco, joined Flores, and so reached Peru, when he entered the service, and now has got this place, where, he says, he "means to make some money." He has a good salary, and it is hinted, that among all these ships waiting out the lay days of their charter parties for their cargoes, there are those which find out that it is possible to secure his preference. The English say he rather favors the Americans; but this and all things concerning him are very mysterious. He is, I should think the general opinion to be, a smart scamp, who likes to direct matters, can give if not take a joke, is cruel enough for his place, and does not require to be taught anything in particular. The south island is an untouched hill of guano, scattered with the skeletons of sea-lions, and usually covered with birds.

The guano is dug from the hills and conveyed to depots, or *mangueras*, as the Peruvians call them, on the edge of the cliffs in barrows. On the north island are two steam "paddies," which also cut it away and load cars, which are pushed to the same places of deposit on temporary rails. These places are large enclosures of cane, supported on the sloping face of the rock by chain cables, and reaching to the very verge of the cliff. At the lower ends of these are openings connecting with canvas pipes or "shutes," through which the guano is emptied into launches, or directly into vessels lying at the bases of the cliffs below. The shore is so bold, that notwithstanding the swell, ships may be loaded at the shutes at both islands. Overseers are stationed at the top to see how much goes into launches, whose turn it shall be to get a load, &c. When a ship or launch is loading, she is a complete smother, as if ashes were poured into her from a hundred and fifty feet overhead. With their yards cockbilled, and rolling their royal masts almost against the face of the rock, all covered with guano, you would hardly recognise some of the finest clippers, that before they left New York or Boston, were praised in the papers, visited by ladies, and, instead of guano, had their cabins perfumed by champaign. But the dust is easily washed off; the sea-bird smooth their plumage when they commence their homeward flight.

The Albus, on board of which I am now writing, lies about midway between the North and Middle Islands. She is loading from launches. Around us are more than fifty other ships and barks, and there is a still larger number on the north side of the North Island. I returned this morning from a visit there, on board the Tornado, the flag-ship of the fleet, which was just hauling from her anchorage to the shute. Through the stern windows I see the hull of the Plymouth Rock, which carried me to Australia; and near by, within a square mile, lie the Storm King, Witchcraft, Dacotah, Empress of the Seas, Governor Morton, (commanded by an old college friend,) New York, Danube, and many others whose names are as familiar as the piers and wharves where I have seen them lying. The sun is within a few degrees of being vertical at noon, yet the heat is not oppressive, and the nights are

cool. We have nearly the same change of breeze and calm every day; the loading goes on very easily after the ballasting, dunageing, &c., and there is no lack of society. There are quite a number of ladies—the wives and daughters of captains in the fleet—and we make calls and visits, and even have evening parties. Every night I can hear, out of my state-room window, the sea-lions blowing.

Mackerel are very abundant, and whales come amongst us almost daily. It was a fine sight to see one the other afternoon make a complete breach scarcely two ships' length from us. I might even boast of going in a boat as a tender to a whale boat, chasing them, last week. We came very near, but did not succeed in striking one. The rocks are bristling with pelicans, and the divers and guano birds are "too numerous to be mentioned." I have seen six acres at least covered with them at one time, the blue by themselves, and the white by themselves, in compact bodies, like some great army. The rocks and caverns of the islands are the most singular and romantic I ever beheld. No fairy scene upon the act-drop of the theatre, could go beyond them in fanciful extravagance. The Ballista Isles, seven miles south, are entirely perforated. We rowed through sublime arches, worn by the long swell of the great Pacific, and into dark domes, filled with loud echoes and the voices of ten thousand birds. Such antres vast are the palaces of the sea-lions. Over the bay on the main land, is the town of Pisco, and beyond it the Andes, some of the loftiests peaks of which, if not the very loftiest, are said to belong to the range in this latitude. We see them sixty miles inland. In the afternoon they seem a long range of yellow summits—the sunlight gives the snow this look, I suppose—rising ten degrees or more above the horizon. And even these, I am told by a gentleman who has crossed them, are but the spurs of the great ridges which lie beyond. No view of them that I have ever seen, conveyed any thing like the effect of the reality. Indeed, these islands would afford the best studies for a landscape artist who could do them justice. I would most strongly recommend some of our young artists to follow me in this voyage.

The guano is dug by Chinese coolies or laborers, who are brought here by English ships from the free ports of their native coasts. The poor fellows are made to believe they are going to do well, by engaging to serve as laborers for five years at a "real" (York shilling) a day, and a scanty allowance of rice. They fancy, it is said, they are coming to labor in the mines of California. However this may be, it is certain that they are shipped here in English vessels, and transferred or assigned (or whatever the word for such a transaction should be) to the Peruvian Government. I have known Englishmen who spoke of having been engaged in the traffic. The Government places them on these islands, avowedly under their original contract, to labor for five years; but who is to know how far this contract, if such it can be called, is adhered to? The truth is, the poor Chinamen are sold into absolute slavery—*sold by Englishmen into slavery*—the worst and most cruel perhaps in the world. Here are about eight hundred of the unfortunate creatures at work on these islands at a time: as fast as death thins them out, the number is increased by new importations. The labor is severe, much more so than that of the negroes on our southern plantations. They are kept at hard work in the hot sun throughout the day. On the Middle Island they are "stented," each one, strong and weak alike, to dig from the hill and wheel to the *mangueras*, five tons of guano each, per diem! The guano is compact, like hard, clay-like loam, and as dusty, when dug, as ashes. On the North Island, it has to be blasted for the steam paddies. It has to be wheeled from a hundred yards to a quarter of a mile—the nature of the labor may be conceived. The Chinese work almost naked, under a tropical sun, where it never rains. They are slender figures, and do not look strong. *Negro drivers, the most ugly-looking blacks I ever saw, are stationed among them with heavy thongs, which I have seen them use.* The poor coolies have no hope of reward, no days of rest. The smoke of their torment goes up on Sundays as well as on week-days. It blows away in a yellow cloud, miles to leeward; and I never see it without thinking what a hell on earth these islands must be. That I do not exaggerate in this account, any one who has been here, will readily bear witness. The fact that some of the Chinese, almost every week commit suicide to escape their fate, shows the true state of their case. Kossuth told me, that more than sixty had killed themselves during the year, since he had been stationed here, chiefly by throwing themselves from the cliffs. They are buried as they live, like so many dogs. I saw one who had been drowned, it was not known whether accidentally or not, lying on the guano, when I first went ashore. All the morning his dead body lay in the sun; in the afternoon they had covered it a few inches, and there it lies, along with many similar heaps, within a few yards of where they are digging. On the North Island, the Chinese carry heavy water-casks, slung on poles between two, up the steep hill; they can in this way, as well as in barrows, take weights altogether disproportionate to their slender forms. They look unhappy, as well they may. We know that the Chinese are strongly attached to their native soil. Wretched and half barbarous as they may be, dark as may be their souls, they still have human feelings, and I am not so constituted that I can witness the injustice of their treatment and their suffering without compassion—without indignation. It ought to be made known wherever

English law prevails, that these poor creatures are deceived and sold into a servitude from which they almost daily seek escape through death, by *Englishmen*. It is not domestic slavery in which they are placed; they were not born slaves; they are not protected by any laws; there are no women with them; their condition is worse than that of any criminals, exiles or prisoners, in civilized nations. It ought to be everywhere known. Americans, who have to bear the reproaches of the English for institutions entailed upon them, and which they could not avoid, have a right to reply, that *the worst slavery that exists among the civilized nations of the earth is maintained by the British subjects who transport coolies to the Chincha Islands.* It is not the fault of the English that the same system is not carried on in Australia. The coolies brought there, however, have not turned out a good speculation. But the taking and selling free men to such taskmasters as these Peruvians, who are little better than the Chinese, is an outrage to humanity, and a reproach to British rule. Let the next slaver the English cruisers capture, be some one of their own ships, with a cargo of coolies for this market.—*New York Times.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 11, 1854.

NEBRASKA AND SLAVERY.—The subject of Slavery has not very frequently been mentioned in our columns, perhaps less frequently than some of our readers would have desired. Our silence has not arisen from lukewarmness on the painful and exciting questions which have agitated the public mind; but from a desire to move only in the line of our duty, to add nothing by unguarded expressions to the excitement already prevailing, and whenever we do touch upon the subject, to do it under the influence of that Christian love which extends to all men, whether oppressed or oppressor.

While entertaining the most sincere abhorrence for the system of slavery as it exists in this country, and feeling an earnest desire for its extinction, we should bear in mind that we are by nature of the same mould as our southern brethren, and had we been placed in their circumstances, should probably have been involved in the same practice, and entangled in the same difficulties. This consideration, although it ought not to lessen our abhorrence of the evil we deplore, should awaken our sympathy for those who have become involved in it, and induce us to seek for the guidance of Divine Grace in all our efforts to enlighten their minds and awaken their consciences.

The heavy responsibility which rests upon this country on account of slavery, is not confined to that portion of our confederacy where slaves are held. We know that the general government assists in upholding it, and that representatives, senators and presidents from the free states have not been faithful to the principles of republican liberty. This must have been owing in part to the want of a sound public sentiment among their constituents. If the public mind were properly impressed with the importance of choosing for representatives men of tried virtue and sterling integrity, we should not see them bartering away their principles, and dishonoring their constituents for places of profit and honor. In questions of legislation where interest alone is concerned, expediency may be consulted; but when the rights of humanity and the freedom of millions are at stake, every compromise of principle should entail upon its author's indelible disgrace.

These remarks have been suggested by the proposition of Senator Douglas, now before the U. S. Senate, to permit the introduction of slaves into the territory of Nebraska, which lies north of the line 36 deg. 30 min. North latitude, and is a part of that territory from which slavery was to be forever excluded by the laws of 1820, usually called the Missouri Compromise Act. That Act has always been considered by the friends of human freedom a great sacrifice of principle by giving up to slavery the State of Missouri and the territory south of it; but now to repeal it, in order to plant that desolating system on the north side of the line, would be, on the part of northern men who may consent to it, a betraying of their trusts, and on the part of southern men who may urge it, a violation of their pledges.

Perhaps it may be asked, why, in a religious paper, we should notice a subject which properly belongs to the legislation and politics of our country. We reply, that this is a subject nearly connected with one of our most importaut testimonies, and that our silence at this time might seem to indicate a want of interest or a deficiency of proper zeal in supporting it. We feel it, moreover, our duty, at suitable times, and in a

becoming spirit, to speak out plainly on questions affecting the great interests of humanity. In a country where the people govern through their representatives it is especially important that correct principles should be kept ever in view and that a healthy public sentiment should be maintained. For this purpose the press, which exerts so potent an influence on the public mind, should always range itself on the side of virtue, and hold up to view those noble principles of christianity which lie at the root of individual and national happiness.

The attention of readers is called to a review of "*The Weather, from* 1835 *inclusive up to and including the year* 1853," (commencing in this week's paper,) to which is appended a summary of miscellaneous items, many of them possessing considerable interest; and the article, as a whole, cannot but prove useful for future reference, to the curious in such matters.

It will probably occupy four numbers, and be continued from week to week until completed.

For Friends' Intelligencer.

The efforts which are making to procure the passage of the Nebraska Bill now before Congress, call loudly upon the inhabitants of the free States to enter their solemn protest against a measure which, if successful, will probably extend the area of slavery over an immense tract of territory. This bill proposes to include about 480,000 square miles, and would make twelve States as large as Ohio. Should it pass, it will be in direct violation of the faith of the government which, at the time of the admission of Missouri, entered into a solemn covenant that in all the territory north of 36 deg. 30 min. north latitude *slavery* or involuntary servitude should be *forever* prohibited.

By recent advices received from Washington, a hope is expresssd that if a little time is furnished, the free States will so protest against the measure as to arrest its passage, at least in the House of Representatives.

Petitions are now in circulation which it is desirable should be signed and forwarded immediately.

Copies of a remonstrance, which has been prepared and circulated in this city, can be procured at the Book Store, No. 84 Arch Street It is as follows:

To the Senate and House of Representatives of the United States of America, in Congress assembled:—

The undersigned citizens of the State of —— respectfully, but earnestly remonstrate against the passage by Congress of any bill, which will permit the introduction of slavery, either now or at any future period, into any portion of the territory of Nebraska, or in anywise infringe upon the eighth section of the "Act passed in the year 1820," commonly called the Missouri Compromise Act, which declares, "that in all that territory ceded by France to the United States, under the name of Louisiana, which lies North of 36 deg. 30 min., North latitude, not included within the limits of the State contemplated by this Act, Slavery and involuntary servitude, otherwise than as the punishment of crime, shall be and is hereby forever prohibited."

LETTER FROM R. MASON.—NO. XXXI.

Avondale, 8th month 11th, 1833.

My dear Cousin,—There is a freedom in the truth, and I believe I am not abusing its privileges in offering thee a salutation of sisterly affection, which has again and again risen on my mind since our long separation; and now having the prospect of a quiet afternoon, such as the first day of the week frequently presents here, I shall devote a portion of its fleeting moments to friendship.

Amongst the variety that has filled up my time since I left Baltimore, there is much that would not interest thee any more than it did myself. My primary object in visiting Philadelphia, was to see my beloved ancient relative P. Marshall and her daughter; and my protracted stay there was occasioned by the increased suffering of our dear Patience Tyson. I felt but little inclination to leave a shelter under their roof to mingle in society, even of the most interesting cast. But duty urged a reciprocation of attention, and in obedience to its call I enjoyed peace; but colloquial powers to please had departed so far from me, that I felt like a blank in the book of life—in wisdom, no doubt, permitted—that self should have nothing to glory in, and in the abatement of this poverty, to seek after the blessing that maketh rich, and to which no sorrow is added.

It is now nearly four weeks since I took up my abode at Avondale; and in the bosom of this beloved family, "in twilight's contemplative hour," I oft retrace the steps of my childhood, and call to mind those who then moved on this busy stage of action, supplanted by a race to whom I am a stranger, with only a few scattered companions of my early days left, and these so changed that I know them not. In thoughts like these I find an impressive lesson on the vanity of building, on a terrestrial foundation, any fabric of happiness that has a tendency to intercept our view of blissful regions beyond its changeful, narrow haunts. I spent a few days at Kennet Square, in the immediate vicinity of the home of my forefathers, and on my return

to Avondale, called to see my natal habitation; the house, the garden, the trees felt like my familiar friends, and for awhile I indulged a wish that childhood and all its concomitant enjoyments were before me—that I might wander along the meandering streamlet, and gather wild flowers from the mead; but soon I checked the selfish desire, and sought a higher sphere, where time and chance and all the train of motley ills, "that an incessant struggle render human life," can no dominion find. Thither were my wishes bent, to meet with those who, purified from all the dregs of earth, rejoice in bliss unbounded and eternal.

We have had many Friends to see us this summer, not only from Philadelphia and Baltimore, but from the neighborhood around; and I love the simplicity that prevails amongst the Friends here. J. Wilson belongs to New Garden Monthly Meeting, and last Fifth day I heard his voice through the partition on the importance of education, with somewhat of the eloquence of Thos. Wetherald. There is no minister at New Garden at present. In this neighborhood many powerful ministers have arisen, fulfilled the work of their day, and have gone to the world of spirits. Now the gospel trumpet resounds not, and I fear lethargy prevails. May the denunciation pronounced against the ground, that has often been watered and brings forth nothing, be averted by future obedience, not amongst them only, but in every department of our widely extended Society. D. J., on First day, invited some to return and do their first works, lest the candlestick should be removed from its place, then great would be the darkness.

I subscribe myself thy R. MASON.

J. Orcutt, a clergyman, recently wrote to Thomas Kennedy of North Carolina, a member of the Society of Friends, respecting the disposition made of his slaves, and their success, to which T. K., at once replied, thus :—

Rocky Hill, 9th month 6th, 1853.

MY ESTEEMED FRIEND,—I this day received thy letter, inquiring respecting the disposition I made of my colored people. I answer—those inherited from my father's and mother's estate, thirty-five, I sent to Hayti in 1826. In 1828 I visited them—found them very unpleasantly situated—went to see the President on their behalf—presented him with a written memorial containing our people's complaint. (It is proper here to remark that there were about eighty-five other colored persons belonging to the Society of Friends who went out in the same vessel with mine.) He promised they should be redressed, and gave me a letter of instructions to the commandant of the Arrondisment where our people lived, to that effect. I then returned, and gave the General the President's instructions, and he had the most of our people working for him on his farm. He said his Excellency's instructions should be complied with, and asked me what day would suit me to have a tribunal convoked. I told him, and went to the Register's office and procured copies of the contracts entered into by our people with their respective proprietors; showed them to a lawyer; had some of the most intelligent of our people to inform him wherein they had been defrauded by their proprietors. He said they had been unlawfully and shamefully used by their proprietors, for whom they were laboring for stipulated shares of the productions grown. He promised to bring these unjust men to a strict account, and have our people's wrongs redressed. On the next morning I went early to the house of the lawyer, to get him to be in place at the meeting of the tribunal, but could not find him. I walked miles over the city in search of him, but could not come up to him or hear any certain intelligence from him. At 10 o'clock the tribunal met, and no lawyer came to vindicate our people's cause. One of our own people undertook their defence, and acquitted himself well, showing that they had contracted to work for part of the crops raised, and had never received any part thereof; and, so far as he knew, none of our men had received in money more than ten or fifteen dollars for the year and a half they had been there laboring; and to this assertion all our people testified. But, in view of all these facts, the tribunal decided our people had been treated justly. About this time the lawyer employed came in, and never opened his mouth in public, but asked me aside, and told me it would have been risking his life to vindicate their cause in opposition to the General and the other men for whom they were working. I let him know how contemptibly I thought of him, and the whole proceedings of the tribunal.

This is a brief history of the condition of my people sent to Hayti. My feelings were very much harrowed up to find them so oppressed and degraded, for I had sent them under an apprehension of bettering their condition, and that they would be entitled to all the privileges and immunities of native citizens. But the government was an aristocratic military despotism—the will of the President being the law of the island. Nearly all my people in Hayti, and the others sent out by Friends in the same vessel, expressed earnest desires to return to North Carolina; saying they would abundantly prefer being slaves here to their situation in Hayti. Each family had a provision patch of land assigned them, to raise their own vegetables. Seventh day and first day (Saturday and Sunday) were allowed them to cultivate their provisions, to go to market and exchange their vegetables for pork or fish, and to furnish their own clothes. Five days

in every week they had to work for their proprietors on their farms. They had been there eighteen months when I visited them, working after that manner; and they assured me they had never received any part of the produce from the farms, and the greatest amount in money which any of them had received was not above fifteen dollars; that the grown hands had received from five to ten and fifteen dollars for their labor. I know many of them did receive, while here, sixty dollars annually. There was a manifest opposition by the Haytiens against the emigrants from the United States returning. In fact, there was no chance for them to return, without getting a passport from the President. Every vessel sailing to the United States was searched previously to sailing, to see if there was any of their people on board. They claimed all emigrants as their subjects.

Subsequently, I inherited eight colored persons from my grandfather's estate, and fifteen more were given me by an uncle, to prevent his own children from making slaves of them. The most of these I sent to Ohio and Indiana, and some of them have since gone to Canada. One man and his family went to Liberia in Africa. He has written me several letters, stating that he was well satisfied; had his children all educated; that he could make $500 a year by his trade. He was a rough carpenter. He thought the Colonists there would soon live as comfortable as the white people in North Carolina.

I am fully convinced of the propriety and practicability of colonizing our black people in Africa—their fatherland—where they will be instrumental in civilizing and Christianizing the natives of that continent, and of making appropriations in money, or by building steamships, or by any other means to enable the Society to transport and colonize all free persons of color in any of our States or territories who may desire it, and all others who may hereafter become free and wish to join their brethren in their fatherland.

In my view, our whole Union, North and South, East and West, are, or should be, mutually bound to extirpate the system of Slavery; and no plan has ever been devised so beneficial to both parties, whites and blacks, as colonization in Africa. There they will soon become of immense value to our nation in a commercial point of view, reciprocally exchanging productions. Will not our abolition friends at the North join this good cause, and oppose it no longer?

I have given thee a crude statement of my doings and views in regard to our colored population; and my desire and prayer to our Father in Heaven is, that he will be pleased to influence the hearts and minds of all our citizens, in every section of our beloved country, to do right. "All things whatsoever ye would that men should do unto you, do ye so to them, for this is the law and the prophets," and comprehends our relative and social duties. I am respectfully, thy friend,

THOMAS KENNEDY.

THE HOME FATHER.

The Home Father is one whose coming causes happy hearts to beat faster, and bright eyes to become brighter, and little feet to run pattering out to meet him, and childish voices to shout his name. When he enters his dwelling, a sunbeam seems to enter it, and his presence imparts a gleam of happiness even to the sick chamber, and soothes the bed of pain. The tavern, the reading room, or the club, has no attractions for him, because his family cannot accompany him. His heart is centered in those dear ones who surround his hearth; and though no costly furniture adorns his rooms, it matters not,—he is rich! his wealth lies in the hearts he has made happy! His little ones crowd around him, and recount the wonders and events of the day; and the little flaxen-haired, blue-eyed baby lays his soft rosy cheek beside the rough-bearded face of papa, and is not at all afraid! How patiently the strong man listens to all the wonderful nothings they have to tell him, and smiles at the tricks of the little roly-poly things as they caper around him. And how proud and grateful he is, that God has entrusted the happiness of so many of his creatures to his keeping! He carries his happiness in his own heart, and needs no bacchanalian songs, and loud debates, or operatic music to stimulate him. To such a man, blest with a wife capable of appreciating his worth, the meanest hovel would become a palace, and the silver lining of the darkest storm-cloud become apparent. May the bright eyes that now cheer him, beam around his path through life, and his well-spent days on earth be rewarded by a glorious immortality!—*Masonic Mirror.*

The declaration of the blessed Master, "If a man hate not father and mother, and his own life also, he cannot be my disciple," must be puzzling to the superficial: but is easily understood by the true Christian traveller; who finds that those persons or things to which he is by nature the most nearly attached, are most liable to divert his attention from the guidance of Truth, when they come in competition; and that if he adhere to the one, be it which it may, he must necessarily renounce or hate the other.

DILLWYN.

Children had rather be making tools and instruments of play: shaping, drawing, framing, and building, &c., than getting some rules of propriety of speech by heart: and those also would follow with more judgment, and less trouble and time. PENN.

PRAYER FOR GUIDANCE.

"Teach me to do Thy will, for Thou art my God: Thy Spirit is good; lead me into the land of uprightness."

Father! the skies are dark above me,
Before me lies a trackless waste—
Long thus hast thou seen good to prove me,
O God! to my deliverance haste!

I do not ask that Thou shouldst lighten
The clouds impending o'er my way—
I only ask that Thou wouldst brighten
Their darkness with one guiding ray.

I pray Thee, not to make less weary
The waste through which my pathway lies—
I would but *see* that path, though dreary,
And feel 'tis leading to the skies.

Guide me, my Father! if before me
The Angel of Thy Presence go,
I will not shrink, though clouds are o'er me,
And round me gather many a foe.

I do not falter at the distance
Between me and my heavenly home,
Weary as seems this earth-existence,
I know 'tis bounded by the tomb.

Nor do I dread the ills that gather
Thick, from the cradle to the grave—
Not from earth's cares and griefs, my Father,
Do I implore thy power to save.

Only from this—the darkness brooding
O'er every path of life I tread,
And from the gloomy fear intruding,
That Thou hast *ne'er* my spirit led.

Saviour! Thou *knowest* that earth is dreary,
For Thou hast trod its thorny maze;
Guide me through all its wanderings weary,
And keep me ever in Thy ways.

I seek Thy aid—I ask direction—
Teach me to do what pleaseth Thee—
I can bear toil—endure affliction—
Only Thy leadings let me see.

Oh God! my God! make no delaying!
Haste Thee to help me when I cry—
Oh! let me hear Thy Spirit saying—
"This is the way—thy guide is nigh."

Guidance and strength! for these imploring,
Jesus! my prayer ascends to Thee;
Lead me through life, that I, adoring,
May praise Thee in eternity.

Selected for Friends' Intelligencer.

THE INFANT SLAVE.

I hear a voice of wailing,
A low and plaintive tone,
Beneath yon humble cabin-roof
A baby weeps alone;
Alone! and oh, so sadly,
With such a touching cry,
That none, methinks, could hear it weep,
Without a heart-wrung sigh.

No gentle form is nursing
The babe upon its breast;
No tender mother watching o'er,
Or hushing it to rest;
But weary, sick, and pining,
With low and plaintive moan,
Upon its cold and cheerless bed
The baby weeps alone.

Where is the tender mother
Who nursed it on her breast?
Where is the kind and gentle voice,
That hush'd the babe to rest?
Lies she in death's deep slumbers
Low in the silent grave?
Ah, no; a harder lot is hers—
That mother is a slave!

They tore her from her infant,
They sent her far away,
To where a burning Southern sun
Pours down its scorching ray;
All manacled in irons,
With many a bitter groan
The poor, heart-broken mother passed,
And left her babe alone!

Oh, who can paint her anguish—
All passionate and wild,
When from her crush'd and bleeding heart,
She passed her gentle child;
And felt the babe so cherish'd,
Robb'd of its nearest friend,
Upon the cold and grudging care
Of strangers must depend.

Oh, ye who stand all coldly
And see the slave depart;
Who tear the baby from her breast,
The life-blood from her heart;
Who deem the sighs unreal
That rend the quivering breast,
And say that grief within her heart,
Will be a transient guest;

Go to her land of exile—
With that poor broken heart,
Mark how, when at her weary task,
The tears unbidden start;
How, when her new companions
Sing songs of merry tone,
Still musing on her cherish'd babe,
She turns and weeps alone.

Stand by that baby's cradle,
Its low, untended bed,
Behold the pining, unwean'd child
On food unwholesome fed;
Then ask yourselves—Has Heaven
One gleam of mercy mild,
For those who part the mother
From her poor nursing child?

We know the mother's sorrow—
The infant's plaintive moan,
Are borne by pitying angel hands
To our Redeemer's throne.
And, oh! we know not always,
Bound in his heavy chain,
The poor, down-trodden, lowly slave
Will cry to him in vain.

AFRICAN COTTON.

France is becoming every day more and more a cotton producing country. The very full and explicit details given by our Paris correspondent, some weeks since, on the increased cultivation of cotton in Algeria, certainly denote that not without reason does the French government believe that in a few years France will grow on its own soil cotton enough for its own manufacturing wants.—*Daily Register.*

"LIVE WELL," said the dying Johnson, to a friend who stood by his bedside; and the parting words of Sir Walter Scott, to his son-in-law, echoed the counsel of the sage: "I may have but a minute to speak to you. My dear, be a good man; nothing else can give you comfort when you come to lie here."

There are, doubtless, many employers, who pay their operatives promptly; but I know there are some who do not; and who shamefully neglect that touching precept:—"At his day, thou shalt give him his hire; neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee."

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

	Number of days on which *Rain* fell during some portion of the twenty-four hours.	Rain *the whole*, or very nearly the whole of the day.	Total number of days on which *Rain* fell during the year.	*Snow*, including very slight falls.	Cloudy Days *without storming*, including those partially overcast.	Total number of *Cloudy* Days.	Total number of Clear Days, in the ordinary acceptation of the term "*Clear*".
Average for ten years immediately *preceding* 1845,*	84	29	113	24	58	195	170
Statistics for 1845,	98	25	123	27	70	220	145
Do. do. 1846,	90	33	123	22	81	226	139
Do. do. 1847,	32	94	126	20	69	215	150
Do. do. 1848,	111	20	131	21	69	221	145
Do. do. 1849,	93	25	117	29	82	228	137
Do. do. 1850,	112	27	139	31	57	227	138
Do. do. 1851,	97	21	118	22	78	218	147
Do. do. 1852,	103	22	125	31	74	230	136
Do. do. 1853,	106	16	122	26	77	225	140
Making the average for the last nineteen years about,	93	31	124	26	70	220	145
The average for the years 1835 and 1836 was	63	28	91	17	37	145	220
While that for 1852 and 1853 has been	104	19	123	28	76	227	138

Monthly Statistics of same character for 1853.

First Month.	3	0	3	6	13	22	9
Second "	9	3	12	3	5	20	8
Third "	9	1	10	5	5	20	11
Fourth "	8	3	11	2	6	19	11
Fifth "	14	2	16	0	3	19	12
Sixth "	8	0	8	0	9	17	13
Seventh "	18	1	19	0	4	23	8
Eighth "	12	0	12	0	6	18	13
Ninth "	10	0	10	0	7	17	13
Tenth "	7	2	9	0	5	14	17
Eleventh "	6	3	9	1	9	19	11
Twelfth "	2	1	3	9	5	17	14
Totals,	106	16	122	26	77	225	140

* For particulars of this average see Intelligencer of 3d mo. 11th, 1848.

Average temperatures at 9, 12, and 3 o'clock respectively, also, the *mean* temperature of same hours, and that of the *extremes* of each day—the latter from Pennsylvania Hospital.

	1852.					1853.				
	9 o'clock.	12 o'clock.	3 o'clock.	Mean of 9, 12 & 3.	Mean of Extremes.	9 o'clock.	12 o'clock.	3 o'clock.	Mean of 9, 12 & 3.	Mean of Extremes.
First Month.	24	30	32	28.6	27.50	31	36	37	34.6	33.13
Second "	32	36	39	35.6	34.05	35	41	42	39.3	37.35
Third "	38	44	48	43.3	40.75	41	47	55	47.6	43.06
Fourth "	45	50	52	49.	46.60	50	59	58	55.6	52.54
Fifth "	30	68	74	57.6	63.03	63	70	72	68.6	63.46
Sixth "	39	77	82	76.	71.78	72	80	84	78.6	73.77
Seventh "	76	82	84	80.6	77.	73	80	83	78.6	75.50
Eighth "	71	76	78	75.	72.02	73	79	82	78.	74.56
Ninth "	64	70	73	69.	64.79	67	73	75	71.6	68.53
Tenth "	56	62	63	60.3	58.25	52	58	60	56.6	53.48
Eleventh "	42	46	47	45.	43.15	45	51	52	49.3	47.89
Twelfth "	40	44	46	43.3	41.09	33	36	39	36.	35.
Average Mean Temperature for the year.				55.27	53.33	Aver'ge Mean.			57.87	54.86

Amount of Rain that has fallen during various years.

Average from 1830 inclusive up to 1835, 41 3-5th In.
" 1835 " " 1840, 49 "
" 1840 " " 1845, 41 1-5th "
" 1845 " " 1850, 43 2-5th "
Amount during 1850 the unusual quantity of 54 1-2 "
" " 1851 only 35 4-5th "
" " 1852 reached 45 4-5th "
" " 1853 40 3-5th "

The latter being nearly four inches less than the average for the last sixteen years.

The above is compiled from the record kept at the Pennsylvania Hospital, from which we find that from 1830 to 1853, (both inclusive)

The *smallest* quantity fell in the years { 1834, 34 In. / 1848, 35 "

The *largest* do. do. do. { 1841, 55 " / 1850, 54½ "

(For *brevity's sake* decimal calculations have been omitted.)

By comparing the *first* table of statistics herein with similar ones previously compiled for this paper, it will be observed that

The *smallest number* of days in any year, since 1834, during some portion of which rain has fallen was 88 in 1837.

The *largest* do. do. 139 in 1850.

While the *average* number during the same period has been 124

The number of days chronicled above as "*Rain the whole, or very nearly the whole day,*" it may be seen is very small, *only sixteen.* Upon referring back to our notes, as far as 1835 inclusive, but *four* numbering less than than 20 can be found, which, with the respective quantities of rain for each, are as follows, viz.,

1837	15 days,	39	inches rain.
1838	15 "	45	"
1839	14 "	43	"
1853	16 "	40	"

While in 1847, with 94 days of like character, only 45 inches fell. The entire number of days

on which rain has fallen during the respective years from 1845 to the present (1853) inclusive, has only taken a range of 17, viz., from 122 to 139. The whole number of *cloudy* (including, of course, *rainy*) days have increased materially since 1835 and '36, viz., average for those two years 145. The present (1853) 227.

The range from 1835 to '39, both inclusive, was from 134 to 154, the marked change in the increase of dull weather commencing with 1840.

The *greatest* amount of rain falling in any one year, since 1830, was in 1841—55½ inches; the *least* amount in 1848—35 inches.

First Month.

1st.—Remarkably mild New Year's day. Thermometer at 9, 12 and 3 o'clock respectively, 48, 59, 50 degrees.

9th.—At the same hours, 40, 48, 55 "

10th.— " " 40, 45, 52 "

This morning a portion of our citizens, who were fortunate enough to be passing Franklin Square at the time, were greeted with something very unusual for the season, being nothing less than the *cheerful carollings of a sparrow.*

12th.—Rain, hail and snow all day, with a tremendous blow.

13th.—But little sleighing here, though very good in New York; which place, our *morning*, cars did not reach till half past six P. M., the snow lying on the railway track, at the narrow cut between Rahway and Newark, to the depth of between *six and seven feet.*

15th.—The snow lies so deep on the Erie Railroad that two engines were three hours proceeding two miles, where they stuck fast, remaining all night and until shovelled out in the morning.

17th.—Schuylkill dam covered with thin ice. The river above closed so as to admit of skating upon it.

22d.—Ice in Schuylkill River broken up in the neighborhood of Fairmount.

25th.—Schuylkill again closed, being a very cold night.

*27th.—Coldest day of the winter thus far, and yet not *very cold* (with the keen bitings of *last* winter still fresh in our remembrance.) Thermometer at 9 o'clock, 14 degrees; at New York (hour not named) 8 deg., and at Ogdensburg, N. Y. 9 deg. *below Zero.*

31st.—The weather this month has been very mild in other localities beside our own, the harbors on Lake Erie remaining open much longer than usual. The Connecticut River navigable until the 26th, and the Hudson, as far as Albany, until the 11th inst. The following item shows that the leniency of the Frost King has not been confined to this Hemisphere.

"WEATHER IN ENGLAND.—Remarkably mild weather seems to have been experienced in England, as well as in this country. An English paper says:

"On the right of the road leading from Weymouth to Smallmouth Sands, in a large field occupied by a cow-keeper, there was witnessed on Saturday last, the extraordinary scene of men *mowing grass in the middle of January.*"

CHOLERA IN QUEBEC.—Quebec has been five times visited by cholera. In 1832, when there died 3,000 persons; 1834, 2,500; 1849, 1,180; 1851, 280; 1852, 145.

Rain this month 1.84 inches (per Pennsylvania Hospital.) Mean temperature of extremes 33.13 deg.; highest temp. 53 deg.; lowest temp. 9 deg. (per Penna. Hospital.)

Second Month.

2d.—Several *flashes of lightning* about 9 o'clock in the evening; rather an unusual mode of illumination during the winter season, but not *unprecedented*, as a reference to our note of 12th mo. 3d of last year, will show, viz., "Tremendous rain in the night, accompanied with *thunder and lightning.*"

3d.—Dense fog on the Delaware River, requiring signal bells to be rung, which, however, did not prevent two of the Ferry boats coming in collision. A *thunder storm* is said to have passed over New York this morning.

5th.—Two severe shocks of an earthquake felt at Woodstock, Va.

6th and 7th.—Heavy freshet at Harrisburgh; Susquehanna rising *sixteen feet* above low water mark, floating down an immense number of sawlogs, causing great losses on the West and North Branches.

28th.—The average mean temperature of this month for many years has been about 30 deg. in this vicinity, while during the present year it reached 37.35 deg.

Mild, however, as this shows the weather to have been, it was *exceeded* in 1851, when the mean rose to 41 deg.!

We have examined *Pierce's record* from 1790 to 1846 inclusive, and find only the following years, when, during the month under review, it reached 35 degrees and upwards, viz.,

In 1823	36	1840	39
" 1828	40	1845	35

Since the year 1846 other records show the following viz.:

In 1848	35½	1851	41
" 1850	38½	1853	35

Per the former record (Pierce) the lowest points attained during the same period were, 24 deg. in 1815, 1836 and 1838; one degree higher in 1830, viz., 25.

The following item from the same compiler possesses interest, as contrasting so strongly with the situation of things at the present time.

* This proved to be the coldest day of the *entire* winter.

"February, 1815.—The medium temperature f this month was 24. Almost the whole of the nonth was intensely cold. On several mornings he mercury was from 8 to 12 below zero. There vas considerable snow on the earth when the nonth commenced, and there were several snow torms during the month. The snow was very leep from Ohio, all through the Middle, North- rn and Eastern States to the extreme part of Maine. The Delaware closed in December and pened again. It closed again in January, and emained closed all through February and until he second week in March. Fuel was exceed- ngly scarce and dear. Oak wood sold from welve to fourteen dollars a cord, and hickory for ixteen dollars!

Anthracite coal had not been generally intro luced. Fuel being so scarce and high, there vas much extreme suffering among the poor, vhich was a general complaint almost all over he country. At one time wood sold in New York for twenty dollars per cord."

The mean temperature of the three winter nonths just closed has been 37.92, while that f last winter it was only 30.53 deg.

Rain this month, per Penna. Hospital, 4.44 nches.

While *we* have been congratulating ourselves n our mild temperature, it would appear from he following, that *others* have not been so leasantly situated.

"Winter in the Far West.—Letters from he Rocky Mountains, dated early in January, tate that the winter had been the coldest ever nown in that region. For nearly a month pre- ious snow had fallen with but little intermis- ion. At Fort Larami cattle had perished from ne cold, and some time in November two young entlemen from Canada, who had journeyed to ne Rocky Mountains for pleasure, and had taken uarters in the fort, were frozen to death. They ad imprudently ventured abroad during a snow torm. The St. Louis Intelligencer publishes a etter from an overland emigrant to California, vhich gives a fearful account of a tremendous now storm in the mountains, near Carson Val- ey. On what is called the Second Summit, the vriter says he caught hold of the tops of pine rees, and was confident they were one hundred eet in height."

Mean temperature of extremes, per Pennsyl- ania Hospital, 37.35. Highest temperature uring the month, 60; lowest temp., 17.

Third Month.

1st.—Severe hail storm passed over a portion f Alabama, completely riddling the windows xposed to it, some not having a whole pane eft. A number of roofs were blown a hundred ards; many trees torn from their roots; the Creek Bridge" blown into the water 50 feet elow, carrying with it two men and a boy with their wagons and mules; a church standing on a hill blown to the ground; cattle and poultry killed, &c. &c. In speaking of the hail, one of the narrators stated it "presented quite a novel sight to the *South Alabamian.*"

12th.—Another novelty, at least for *this* latitude, viz., "rain without clouds." Two correspondents of the *Inquirer*, "P. S." and "J. M. E.," report having witnessed it; the former stating that "*not a cloud was to be seen.* The sprinkling was light, and continued but a few minutes; it was so considerable, as to remind us to offer a friend who was about to depart an umbrella."

The same careful observer noted having seen a beautiful circle about the sun on the 20th inst., remaining distinct and vivid from one o'clock until two P. M., gradually fading away from the latter time until half past 2, when it disappeared.

18th.—*Very heavy* gales during afternoon and evening. About 4 P. M., the roof of the coach shed of L. & R. Peters, corner Schuylkill 4th and Girard, was blown off, crushing one boy dreadfully, breaking the leg and cutting the head of another, and breaking the leg of a man.

23d.—Tremendous gale of wind with some hail and rain.

28th.—Snow at Hart's Location, White Mountains, four feet deep at the present time.

31st.—The temperature of the present month has been mild to a remarkably unusual extent. According to "P. S.," *six degrees* above the average mean for the third month, and only equalled during the last sixty three years in 1842, 1845 and 1852; the first named of which (per Pierce's Record) rose to 47! being about three degrees above even *the present*, or nine above *the average.*

The *mean* for the month, noted at the Pennsylvania Hospital, was 43.06 deg. The highest temperature during the month, 72 deg.; lowest temperature, 18 deg.; amount of rain, 2.46 inches.

J. M. E.

Philadelphia, Second month, 1854.

[To be continued.)

Pittsburg Statistics.—There are in Pittsburg and its vicinity, it is said, seventeen large rolling mills; twelve principal or large founderies; twenty glass manufactories; about twenty engine and machine shops; five large cotton factories; four large flouring mills, besides some smaller ones; and it is estimated that there are more than one hundred steam engines in operation in the city and vicinity, besides those above named.

National Colored Council.—The free colored people of the Northern States have been effecting a comprehensive union, the executive function of which is to be discharged by a national council, consisting of a large number, representing different sections. A meeting of this council was held in this city and some business of importance transacted, especially as indicating the efforts at self-im-

provement which exist among them, and constitute the most hopeful sign respecting them. Of this council permanent committees are appointed to inquire into and report respecting a variety of useful subjects—as schools statistics, periodicals, trades unions, colonization, business relations, &c. At the late meeting a manual labor school, to be located near Erie, Pa., was resolved upon. The question of admitting the colored population of Canada into the Union was discussed, and a plan for it described, which we should like to see. Projects for schools are quite numerous.—*N. Y. Evangelist.*

ITEMS OF INTELLIGENCE.

From Europe.—The steamship Arabia, arrived at Halifax, 4th inst., bringing dates one week later.

Breadstuffs have again advanced.

The accounts of the victory obtained by the Turks at Citale are confirmed.

The Hungarians and Poles who had been waiting at Constantinople for employment were shipped on the 2d ult. for the army in Asia.

On the 5th ult. the whole of the allied fleet were in the Black Sea.

France, it is thought from present indications, will, in a few years, raise in Africa cotton enough to supply all its own manufactories.

Philadelphia Markets:—*Flour and Meal.*-The Flour market is unsettled, with sales of 500 bbls. extra brands at $9 per bbl. Superfine is held at $8 75, with $8 62 offered. There is a steady demand for city consumption withinthe range of $8 62 and $9 50, for common and extra brands. In Rye Flour there is nothing doing. Last sales of Corn Meal is at $4 12 per barrel.

Grain.-Wheat has improved. Sales of Pennsylvania red at $2. White would bring about $2 13. Last sales of Rye at $1 05. Corn is firmer with sales at 93 and 95 cents, for new and old yellow. Oats, are scarce. Pennsylvania in store is held at 50 cents.

ERCILDOUN BOARDING SCHOOL, for GIRLS. This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1854.—3m.

FRIENDS'

CENTRAL DRY GOODS STORE,

CHARLES ADAMS,

S. E. Corner of Eighth and Arch Streets,

Has constantly on hand

DRY GOODS OF ALL KINDS,

Selected expressly to suit the wants of Friends and plain persons generally.

PRICES LOW.

1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

PROPOSALS TO REPUBLISH WILLIAM PENN'S "NO CROSS, NO CROWN.—A suggestion that the republication of this standard work would tend to the promotion of Truth, received the serious consideration of the late Yearly Meeting of Friends, held in Philadelphia, in the Fifth month last, and was verbally referred to the attention of the Representative Committee, or Meeting for Sufferings.

The subject accordingly claimed our early deliberation, and was referred to the Book Committee, who reported a plan of publication which was approved, and they were encouraged to carryit into effect.

Signed, William Dorsey.
Clerk of the Representative Committee.

The work will be stereotyped, and 2,000 copies issued with as little delay as possible, at a cost to subscribers of not more than 42 cents per copy, bound in sheep.

The Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, and their respective Quarterly, Monthly, and Preparative Meetings, and Friends generally, are solicited to give us their earnest co-operation in subscribing and procuring subscriptions for said work. An increased subscription over the number stated, will proportionally decrease the price.

All subscription papers, with the money for the number of copies subscribed for, must be forwarded to either of the undersigned.

The books will be delivered in Philadelphia, or forwarded at the expense of subscribers. The work being furnished at cost, precludes the possibility of any additional expense being incurred by the publishers.

Benjamin Ferris, Wilmington.
J. Wilson Moore, No. 63 Spruce St.
David Ellis, No. 259 Franklin St.
Samuel Parry, S. W. cor. 2d and High St.
William Dorsey, No. 125 North 3d St.

Philada., 11th mo. 26, 1853.—6t.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.

Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 317 Market St.
12th mo. 27, 1853.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

OL. X. PHILADELPHIA, SECOND MONTH 18, 1854. No. 48.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

very Seventh-day at Two Dollars per annum, *payable advance*. Three copies sent to one address for Five ollars.

Communications must be addressed to the Publisher, ee of expense, to whom all payments are to be made.

MARGARET LUCAS.

(Continued from page 739.)

As I was at liberty, I went towards the meet-g, and, as it was not over, stepped within, that y aunt might know that my intention was re-lute. This seemed to be as a renewal of our quaintance, for she soon returned her visits as ual, though not at the former unseasonable urs.

I have many times seriously reflected how it s with me in these straits, and may acknow-lge my composure of soul was owing to a divine wer which stayed my mind on God, and kept wn those passions of nature which otherwise ght have exceeded their bounds. But, oh! e calmness and tranquillity that did in these nes of trial possess my heart, whilst innocence evailed over shame; and I found, by submission these lessons of mortification, that I grew in tience and resignation, in the desire after the rd's favor, and the manifestation of his blessed ll, who had wrought my heart into so good a gree of submission, that I was willing to under-, or be termed any thing, rather than lose the joyment of that in which I had now got a small ssession.

It was about this time that I knew an extacy joy at the freely giving up my name to that ich I once thought the most despicable. There ne a London haberdasher to my shop, with om I dealt in my way of business; he ap-oached me in his accustomary manner, and I, answering his compliments as usual, he looked l at me, and said, "Are you a Quaker?" My l was struck by this home question; I so-mly answered, "Yes;" and immediately a ing of joy seized my heart, accompanied with s desire, viz., Not only a Quaker, Lord, but nt me to be an Israelite indeed.

From this time I found my desires were strengthened, and the ambition of being an Israelite, run in the current of my exercise. But here I cannot but remark, how like a fool I appeared in my own eyes; for there seemed as great an alteration in me, as could possibly happen from such a change. I could not now be fluent in my compliments, and saw it best to keep out of the extravagancy of words, and such a latitude in discourse as I formerly indulged myself in. So many cross words and knotty queries lay in the way of all I seemed to have to do, that nature was abashed almost beyond the hope of recovery. Yet I often contemplated the benefit that accrued to Zaccheus from that most heavenly call, Make haste and come down; and how willingly would I have made my situation similar to his, believing there was something in that call, alluding to the glories of eternity; which now appeared in brighter lustre to my eye, than all the glittering objects of a transitory life. Surely the time would glide sweetly on in reciting those refreshing prospects which then attended my intervals of grief; but the sequel of my story calls on me to cross my inclination.

It was about this time John Toft gave me an expectation of a visit; but that evening I was threatened with a disappointment; for my aunt came in high displeasure, and by her upbraidings raised a crowd about the door, which was the occasion of his passing by. When she had wrought herself into a disposition to be more quiet, she shut the door and sat down. I turned out of my mind the thoughts of her unkind behaviour, yet could not help feeling regret at the loss of the friend's company, being desirous to see him, as he had been instrumental for my good. Whilst I was musing on these things a messenger came and told me, that although my aunt was there, if I thought it convenient, he would come to see me. I hesitated a little, to prove what would be best. I knew my aunt's weakness, that she would not spare me, or mind, in her passion, what she expressed; yet hoped, as it was his desire to come, he would excuse what might fall upon himself, and see through the falsities she might cast on me.

In this conclusion I desired his company, and my aunt being present, said she would stay to see this friend. On his knocking I let him in with a degree of fear, and watched to hear the salutation she gave him, which was, "Thou deceiver,

thou antichrist! thou hast seduced this silly wretch." Had she known what my heart could have told her, she might have thought differently; for, on the appearance of the friend, I was made very sensible of that power by which I had been drawn into the truth.

He endeavored to show her the unreasonableness of her charge by assuring her he had never had any conversation with me, nor had visited me before. She answered, "If thou hast not, thy brethren have;" and was running on with violence against the Quakers; he still tried to engage her attention, by reminding her that his mother and she used, as neighbors, to be acquainted. She signified that was true, and if ever there was a good Quaker in the world, his mother was one.

She kept walking between the shop and the closet, laying many heavy things to my charge, which I had learned with silence to bear, till she touched my modesty, and told the friend the freedom which, she said, I gave to young men. Then I desired her to keep to the truth; and she said, "If I spoke another word she would knock my head to the wall; which, I well knew, a word or two more would have aggravated her to have done. Upon his asking how long I had been so bad, she said, ever since I had been deluded; for I was well enough before I was bewitched.

Thus she went on as long, I believe, as she had power; for going out she said, "I will go, but I will come again:" but she came no more till next day, when she laid on me with blows, saying that I sent for the friend on purpose to vex her. She showed so much of her passion as to make the friend signify to me, that he could think no other than that she was out of her senses; and that he could not see, if I had not truth for my foundation, how it was possible for me to stand. I told him that I had no other view of coming amongst Friends, than to procure the truth and peace of God unto my soul; and that I had still hopes I should be preserved. I remember, he observed to me, the emptiness of a barren profession, and advised me to wait on God in the secret of my heart, to rely on his wisdom, and to trust in his power, signifying a desire that I might be preserved; and adding, he had come to see me sooner, but found himself engaged to take the apostle's advice, "to lay hands suddenly on no one;" and after kindly inviting me to his house, took leave. This visit I returned in about a month.

When he was gone I considered what had passed, and was thankful to the Great Disposer of all things. I thought there was something extraordinary in my aunt's leaving us, for she had never left me with any person before, and was glad I had an opportunity of gaining such instruction, the like of which I never had before received in conversation; nor could I less admire the friend's prudent care, in observing the apostle's advice, which I had before time thought alluded only to the laying on of the bishop's hands at the time of the young student's admission into holy orders, and the confirmation of the youth; but now I knew by experience, that for want of prudence in particulars, I had been a sufferer; and, as an instance, shall mention one of the most uneasy meetings I ever was at, which was occasioned by a friend's overcare, who had often pressed me to come up higher in the meeting than where I frequently sat. I signified to that friend, that the highest place in the meeting would be as little regarded by my aunt as the lowest, should she be inclined to make a disturbance there; yet, by frequent importunity, being willing to show some respect to my friend's advice, I was prevailed with to advance a form or two; but when the friend came and saw I had not thoroughly taken her advice, she plucked me by the arm; and although I signified my desire of sitting still, as far as civility would bear, yet she compelled me to rise; and notwithstanding I showed a desire of turning in at the next, and the next seat I came to, yet she would not let me rest till she had placed me by herself. Then, oh! the hurries that my mind was in! for surely had my aunt herself been there, she could not have confused my thoughts half so much; for though at this time, when at meeting, I had a desire to draw nigh to friends in spirit, yet it went much against my inclination to sit so near the place which my aunt used to tell me must be my seat; saying, all proselytes must be made preachers, and tell to the brethren the abominations of the wicked. Often would she tease me with such things, well knowing I had in my nature a great aversion to women's preaching.

Here I sat in a restless condition, several times purposing to go out; yet the kindness I had for my friend prevailed on me to stay. Glad, however was I when the meeting broke up; and when it was over the friend gave me her hand, which I answered with my own, in token of my forgiving her too forward though loving fault; yet not without telling her, when at home, the trouble she had given me, and desiring her never to use me so hardly again.

Shall I here say that good came out of evil? no, sure; but sweet came out of bitter; for by my friend's freedom of giving me her hand, several that were in the meeting did the same; and though this did not prove a time of confirmation to my faith, but rather otherwise, yet it seemed like a sign of union, no one having done so before, and was pleasant.

But I lost for a time the deep impression which the friend's apprehension of my aunt's being distracted, had made on my mind; but thought, afterwards, if from the little he saw he could not but entertain apprehensions of that kind, what had I to fear, who had seen her so many times a great deal worse; yet what could I do, or what

was there to be done? I could not renounce my salvation in order to appease my aunt. These reflections caused distress in my countenance, which occasioned my aunt to say, she read the very Quaker in my face.

It seemed hardly possible I could ever know any sorrow like I then felt, and my aunt, either by information or her own observation, became acquainted with it, and, by many frantic gestures, wrought in me a belief that she was really as I imagined. My soul now fled to the Almighty for refuge, and I sat before her a witness of her frenzied behaviour with more solidity and composure than she expected. At last she came up to me, and said, I am mad! thou—thou hast driven me mad! and I am mad! I was surprised to hear her say so, and thought there was some hopes for me, as she had yet so much reason left as to tell me of the thing she knew I was so afraid of.

Upon my showing so much indifference about it, she dropped that scheme, and in a little time after, as one fainting in her hopes of victory, declined interrupting me in the street; yet, being willing to obstruct my desire of going to meeting, she would come to my room before the hour appointed, telling me we would have a silent meeting. I would gladly have had her kept to it, but it seemed an impossibility on her part.

When I saw it was her intention by this means to keep me at home, in order to prevent it, I set out so much the sooner; and she, on the other hand, came earlier still, till she saw, without she rose sooner in the morning, my resolution would outgo her.

Many were the paces which I was forced to take in the fields on this account; but I may say my labor was not in vain, for my aunt then left me to my liberty, and many precious meetings I enjoyed. As I had nothing of tradition when there to trust to, my earnest desire was to seek the Lord, and he was found of my soul, to my inexpressible consolation.

In respect to silent meetings, my spiritual exercises at home had taught me how to improve by them. My heart inclined rather to sit in fear and reverence, and to watch against the tumult of unnecessary thoughts, than to be busy, as formerly, in the florid appearances of lip-worship. But yet I would not have it supposed, that I knew no difficulty in my exercises; for surely I often felt the throng of natural cogitations to press so hard upon me, that I have found cause to implore the divine aid, often breathing forth this ejaculation—Lord, if thou keep not the city, the watchmen waketh but in vain! But though I was freed from my aunt's molestations, I found it was only as the changing of a scene, and that the subtilty of the serpent was now more dangerous to me than it had been in the form of the lion.

My freedom of attending meeting, which I had hitherto been much restrained from, and the Lord's mercifully subduing those spirits which were a hindrance to me, in the way of my soul's serenity, I could not but gratefully acknowledge, with desires that I might answer the obligation. But I was yet inexperienced in the craft of the enemy and deceiver of men, and needed the assistance of some prudent confidant, whose counsel might have set right bounds to my zeal.

This subtile one, taking the advantage of my earnestness, cunningly twined a thread of his own into that work which I was endeavoring to render acceptable to my God, I had, till this time been taken up in seeking after an increase and establishment in the knowledge of the truth, and in keeping up a strict circumspection in my behaviour, that thereby I might not give my relations and acquaintances just occasion of trouble, or a pretence for villifying the way of truth.

I had not as yet made any great observations on dress, but thought to make a stand, and judge what was best to be done; and, doubtless, so far I was in the right, whilst I made some alterations.

But now I found the prowling adversary what he ever was, a malicious, deceitful, twining serpent, who, if he can but get in his head at the least place of our inadvertency, will soon draw in his body, under an appearance of sanctity, to effect, if possible, the utter destruction of the soul. He saw that his aim of drawing me into any gross, obvious evil was defeated; and as I had seen less of his stratagems in the angelical form, he now insinuated himself into my desires of being zealous for the honor of God, and elevated me above my proper height, so that I fell to judging, cutting, and trimming off every superfluous scrap from my dress; and, not content with this, I went from my apparel to my shop.

In less than one week I made several sacrifices of value; and so hurried was I in this blind zeal, that I seemed impatient for more fuel. And having gone through, as I thought, at home, I next let out the busy eye on others. There were but few who could escape my judgment, forgetting that tender advice, Luke vi. 37, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." I noticed each point of behaviour and apparel; till, so great a critic was I got, that I seemed all speculation on the more minute things, and neglecting the weightier matters, as faith, mercy, and the love of God; which, surely, I ought to have regarded, though not to have left the other wholly undone.

To what extravagancy I had gone in this line the most penetrating eye best saw, and was pleased to look in compassion on the mistake of my intentions, and most graciously to illuminate my understanding, giving me plainly to see I was quite out of that charity without which, the apostle says, all our works profit nothing.

So tenaciously did I adhere to this thing, that I saw not the deceiver, till I discovered such pas-

sions predominant in me as I had never observed before. My temper became uncharitable and unmerciful, looking with an evil eye on the innocent, and being incapable of either pleasing myself, or being pleased with others. But according to the greatness of my error herein, so was my abasement, when I was brought down so low as to be capable of hearing the small voice of Wisdom, saying, Who hath required this at thy hand?

Now was I filled with shame; the serpent had beguiled me, and by his cunning he had given me more uneasiness than by all his roaring. I acknowledged my fault, begged forgiveness and future protection of the Almighty, who, in his great condescension, made up the breach and restored the path to walk in. Yet had I given the vaunting one room to sport with my indiscretion, and he would often bring the loss I had sustained by his poisonous insinuations into my thoughts, even when no more of the remembrance remained than was necessary to guard me against the same devices in future.

This exercise was scarcely abated, before another trial occurred.

(To be continued.)

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

Continued from page 740.

17th. Friends of New York manifested much kindness, particularly Joseph Delaplaine, who accompanied us to the vessel, and gave each of the girls a piece of silver. We arrived safely at Brunswick at 7 o'clock in the evening. Here we met with a certain great man from Poland who had never seen an Indian, and was desirous of being introduced to the girls, they being in a private room at supper. When he beheld their orderly deportment, he seemed much surprised and after walking round the table where they were sitting, said—"they are almost civilized already." I informed him that the father of one of them would not drink wine. The same evening, the Polish General and his company came into the room where my companion and I were sitting. In the course of conversation, the word *thou* being used attracted the attention of a young man who remarked in French to the General that we (the Quakers) had a very uncouth way of speaking *thou*. I suppose he apprehended we should not understand what he said in that language. However, I informed him it was the language of the Almighty to the first man Adam, and bid him not to reflect upon people for using the language the Lord had taught them. He looked confused, and the Polander who understood English, appeared to favor the observation.

18th. Set off before day, and reached Princeton at breakfast time. Through the continuance of Divine favor, the family of Indians continue well. We arrived safely at Bristol where we parted. It was concluded the girls should remain with my companion, till I could return from Philadelphia. Accordingly I took passage in the stage, and reached home about 9 o'clock in the evening, and through the favor of a kind Providence found my family well, and we mutually rejoiced to see each other.

19th. A few friends were called together, in order to be informed of my proceedings and consult as to our future course. They expressed satisfaction at my communication, and concluded I should return the next day to Henry Simmons', and bring the Indian girls to the city.

20th. Rode to Bristol where the girls remained at the house of my companion, Henry Simmons. Being equipped, we again set out, and reached my house about sunset, where they continued three days, during which time, they conducted in an orderly manner, and occasionally read the Scriptures. Many friends called to see them, and gave them a number of small presents—and the next concern was to find suitable places for them. On first day, they were all taken to meeting and behaved in a becoming manner, and in the course of a short time, we had them stationed at the respective Friends' houses in the country:—namely, two with Nathan Cope and Son, another with a woman Friend who had a concern to take charge of one of the Indians, one with the family of William Jackson, and the other with the family of Isaac Jackson. On my taking leave of them, they wept considerably. When I reflect upon the confidence their parents placed in me I feel much tenderness towards them, and through adorable Mercy, I have been preserved throughout this journey; may the Physician of value have the praise.

Letter addressed to some women Friends by the Indian mothers:—

Dear Sisters,—On the arrival of our Friends Joseph Clark and Henry Simmons, we unexpectedly learned that you had agreed to take some of our daughters, and that your brethren encouraged you in it.

Sisters,—We believe it was the Good Spirit that put it into your hearts to shew this great favor to us. We therefore heartily accept your proposals, and willingly send our daughters unto you, commending them at the same time into the hands of a kind Providence and to your kind guardianship. We hope by the blessing of the Good Spirit, they may be profitable to us. You may teach them as you shall judge proper.

Sisters,—We have long wished that some of our children should be thus taught, but poverty has prevented us not giving them that opportunity.

Sisters,—Now we conclude with sincere thanks for the kindnesses you sent to us as a token of your love. We hope by the help of the Good Spirit, we shall ever be able to maintain our

riendship with you. This is from your poor isters in the wilderness. Farewell,

EVE KNUHKANNMUU,
LYDIA HENDRICK,
ELIZABETH JOSEY,
CATH. NANKOWWES-QCH.

To Hannah West, Sarah Newlin, Rachel Hunt, Rachel Valentine, Mary Harper.

Chester Co., New Stockbridge, 11th mo. 8th, 1797.

Letters of similar import were written about he same time to John Parrish and John Elliott f Philadelphia, and to some female friends of New York.

(To be continued.)

For Friends' Intelligencer.

FAMILIAR DIALOGUES ON THE HOLY SCRIPTURES.

NO. IV.

A supposed Conversation between a Sceptic, a Clergyman, and a Friend.

Scepticus.—My mind is disturbed with doubts oncerning some parts of the Scriptures, and nore especially the historical parts of the Old Testament. If they will bear the construction ut upon them by some theologians, I fear they re doing more harm than good to mankind.

Clericus.—There is great danger in giving way to such scepticism. If we do not believe what is clearly taught in the volume of inspiraion we are liable to be swallowed up in the ulf of infidelity and involved in eternal ruin.

Scepticus.—I am not to be frightened into a rofession of belief by such assertions. The day s past when men of inquiring minds could be ood-winked and conducted in paths that they now not, in order to support a system of reliion whose existence depended on popular creulity.

Clericus.—I have no idea of coercing the conciences of men in order to bring them into my elief. I entirely disapproved of the system ursued in some Catholic countries, when the take, the gibbet and the rack have been relied n to enforce a profession of orthodoxy and to uppress the spirit of inquiry.

Scepticus.—But how much better is the plan f coercion pursued in this Protestant country, here the powerful influence of public opinion is sed as an instrument of torture, and the man ho rejects some of the popular dogmas is deounced as a heretic, and pointed at as an object f detestation.

Clericus.—I do not approve of personal abuse r denunciation, but believing, as I do, that the ruths contained in the Bible are essential to salvation, I cannot do otherwise than stamp with xpressions of disapprobation any attempt to invalidate the authority of the Holy Scriptures.

Scepticus.—The very term *holy*, applied to he Scriptures, appears to me to savour of superstition. There is nothing on earth that deserves this epithet, unless it be the human mind itself when freed from error, and devoted to the great interests of humanity. There is quite as much danger of idolizing an old book covered with the venerable dust of antiquity, as there is of falling into the opposite extreme.

Amicus.—I have never been uneasy with the term *holy* when applied to the Scriptures. I consider it equivalent to sacred, and the Bible is a book which treats chiefly of sacred things, or things pertaining to religton. The term holy was applied by the Jews to every thing that pertained to the offices of religion, for instance, the holy vessels used in the temple, the holy vestments worn by the priests, and the holy days appropriated to prayer and praise. In this sense the writings or scriptures called Holy were those which related to religion, as contra-distinguished from other writings on temporal concerns.

Scepticus.—But what evidence have we that those books were really written by the authors to whom some of them are attributed, or that others of them to which no authors are assigned were written by Divine authority. Do not the Mahommedans claim equal authority for the Koran, the Hindoos for the Vedas, and the Mormons for their sacred book?

Clericus.—I have never permitted a doubt to enter my mind concerning the authenticity of the Bible. It has been the source of so much consolation to millions of pious Christians, it has had so great an influence in civilizing and enlightening the world, and it has received the sanction of so many learned men in different ages and countries, that I cannot for a moment suppose it to be a fabrication; but I feel assured that holy men of old wrote it as they were moved by Divine inspiration, and therefore no part of it is to be rejected.

Scepticus.—This is the way you Bible-Christians generally reason. You believe the book authentic because your fathers believed it, and when we ask for evidence you refer us to certain learned men, on whose authority we must rely; but the day is passed when men could be satisfied to rest their belief on authority; we want to see the evidence with our own eyes. Do not the same biblical critics admit that there are some thousands of different readings in the old manuscripts? Do they not differ among themselves concerning the translation of many passages? Do not some of them reject whole books that are received by others? The Apocryphal books of the Old Testament are considered canonical by the Catholics, but not by the Protestants, while both concur in rejecting the Apocryphal New Testament. How are we to decide which are of Divine authority? Must we place our reliance upon the decrees of councils, for whose opinions on other questions we have no respect? For my part, I am willing to receive truth where-

ever I can find it. I care not whether a doctrine came from the sayings of Socrates, the precepts of Confucius, or the sermon on the mount; if it is sanctioned by my own conscience, if it inculcates the principles of justice, mercy and universal benevolence; I ask not whether it accords with the Bible or not, for I know it to be true.

Amicus.—The precepts of Christianity are true, not merely because they are found in the New Testament, but they were written there because they were true, and must always remain so. It is a remarkable fact, that in the present age many of those persons who make the highest profession of being devoted to the interests of humanity, should be the most ready to call in question the authenticity of the Scriptures, and thus impair our reverence for the divine authority. This probably arises in part from the extravagant claims sometimes advanced by the eulogists of the Bible, and the sad perversions of Scripture texts by which certain theological writers have attempted to justify war, slavery and priestcraft, those giant evils by which humanity is oppressed and degraded. We should remember that the abuse of a good thing does not justify us in rejecting it altogether, and the advocates of human freedom and universal benevolence should always bear in mind, that we are indebted to Christianity for all the progress that these noble principles have made in the world.

If Jesus Christ had not came and preached and suffered, if the scriptures had not been written and preserved, there is every reason to suppose that we should now be involved in the darkness that surrounded our pagan ancestors. Even with the light that now prevails, if the scriptures could be blotted out and forgotten, the noble principles which they inculcated would lose part of their influence on mankind, and the church, for want of that support which it derives from the sacred records, would probably degenerate and become a prey to superstition or fanaticism.

Clericus.—The objection stated to the canon of scripture is chiefly applicable to the Apocrypha, which being of doubtful authority does not invalidate the rest; and as to the numerous readings or variations in the ancient manuscripts, it is well known that they are nearly all unimportant, many of them being only in the punctuation. We are asked what evidence we have for believing that the scriptures were written by the authors to whom they are attributed. I answer that we have the best evidence of which the subject is susceptible, and far better than we have for believing that any of the other works of antiquity were written by the authors whose names they bear. Let me ask what evidence we have that Plutarch's Lives or Virgil's Poems were written by those authors?

Scepticus.—We have the evidence of contemporary writers, which is further corroborated by the well known fact that those celebrated works have, in each succeeding age, been attributed to those authors.

Clericus.—We have the same kind of evidence, and a much greater amount of it, for the authenticity of many of the books in the old and new testament. We cannot, indeed, say that the books of Moses are corroborated by contemporary writers, because they are of greater antiquity than any other works now extant; but they are fully corroborated by the fact that the institutions of Moses, described in those books, are still observed among the Jews, and there is no other rational way of accounting for the peculiarities of that remarkable people than by reference to their law and the writings of their prophets.

No one pretends to doubt that the manners of the Lacedæmonians were moulded by the laws of Lycurgus, although they have long since ceased to operate; how then can we doubt that the laws of Moses, which are still operative among the Jews, and which have been commented on by so many writers, sacred and profane, for thousands of years past, are the genuine productions of that great prophet and leader of Israel, who established various rites and ceremonies commemorative of the wonderful events in which he was engaged. The Passover is still kept by the Jews to commemorate their miraculous deliverance from Egyptian bondage, which took place three thousand three hundred years ago, and we have sufficient evidence to prove that it has been kept in every intermediate age substantially as it is now. Could such a ceremony have been imposed by Moses on men of his own times if they had not witnessed the fact to which it refers, or could it have been instituted in any subsequent age without the fraud being detected?

Let us suppose that the declaration of American independence shall be celebrated as it now is for three thousand years to come, and that the history of all that period shall continually refer to it; would it not be absurd for persons who may be living at the end of that time to assert that the American Revolution never occurred? I maintain that the genuineness of the Mosaic writings is substantiated by evidence that cannot be controverted, unless we abandon every principle of rational induction.

Amicus.—I fully concur in those sentiments, and I will add, that the writings of the Hebrew prophets are among the most remarkable productions of any age. Their predictions have been so accurately fulfilled, by the captivity and return of the Jews, the conquests of the Assyrians, Persians, Greeks and Romans, the destruction and perpetual desolation of Babylon, Petra and Tyre; the coming of Jesus Christ and the extension of his spiritual kingdom, and finally, by the dispersion and present condition of the

Jews, that no other external proof can be required of their divine origin. Yet, I rely still more upon the internal evidences which I find in my own experience corroborating the truths recorded in the Scriptures.

We find in the sacred volume instruction adapted to every condition of life, and to every stage of religious progress, to warn us in prosperity, to comfort us in adversity, and to direct us to Jesus Christ, in whom we may have life, if we abide in him and he in us.

[To be continued.]

For Friends' Intelligencer.

CORAL REEFS.

In the providence of an all-wise Creator, means apparently insignificant, in themselves, are often made use of to accomplish the most important ends, and in reflecting upon the great changes which the science of geology proves our planet to have undergone, in the earlier periods of its history, we are apt to think that it must have presented a scene of perpetual convulsion by earthquakes and floods, and it is not improbable that it may have been more so than at present. But if we will look around us we shall find that great changes are still taking place upon the surface of the earth.

There is at this time a little animal at work which, considered individually, is one of the weakest of God's creatures, yet—in large numbers it is erecting the most stupendous monuments to the wisdom and goodness of its Creator.

The coral insect, the animal above alluded to, inhabits the seas of the warmer climates of the earth, and forms a member of the genus of animals denominated polypi. It has the power of secreting calcareous matter, with which it forms for itself a shell or covering, and it is this that forms the coral rocks. As the animal increases, each one makes its own house or shell, and these all being cemented together, they form a mass of matter which in course of time reaches the surface of the water, and here the work ceases. Death first commences at the base or centre of the column, after which it is pierced by innumerable boring animals, like so many augurs. Thus weakened at the base, masses which before withstood the force of the most violent tempests snap off and fall to the bottom. The action of waves in time of storms throws these fragments upon the surface of the reef, which affording protection to sand and other loose material, it rises in height with every succeeding storm. Those tremendous hurricanes, which sometimes sweep over the torrid zone, spreading devastation before them, also assist in accumulating loose materials upon the reef, so that the seeds of vegetables which have been borne thither by winds or dropped by birds vegetate, and the reef begins to present the appearance of an island.

In this manner many of those beautiful islands have been formed, which stud the Pacific ocean, like oases in the desert.

Prof. Agassiz, in a late report to the superintendent of the coast survey, says there is ample evidence that the peninsula of Florida, south of 28 deg. north latitude, and the islands adjoining, are the work of these insects, assisted by the action of storms and hurricanes.

There is a coral reef on the coast of Australia fifteen hundred miles in length. Many other instances might be adduced in proof of the magnitude of the works erected by this apparently insignificant little creature.

In many cases, the islands thus formed are higher above the water, than the causes above alluded to would be sufficient to raise them. In such instances the upheaval of the ground upon which the reef rests, by subterranean forces, has lifted the whole structure far above the surface of the surrounding ocean.

Although the coral reefs may wreck a few vessels and thus cause destruction of life and property, yet the reflecting mind will see in them the evidence of an all-wise and merciful God. He is no doubt making use of the coral insect in the preparation of abodes for sentient beings in ages to come. Although to short-sighted man, it may look like a slow process, we must remember that to Him a thousand years are as but one day.

1*st mo.* 1854.

THE BOOK OF PROVERBS.

What a book it is—that of the Proverbs? Forget that we were ever obliged to repeat them mechanically in our childhood, read them as they stand in all their breadth and richness of their meaning, with our better experience of life, and nothing short of utter astonishment and admiration will be our feeling. Such gems of wisdom in such golden settings, from one who lived and died before the name of wisdom was known among the nations from whom the world's sages have since sprung! What shrewd perception of human character under all conditions and moods—what comprehensive exhibitions of life in its whole compass, and of Divine Providence in its moral aims and sure rewards and punishments—what counsels to frugality, industry, moderation, prudence, benevolence, peace! What varied illustrations from man and beast, nature and art! How terse and polished the style! How condensed the thought! To think of reading the little book through in a day would be folly, although its lines may be run over in an hour. Each line is a sermon, and gives food for new reflection every time we recur to it.—*Rev. Samuel Osgood's "God with Men."*

If thou rise with an appetite, thou art sure never to sit down without one.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 18, 1854.

☞We send this number of *Friend's Intelligencer*, as a specimen of the work, to many who are not now subscribers, in hopes they may become so, and thereby extend its usefulness and promote the cause of Truth.

Our country, in this day, is so flooded with publications of a light and pernicious character, that something of this kind is needed, and may be a profitable and welcome weekly visitor to the fireside and families of Friends, and we shall continue our endeavors to make it so.

These considerations have made us willing to continue the work, and as the 11th volume will commence on the 25th of the 3d or 1st of 4th month next, it is a desirable time to have subscriptions commence, and we would respectfully solicit the aid of those into whose hands this may come, to use their influence in procuring subscribers and forwarding to the publisher. For the terms we refer to the head of the paper. If subscriptions are commenced at once, the balance of this volume will be sent, free of charge from us.

The remarks of our correspondent on Restorative Influences, appear to be particularly directed against that spirit which would use the discipline of our Society as a sword to cut off, rather than as a means of restoration.

Painful evidence has been furnished, particularly in our modern history, of the prevalence of that spirit which, under a mistaken zeal for the support of sound principles, has produced strife and division; and thus a code of laws which, when exercised in the spirit of restoring love, is eminently useful, has proved, in some instances, an engine of oppression.

It is profitable to recur to our past history, that those who are entrusted with the responsibility of exercising the discipline, may avoid the errors which have been committed.

We believe our correspondent is correct in asserting, that disownments were comparatively rare in the early days of our Society, and that this did not imply a deficiency of Christian labor.

The zeal which actuated our predecessors in the maintenance of the Christian testimonies they were called upon to maintain, caused them to exercise a vigilant care over each other, and when evidences of slackness or indifference were furnished on the part of any, they were timely labored with in the spirit of the gospel, and thus restored again with a renewal of strength.

But how is the case now? Has not the love of the world and other hindering things blinded the eyes of too many among us, so that we have become cold or indifferent to the best welfare of each other? Instead of pleading with a brother who we fear is departing from the "right way of the Lord," do we not allow him to pursue his own course, without exerting that influence which our Christian profession requires?

Thus, the means which might have been effectual for his restoration are neglected, he loses by little and little, and perhaps comes under the action of our discipline.

Often such a one becomes soured, and is disowned, and thus the benefits which a right of membership confers are lost.

The want of faithfulness on the part of concerned members introduce weakness into Society, and when disciplinary proceedings are instituted, there is a danger of forming a judgment by the letter which kills, instead of by the spirit which giveth life. Had the labors of our Monthly Meetings with offenders been always conducted in the "spirit of meekness" and with that patience becoming our profession, it cannot be doubted that many more of this class would have been restored to usefulness in the Society.

Our correspodent does not allude to those cases where the offender cannot be reached by the Christian labor of his friends, and where the cause of truth requires he should be separated from religious fellowship. Even under these circumstances the spirit of our discipline enjoins that the way should be kept open to invite a return into the bosom of Society, whenever he is prepared to unite in the support of its testimonies.

Wm. Penn's "No Cross, No Crown," published by the Meeting for Sufferings of Philadelphia Yearly Meeting, is now ready for delivery to the subscribers, and for sale to such as may wish to have this valuable work.

In the 34th No. of this journal a notice of the work was given, and also the proposals for publication. On application to either of the Friends there named, or to the publisher of this paper, it can be had.

LETTER FROM R. MASON.—NO. XXXII.

(To a connexion who was far advanced in years)

Baltimore, 10th mo. 11th, 1832.

My dear Cousin,—The anticipation of spending a few quiet, pleasant hours with thee, was the leading motive of my late visit to the Mills; disappointed in this, I had another source whence I drew satisfaction, which was in seeing so many of the dear young people at your meeting. For this class of society I often feel deeply interested, and when I find them pursuing with earnestness the gewgaws of life, regardless of the Hand that strews blessings around them, it spreads a depressing influence over my mind, well knowing they are accumulating fuel for that fire, which if ever they become purified from the dregs of earth, and prepared for inmates of that kingdom whereinto no defilement can enter, must burn as an oven, till all that is consumable has yielded its effective operation.

When I look at the few who are following the footsteps of our early faithful testimony bearers, who suffered long and sore for the privilege of assembling to worship Him to whom the homage of the whole heart is due, and hear the complimentary titles that are given to each other (*more oft and more emphatically used by those untrained to it by parental example*), I think of the stripes, the dungeons, the death of many of our predecessors in religious profession, and query could they have thus endured for the sake of establishing cunningly devised fables. The respond has always been, not so, but *living* and *eternal substance* was their aim and their triumphant song.

I wish thee to remember me particularly to G——, and tell him I feel a lively interest in his welfare, and want him to partake more fully than he has yet done of that pure enjoyment which the world can never give; for what are all its fleeting and fading pleasures, compared with an inheritance incorruptible, undefiled, and which fadeth not away, which can only be purchased by a conformity to the cross of Christ, and knowing his renovating power to create in us a clean heart, and to renew a right spirit within us, whereby we are set free from the law of sin and death.

And for thee, my dear friend, I have craved, that in this day of discouragement that thy strength fail not, but that thy example of moderation which has been maintained thus far, may continue as a light to thy children and those around thee, till thy spirit, released from its tenement of clay, shall have entered its everlasting habitation in a brighter and better being than pertains to the children of probation.

I have thus indulged myself in the freedom of a warm and affectionate heart to express my feelings. A grateful tide of love flows from thy attached

R. Mason.

Baltimore, Summer, 1834.

My dear Cousin,—I have long been cherishing the hope that I should be privileged to spend a few retired days with thee, but every week has brought with it some cause of sufficient force to detain me from thee; and now, having a prospect of seeing Avondale next week, in company with thy uncle, who is not willing to leave me, I have no alternative but through my pen to convey my sympathy and affection for thee. Thou hast had another trial administered to thee, my dear friend; but sweet is the assurance that the gentle spirit of thy dear sister, to whom thou wert bound in life, has cast off the weary burden to enter into joys unspeakable and full of glory; for her change no tear could rise; but for those left yet longer to contend with the rough billows of time, a sigh arose, a wish ascended, that they may so walk their course through life as to quit its chequered scenes with equal preparation.

R. M.

For Friends' Intelligencer.

RESTORATIVE INFLUENCES.

The proper treatment of offenders, for their restoration, is among the most important duties that pertain to our religious society. Upon the character of the measures pursued for the accomplishment of this purpose, may be said to depend our welfare as a people. These remarks are more especially in reference to those offences, which consist in, or are connected with insubordination; arising from a supposed infringement of rights, or some other alleged grievances, inflicted by the controlling portion of the body.

The history of our religious society, shows many occurrences of this kind, beginning shortly after its rise, and extending to the present time; and comprising within their area both this country and England. Perhaps no religious body, in proportion to its numbers, has suffered more from intestinal struggles than our own. Our peculiar religious constitution which permits every member to participate in its deliberations gives to every individual an interest that is not felt by the members of any other religious society; and when difficulties or differences arise, such individuals, contemplating the subject under various aspects, arrive at different conclusions, and a speedy and harmonious adjustment becomes of difficult accomplishment.

In this condition of things, disownments have frequently been resorted to, to correct or extirpate the alleged error, and in many instances this has increased and complicated the difficulty to a great extent. It has divided and subdivided us until we have been broken into a number of distinct religious bodies, professing to be guided by the same holy, divine and unerring influence, and claiming the same endearing appellation, by which we were known, when we were a united, harmonious and loving people. To my mind this

subject presents a claim for deep, solemn and prayerful attention. Never since we were a people have we stood before the world in such a a humiliating attitude. If we institute a minute inquiry, I think we shall find that disownments and proscriptions have been the remote or immediate causes of nearly all the divisions and secessions that now afflict the general body of Friends; and that the aggrieved party in all the several sections of society insist that these proscriptions and disownments, were effected in violation of the *spirit* of the discipline, or without its requirements.

The history of our society shows that the best are liable to be led into error. Wilkinson and Story, especially the latter, were eminent ministers in its rise, and labored successfully for its gathering; but they were carried away and lost in that whirlwind of argument, based upon the general syllogism, that as the Divine illumination is sufficient for man's salvation, all written discipline is unnecessary. I believe they never returned to the society. But the amiable and pious Thomas Ellwood, who also was ensnared by this deceptive doctrine, saw his error in time to make his escape. If we award sincerity to the estimable and otherwise clear sighted Ellwood, even when his religious vision was much obscured, I think we are justified in awarding the same to very many, who, like him, may have missed their way.

In the infancy of our society, when every epithet of vituperation was showered upon Friends, and when they were one another's companions in jails and dungeons, they were very tender of each other; and though they labored earnestly for the restoration of the erring, disownment was a prerogative rarely exercised by them. They relied more upon the persuasive influence of kind entreaty, than the threatening attribute of disownment. The celerity and freedom with which individuals and bodies have been separated from membership during the last twenty-five years, was unknown to our early Friends.

I would that our members who are active in the administration of discipline were thoroughly conversant with that part of our history, which is connected with disciplinary proceedings. O! that we were wise; that we would consider these things, that we would think of our latter end as a people, before it be too late. It is but a few years since all the Friends on this continent, and in England and Ireland were a united people. We are now divided into five or six societies, each insisting that its own proceedings are in accordance with the pointings of truth. It appears to me that an appropriate consideration of this subject might induce feelings of deep humiliation, and inspire the query, "Have I had any participation, either directly or indirectly, in the causation of these things? Is it I? Is it I?" If the measures pursued in future be similar to those practised in the past twenty-five years, we have no reason to doubt, that similar results will be produced, and that the several separate associations under our name, will continue to divide and subdivide, till, like salt thinly scattered over the ground, we shall dissolve and cease to be known as a people.

The several principal divisions of society have travelled sufficiently in this path to be assured that no satisfactory result is to be obtained thereby. I believe not a few members of the several sections into which Friends are divided; in retrospecting past occurrences, are now willing to admit, that the particular section of which themselves are members have committed some important errors. If the excissory measures alluded to, have produced their share of the present disastrous condition of society, let us pursue a more conciliatory course. As the past could scarcely be made worse, so a change of procedure in future can hardly be otherwise than for the better.

In reflecting upon these things, I have been especially solicitous that a patient and forbearing course may be pursued towards those who have withdrawn and instituted separate associations. If kind measures prevail, no doubt many in the course of time will experience disappointment in their new position, and may be won back to membership with us. But if their feelings are chafed as they will necessarily be by the procedure connected with disownment, they and their children will be lost to society; and as the elements of their organization do not promise much permanency, their children being lost to us will probably be gathered by other religious societies.

The same remarks are intended as applicable to those who have yielded to the bewildering influence of what are erroneously called spiritual communications. However we may regret these delusions, we cannot reclaim them by disownment. Time and their own experience will accomplish much, and if Friends will patiently endure the weakness of those whose minds are under a cloud, I have no doubt this wave of error will sweep over leaving but few traces behind. The best evidence of our own religious strength, is our ability to bear with patience, the infirmities of the weak and erring.

In the course of the foregoing remarks I have had occasion to advert to the disciplinary proceedings of early Friends. The records to which I have had access, indicate that for one hundred years from the rise of our society, disownments were of very rare occurrence. But though disownments were rare, it was not in consequence of a relaxation of religious care on the part of society: but Friends in those days practically carried out the doctrine that the cause of truth is to be advanced by kind, patient and persevering labor, rather than by disownments. If this great disciplinary principle had been steadily acted upon, during the last quarter of a century, there is reason to believe, the general aspect of society would

have been much more encouraging than it now is: and we should have been spared many of those intestinal struggles, that have caused the general body of Friends to reel to and fro, and vascillate like the unstable elements.

It is important that our disciplinary movements be imbued with the forbearing spirit of the great author of the Christian religion, who prefered that tares should grow, rather than the wheat should be destroyed: and if we dwell in the same patient, forbearing, and forgiving spirit manifested by him, I trust many of those causes that now annoy and exercise us, will pass away, and be remembered no more; or if remembered at all, they will be regarded but as the cloud of other years: a cloud perhaps followed by a rainbow beaming forth the promise of happier and more prosperous days. F.

Matinecock, Long Island, 1 mo. 23, 1854.

ALL SORTS OF MINDS.

There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the feelings of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches. Wit gives to life one of its best flavors, common sense leads to immediate action, and gives society its daily motion; large and comprehensive views, its annual rotation; ridicule chastises folly and imprudence, and keeps men in their proper sphere; subtlety seizes hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they have all their separate duties and uses; all the happiness of man for their object; they all improve exalt, and gladden life!—*Sidney Smith.*

GODLY FEAR.

"No wonder, then, that the Apostle, having stirred up his Christian brethren, whatsoever be their estate in the world, to seek to be rich in those jewels of faith, and hope, and love, and spiritual joy, and then, considering that they travel among a world of thieves and robbers,—no wonder, I say that he adds this, that he advises them to give those their jewels in custody, under God, to this trusty and watchful grace of godly fear; and having earnestly exhorted them to holiness, he is very fitly particular in this fear, which makes up so great a part of that holiness, that it is often inscripture named for it all.

"Solomon calls it the *beginning* or the *top of wisdom*, Prov. xv. 33: the word signifies both, and it is both. The beginning of it, is the beginning of wisdom, and the progress and increase of it, is the increase of wisdom. That hardy rashness which many account valor, is the companion of ignorance; and of all rashness, boldness to sin is the most witless and foolish. There is in this, as in all fear, an apprehension of an evil whereof we are in danger. The evil is sin, and the displeasure of God the punishment following on sin. The godly man judgeth wisely, as the truth is, that sin is the greatest of evils, and the cause of all other evils; it is a transgression of the just law of God, and so a provocation of his just anger, and the cause of those punishments temporal, spiritual, and eternal, which he inflicts. And, then, considering how mighty he is to punish, considering both the power and the reach of his hand, that it is most heavy and unavoidable, all these things may and should secure to the workings of this fear."—*Leighton.*

THE WHITE LAMB.

Little Samuel K—— was the child of pious parents in a respectable station of life, his father keeping an ironmonger's store. He was born in 1774, and from his earliest infancy, together with his brothers and sisters, was trained up in the nurture and admonition of the Lord.

When Samuel was about seven years old, he was once left in charge of the shop. A man passed by, crying—"Little Lambs, all white and clean, at one penny each!" In his desire to possess one of the lambs, little Samuel forgot that the eye of God was upon him, and taking a penny from the till, he ran out and bought one. His mother, when she afterwards saw his purchase, asked him how he came by the money; he evaded the question with something like a lie. In God's sight it was a lie, for he kept back the truth.

The lamb was placed on the chimney shelf, and much admired by all. And now, dear children, do you think Samuel was happy? Oh no. He says, "The lamb became a source of deep sorrow to me. I constantly thought I heard the words, 'Thou shalt not steal, thou shalt not lie,' sounding in my hears. Sin and darkness overcame my soul, and in great grief I went to a hayloft, and there prayed and pleaded for mercy and pardon. I asked for mercy for Jesus's sake. With joy I left the loft, believing the text, 'Thy sins, that are many, are forgiven thee.' I went to my mother, told her what I had done, sought her forgiveness, and burnt the lamb, while she wept over her young penitent."—*Churchman's Monthly Penny Mag.*

"MOVING BEFORE THE BODY."

There is a pure inspeaking voice and competent to teach,
Whose counsels if thou wisely heed, thy inmost need will reach!
There is a light—observe it well—no *ignis fatuus* ray—
Mistake it not—it came from heaven, and shows thy heavenward way!
And yet when light beside is given, and duty's course is clear,
And selfishness alone creates what obstacles appear,
By seeking miracles to teach what was already known,
Or waiting further light, where want of faith's obedience shown.
'Twere weak, presumptuous, vain, to seek a special revelation
To show what stands in bold relief, and counts thy observation.
O bring not thou in disrepute the doctrines we revere,
By pleading them for selfish sloth, mere pretexts insincere!

There's deference due to those who long have walked in Wisdom's ways,
Whose feet are beauteous in those courts, whose entrance gates are praise;
But if on man too much thou lean,—pierced by the broken reed—
The Lord may take away thy staff* in thy extremest need.

With reverence view the Church, and own with awe its holy Head,
Its councils never yet have erred, when He those counsels led!
Wholesome and binding its decrees forth in His power when given;
What thus is bound or loosed on earth is bound or loosed in heaven.
But take not for the Church's voice *their* dictum, whose example
Was money-changers of old time or venders in the temple;
Nor with the mystic body that associate mass confound,
Who, on a catalogue enrolled, by common rules are bound.
The body owned by Christ the Head, in Him alive remaineth,
A Church composed of names enrolled, some halt and blind retaineth.
And if supinely thou shouldst lie at earthly temples' porches,
It may be thou wilt miss the Voice which speaketh to the churches,
Accountability to God must ever be direct—
It is not through the medium of society or sect.

Summon up the ghost of Luther, with Melancthon at his side!
The Waldenses, who, for the Truth their Church rejected, died—
And Fox—from the blind leaders of the blind who nobly turned—
From the true and living Witness the way of life who learned—
And Woolman, who in gentleness pursued the narrow way,
Nor for the fellowship of man, nor for the Church could stay,
Who bore the bondman's burden upon his prayerful heart,
Till in his exercise of soul the Church at length bore part;—

Ask these if Truth would dictate that you close your eyes on light,
Till a great unwieldly body can perceive the true and right!

Beware the enthusiast's ultra zeal! unbidden haste beware!
In overweening confidence may lie thy fatal snare.
But let not bonds of sect keep back thy spirit from its goal,
Restrain thy feet from duty's path and manacle thy soul!
Reposing on thy Church's breast, forget not those who dwell
In slavery's shades and look to thee their tale of woe to tell!
By word and deed continuous plead the outraged bondman's cause,
Nor implicate thyself in wrong for profit or applause.

Bind to thy heart the principles of thy most holy faith!
Swerve not from them in fortune's beam or persecution's wrath!
Bring all thy actions to the test of duty and of right—
Let all thy steppings, day by day, be taken in the light,
But fail not, when thy course is clear advancing steps to make,
Because a body too supine unreal rest may take.
Had Luther waited for the Pope and all his priests to own
The truths which burned within his breast, where then were Luther's crown?
He who would act a faithful part the path of some must cross:
Had Woolman waited for the Church, the Church had suffered loss!
But moving in the light of Truth, the enlightening influence spread,—
The sluggish body followed on, where faithful ones had led.
They *waited for the opening way*—but when the way was clear,
They pressed right onward steadily in meek yet bold career.
Brave pioneers, like Joshua and old Jephunneh's son,
Exploring realms of principle, to them by faith made known,
And walking blameless in those paths they ventured to explore,
Abundant fruit like Eshcol's grapes back to the camp they bore.

Press on thy individual course of duty and of love,
With conscience pure—after, before, or *with* the body move!
Act not from whim, caprice—but well persuaded in thy mind—
Nor harbor one ungenerous thought toward those who wait behind.

W. J. A.

* Isaiah iii. 1.

He that truly loves God, thinks himself blessed in the opportunity of doing work, as well as in receiving wages.

When one would bring a person from any propensity, which is, or we think is a fault, the greatest care should be taken that they may not imagine we take pleasure in opposing them. We ought rather to assure them, that we cannot find in ourselves the power of approving what they do, and endeavor to win them by endearments, and not endeavor to control them by authority.

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

(Continued from page 751.)

Fourth Month.

2d.—The following newspaper item of to-day is given for just what it is worth, viz.,

"*Black snow.*—At Cincinnati, a few days ago, here fell a *yellow rain*, and since that *black now* has fallen at Walpole, N. H. The yellow olor of the rain was found to be produced by he pollen of flowers, which a southern storm rought with it. What caused the snow to be lack is not yet known."

3d.—Cold rain mingled with a little *snow*.

10th.—Frost in the night out of town.

14th.—Very heavy showers, with thunder nd lightning and some hail; tremenduous blow. About half of the roof of the large new hotel in Broad street near Chesnut, and those of two or hree houses in Vine near Front, blew off and ere carried some distance.

16th.—Cold rain *with snow* in the evening.

22d.—This evening a severe storm occurred, ccompanied with thunder, lightning and hail. The hail stones in some places measured an inch nd a half in circumference, and occasioned con- iderable damage. At Mackenzie's Green House, orner of Schuylkill 5th and Spruce streets, it s said upwards of *a thousand* panes of glass were roken!

30th.—Upon referring to our record of last ear, we find we have another increase of heat o chronicle, viz. Mean temperature of 1852, 6.60 degrees; of 1853, 52.54; shewing an ex- ess the present year of almost 6 degrees. It as also been about three degrees warmer than he *average* temperature for the Fourth month.

Rain this month, per Penna. Hosp., 3.83 in.
Highest temperature, " 78 deg.
Lowest " " 36 "

Fifth Month.

6th.—To many a memorable day: Terrible ccident on the New York and New Haven Rail- oad; between 45 and 50 persons killed, and a umber seriously wounded!

5th.—A severe earthquake occurred at New astle, Lawrence Co., Pa., but no damage appears o have been done. In the Gazette office of that lace, every thing was so tossed about that all ork was suspended. One is also reported to ave taken place on the 2d inst., at Lewisburg, a, and "*The Era*," published at that place, tates, that in "one instance earthenware was hrown from its place on an upper shelf, in a tore, to the floor." It is also stated to have een felt at Washington, D. C., and Wheeling nd Lynchburg, Va.

9th.—Great *snow storm* in England; so deep s to delay the railway trains several hours. There has also been unseasonable weather in France this month, *accompanied with snow!*

18th.—Destructive hailstorm in Marshville, Centre County, Pa. "Hailstones the size of large hickory nuts, entirely destroying the grain and the grass; young orchards nearly ruined, peeling the bark clear off from the smaller branches. Many houses and barns were blown down, others unroofed, &c. &c.; in fact many farmers are entirely ruined, having lost their whole dependance."

The storm extended about half a mile in width.

29th.—A very severe drought has prevailed in Georgia for six weeks past, also over a large portion of South Carolina and Florida; said to be unprecedented for the season of the year. Near Augusta, it is stated, that forest trees are dying from its effects.

Texas papers of the 17th inst. record a series of violent hail storms. "It is said, that in Washington County the stones were as large as *goose eggs*, and covered the ground to the depth of over a foot!"

31st.—Different accounts of the temperature of this month vary from each other more than usual. *One* gives it as "65.33, which is about *two* degrees above the average temperature of the same month last year, and nearly *three* degrees above the average mean of many years."

Another states it to have been "*one* degree above the average for many years;" while the memoranda from which this review is compiled gives *last* year about 63 degrees, and *the present* 63½.

As an evidence of the increasing business of our city, it may be well to record that during the present month, there arrived at some fifteen of our principal hotels *fifteen thousand* strangers!

Highest temperature during the month, per Penna. Hospital, 87 deg.; lowest temp., 46 deg. Rain, 5.17 inches.

But, to return to the weather. The following items, published on or about the 14th inst., at a time when many persons were grumbling about the *cold* weather for the season, are of especial interest as reminiscences, and are well worth preserving.

THE WEATHER HALF A CENTURY AGO.

To the Editor of the Pennsylvania Inquirer:

DEAR SIR:—The talk so rife "about town" at this time, concerning the "unprecedented weather," change of climate, &c., has induced an examination of some curious MS. memoranda of bygone days, and a collection of old almanacs, in my possession. The partial result of these researches I have ventured to submit to you herewith.

There is, perhaps, no subject "within the memory of man," less reliable than the *recollection* of facts in relation to the weather. This discrepancy, however, may readily be accounted

for in a busy community like ours, where the impression made on the senses by the "hottest night"—"the bitterest cold day"—"ever remembered, is as evanescent as such phenomena are "few and far between;" and if existing for a moment in the memory, only so because in contrast with the weather of yesterday, which indeed would otherwise have passed without making any special impression.

But, seriously, Mr. Editor, after considering recorded data, aided by some years of observation and experience, I am inclined to the belief, and I think comparison will prove from cycles of years, that our climate has undergone *very little change*, either in mean temperature or the general character of the weather since the days when the charter of Pennsylvania was granted by Charles I. to William Penn, in 1681.

I read in a MS. letter, before me, from a gentleman in this city to a friend in Europe, dated in the year 1753: "We cannot properly be said to have above a month's spring [weather]; and sometimes the transition from winter to summer is in a day, as in 1749, from the end of dirty cold weather, till the peach trees were in blossom, was but five days, and from thence till there were ripe cherries five weeks more. If April proves wet or dry, so does May generally."

Yours truly, PHILO PHILA.

May 9th, 1853.

Memoranda of the Weather.

"PHILADELPHIA, May 9th, 1803.—The weather for these *eight* days has been cold and boisterous for the season; on Saturday morning, the 7th, was sharp frost, and ice the thickness of a dollar, and during the night of Saturday and Sunday there was a fall of snow, with rain, which did considerable damage to the vegetable world. The Lombard poplars in the streets and gardens of the city were generally injured, the weight of snow which adhered to the leaves and branches, in some instances bore down the whole tree, and in most others it stripped them of their tops and principal branches. The oldest person does not recollect a snow in May, excepting in the year 1771 or 1772, which destroyed the greater part of the early fruit."

In a note, it is written—"The snow began to fall about three o'clock in the morning, (Saturday) and left off about 7 o'clock," (Sunday.)

"PHILADELPHIA, May 31, 1803.—This month (May) has been the coldest and wettest that has ever been experienced by the oldest person living. Easterly winds have been general for these six weeks past."

"In New York on the 4th of May, 1774, a snow storm was experienced in this and the nieghboring States, and in the Jerseys, that commenced also in the latter part of the night, and continued the most part of the forenoon. The circumstance attending that phenomenon, was almost exactly similar to this (referred to above.) (See Am. Phil. Soc. Trans. where noticed by Dr. Mitchell.")

The following table, showing the temperature of the first eleven days in the month of May from 1791 to 1800, is compiled from "Poulson's Town and Country Almanac." In the edition for the year 1793 the publisher says: "I have given the state of Fahrenheit's thermometer, and history of the weather as it *really was* in each day in the year 1791. The necessity of publishing the Almanac before the expiration of the year 1792, prevents my giving it for that year. In future, the register shall be regularly inserted."

Temperature in May.	Year 1791	Year 1792	Year 1793	Year 1794	Year 1795	Year 1796	Year 1797	Year 1798	Year 1799	Year 1800	Mean time of 10 years
First,	77	74	69	80	66	60	76	82	53	76	79
Second,	70	63	73	82	63	69	63	78	65	58	73
Third,	59	54	63	81	66	70	55	80	52	70	66
Fourth,	74	71	80	86	72	76	72	83	55	55	70
Fifth,	67	68	56	75	72	70	69	84	65	60	70
Sixth,	61	70	58	55	76	59	75	74	67	68	65
Seventh,	68	72	68	63	85	64	68	71	62	50	67
Eighth,	70	66	78	64	88	61	60	74	58	63	73
Ninth,	72	72	79	75	78	53	61	73	65	62	66
Tenth,	76	61	71	77	66	59	74	67	82	61	70
Eleventh,	84	83	75	84	79	73	79	62	63	68	73
Mean temperature of first 11 days in May—	71	68	68	69	75	64	67	73	67	76	

The time of day at which the temperature was noted was 2h. P. M., in the years 1791 and 1792; and afterwards at 3h. P.M.

Fractional parts of degrees have been omitted.

(For the Evening Bulletin.)

SNOW STORMS IN MAY.

In looking over a volume of the *Port Folio* for the year 1818, I find the following, which might be published at this time for people to "look out," as the old Almanacs used to say, "for snow about these days."

"During the whole of Saturday, the 16th of May, and the following day, a cold northeast wind prevailed, a part of the time blowing a perfect gale, accompanied with much rain. It is remarkable, considering the advanced state of the season, that on Saturday the rain was occasionally intermixed with *snow*. About seventeen or eighteen year since we witnessed a fall of snow in this city on the *eighth of May*, which was considered as very extraordinary. But snow on the 16th of May is, so far as our information extends, without example."

The snow referred to above as falling on the 8th of May was, I think, in 1803, and was six or eight inches deep. Trees generally being in full leaf, sad havoc was made amongst them, especially among the Lombardy Poplars, with which our city then abounded.

Sixth Month.

19th.—Great fire in Louisville; loss said to be *one million* of dollars.

21st, 22d, 23d.—Intensely hot. Deaths in Philadelphia, during these three days, from the excessive heat, 19 or 20; in New York from the same cause, said to be 40!!

The following items will give some idea of the preference the *former* city has over the *latter*, where *health* is made a matter of importance. The first item possesses *especial* interest.

CITY MORTALITY.—The following is a summary of the mortality in various cities, with the proportion of deaths to their respective populations, for the week ending on the 11th inst:

	Deaths.	Population.	Ratio of deaths
Philadelphia,	153	409,000	1 to 2608
New York,	320	515,000	1 to 1609
Baltimore,	93	169,000	1 to 1817
Boston,	69	139,000	1 to 2014
New Orleans,	142	120,000	1 to 845
Brooklyn,	54	97,000	1 to 1796
Charleston,	16	43,000	1 to 2687

CITY MORTALITY.—The following is a table of the comparative mortality in the four principal cities during the week ending the 25th inst:

	Balt.	Philad.	N. York.	Boston.
Cholera Infantum,	8	16	48	0
Cholera Morbus,	0	2	4	1
Consumption,	10	23	53	8
Convulsions,	9	16	51	5
Dysentery,	16	20	15	1
Diarrhœa,	1	6	28	0
Fevers,	4	18	26	9
Other diseases,	77	150	333	40
Total,	125	251	561	61
Previous week,	99	142	329	55

26th—Strong contrast to above item of 21st, 22d and 23. *Frost* in East Stafford, Conn. It has been appropriately designated as "*a cool place.*"

28th.—Extensive fire in Baltimore; destroying, amongst other buildings, Fell's Point Market house.

30th.—The Yellow Fever has made its appearance at New Orleans. On the 28th ult. the first death occurred from it; during this month up to 25th inst., 20, making a total thus far of 22.

Overcast early, then clear and very hot till 5 P. M., when appearances threatened a terrible storm, which vented itself in a slight shower accompanied with a tremendous blow. It proved, however, *a hurricane* in Chester County. A heavy stone barn was entirely demolished, and some of its large timbers carried 60 or 70 yards. Also very severe in Downingtown; destroying fruit and forest trees, &c.

The intensely hot weather of this month has given rise to many newspaper paragraphs, *a few* of which are here inserted; not without fears, however, that their introduction will render this review too voluminous; but as the compiler is aware that they are sometimes preserved for future reference, he considers the statistics are rendered much more complete by their addition.

The Editor of the Inquirer, in introducing the Monthly Review of P. S., states:

"It will be seen, that according to an authentic record, the mean temperature of the month of June was greater twice within the last sixty-four years, yet it is believed that at no time within that period and during that month, has there been such a continued succession of very warm days. On the 22d, the thermometer rose to 97 deg. at 2 P. M. On the two preceding days, the 20th and 21st, it rose to 96 deg. at the same hour; and on the 80th it also rose to 96 deg. The hottest period, therefore, was upon the 22d of June. Our correspondent states that the whole summer, generally speaking, rarely furnishes more than ten days in which the mercury rises to 30 deg., and yet the first summer month this year has furnished that amount of heat."

To be concluded next week.

VARIETIES.

FACTS IN HUMAN LIFE.—The whole number of languages spoken in the world, amounts to 3064—587 in Europe, 396 in Asia, 276 in Africa, 1264 in America. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women.—The average of human life is about 33 years. One quarter die previous to the age of seven years; one half before reaching 17: and those who pass this age enjoy a facility refused to one-half the human species. Of every 1,000 persons only one reaches 100 years of life; of every 100 only 6 reach the age of 65; and not more than one in 600 lives to 80 years of age. There are on earth 1,000,000,000 inhabitants; and of these 333,333,333 die every year, 91,334 every day, 3,730 every hour, and 60 every minute or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to being fifty years of age than men have, but fewer afterwards. The number of marriages is in proportion of 76 to every 1,000 individuals. Marriages are more frequent after the equinoxes: that is during the months of June and December. Those born in the spring are generally more robust than others—Births and deaths are more frequent by night than by day.—*English Quarterly.*

TRANSPLANTING TREES.—We find in the Utica *Gazette*, facts showing that it is not necessary to select small trees for transplanting, in order to ensure their growth. Large trees may be as successfully planted as small ones. The mode and result of an experiment, made by Messrs. Pomeroy and Dutton, of Utica, are thus given:—Those gentlemen transplanted trees, comprising maples, elms, beech, &c., some thirty feet in height, which were trans-

planted without being shorn of any of their branches. The process of removal was as follows:—In the fall, before the frost, a trench was dug around the trees selected, from ten to fifteen feet in diameter, and the roots severed. In the winter, when the ground had become solid from freezing, the trees were pulled out by the aid of oxen, and levers, with the mass of earth firmly attached to the roots. They were then transported erect on a strong sled, built for the purpose, and set out.

These trees grew in open land, a mile and a half from the city. They put on their foliage last spring as if wholly unconscious that they were not still in their native soil, and the enterprising gentlemen who undertook this unusual course are rewarded with shade trees which by the old practice it would have required twenty years to produce.

This old and well known plan of transplanting should always be pursued, by those who build their houses on exposed situations, unprotected by standing trees.

Castor Oil Candles.—Candles made from the oil extracted from the Castor bean, have been brought into use at Alton, Illinois. They give a more brilliant light than the sperm candles, while they can be afforded at half the cost.

ITEMS OF INTELLIGENCE.

From Europe.—The Cunard steamer Africa, from Liverpool, with dates to Saturday, the 28th ult., arrived this evening.

The ship Antarctic had arrived at Liverpool, having on board the passengers rescued from the San Francisco.

A splendid new iron emigrant ship, called the Tayleur, from Liverpool, having sailed on the 19th of January, for Melbourne, struck a rock in Dublin Bay, and sunk immediately, by which 400 lives were lost.

Another famine is threatened in Ireland. Provisions are enormously high, and prices are still going upwards. In some parts of Limerick, the people are suffering deplorably for want of food.

The Czar still continued to act evasively in regard to the last proposition made to him. His final reply was not expected to arrive until the middle of February. He has appointed Count Orliff to visit the four courts and explain confidentially the terms on which he will treat.

The Russians at the last accounts were making preparations to attack Kalafat.

Skirmishes are reported to have taken place between the Turkish forces under Omar Pacha and the Russians. Nothing decisive, however, was known in regard to the affair.

The allied fleets were on their way to Varna, on the Turkish coast.

The Russian fleet was off Azoff.

Austria has hastily ordered 40,000 troops into Hungary.

Philadelphia Markets:—*Flour and Meal.*-The market for Flour is firmer, with little inquiry for export. Some holders ask $8 75, while others would accept $8 62. There is a steady demand for city consumption within the range of $8 75 and $9 25, for common and extra brands. Rye Flour is held at $5 75, and $6, and 1000 barrels Corn Meal to arrive within thirty days sold at $4 12½ per barrel.

Grain.—Wheat is in little demand. Sales of Pennsylvania, Lancaster county white sold at $2 05. Last sales of Rye at $1 05. Corn is firm with sales at 93 and 94 cents, for new yellow. Oats, are scarce. Last Sales of Southern at 47 and 47½ cts.

ERCILDOUN BOARDING SCHOOL, for GIRLS.

This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1854.—3m.

FRIENDS'
CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
Has constantly on hand
DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
PRICES LOW.

1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

VALUABLE WORKS, FOR PRESENTS.

A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.

Also, a great variety of Books for Children.

Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 347 Market St.
12th mo. 27, 1853.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, SECOND MONTH 25, 1854. No. 49.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

For Friends' Intelligencer.

FAMILIAR DIALOGUES ON THE HOLY SCRIPTURES.

NO. IV.

A supposed Conversation between a Sceptic, a Clergyman, and a Friend.

[Continued from page 759.]

Scepticus. Although I admit there is much reason to believe that the books of the Old Testament are the genuine productions of a very early age, I require more evidence than this to prove that they were dictated by divine inspiration. The system of the universe, and the form of the earth, as demonstrated by modern astronomers, are altogether different from what has been inferred from the sacred writings; nor does the age of the world, as illustrated by Egyptian researches, agree with the chronology of the Bible. Had the writers of that book been guided by divine inspiration, they could not have erred in any of these particulars.

Amicus. The object of the sacred writers was not to teach Natural Philosophy, but to convey religious instruction; either by narrating past transactions, foretelling future events, or in a more didactic form inculcating the principles of virtue and piety. In order to be understood by their contemporaries, they were under the necessity of using the language common in their day, some of which was founded on a misapprehension of natural phenomena. Let me illustrate this by reference to our own language. It is not many generations since well-informed persons believed that all bodies were formed of four elements—fire, air, earth, and water; and some physiologists accounted for the different temperaments or propensities of men by the preponderance of one or the other of these supposed elements. The progress of science has shown that there are more than fifty elements or simple substances, and that none of the former four can be classed among them. Now let us suppose that a pious writer of the Sixteenth century, while relating his own religious experience, had used the language common in that day in relation to fire, air, earth, and water, would his mistake on this point invalidate his narrative? or if he professed a divine call to communicate instruction to the church, would the use of such unphilosophical language lead us to conclude that he was not divinely qualified for the service?

We have words in the English language which, taken in their original sense, convey an erroneous idea, being founded on a mistake of our ancestors, or adopted from the figurative language of the poets. For example, the word *firmament*, when traced to its root, signifies *firm* or *solid*; and yet we apply it to the region of the air. We are informed by Webster, that the Hebrew word used by Moses, which has been translated *firmament*, does not convey the sense of solidity, but of extension. In like manner, the sky is sometimes described in modern figurative language, as the blue vault of heaven, when every one knows that it is not a vault.

Now when we consider that the oriental style in which the scriptures were written is far more figurative than ours, we should not expect to find natural phenomena described in the exact terms of science, but rather alluded to in the glowing language of poetry.

Clericus. Although I value the Scriptures so highly, and contend for their authenticity and divine authority, I do not mean to say, that in every instance the identical words recorded in the Bible were of divine origin; but rather that the *matter* conveyed by the sacred writers was given to them by inspiration. In the enunciation of the decalogue, and perhaps in some other cases, it appears that oral language was employed in a miraculous manner; but I suppose, in most cases, the communication of divine truth to the prophets was by impressions made upon their minds. As God is a spirit, and the human soul is spiritual, so the intercourse which takes place between them is of a spiritual nature. The holy men who wrote the Scriptures, being moved to write from a sense of duty, were divinely enlightened in regard to the matter to be communicated; but their understandings were left free to act, and each one has written in his own style or idiom, the language being his own; but the

special truths conveyed being revealed by inspiration. It is obvious, that if the very words of Scripture had all proceeded from the Deity, and the writers had acted only as amenuenses to record His dictations, the style in all the sacred books would have been the same. But there is scarcely any compilation in which there is a greater diversity of diction than may be observed in the Bible. The sublime imagery of Isaiah, the pathetic appeals of Jeremiah, the plain and simple narrative of John the evangelist, and the logical reasoning of Paul, require no critical acumen to be distin guished from each other.

It is very possible for a person who is under the influence of strong emotion to suppose that language comes to him from without, when the impression really comes from within, and words descriptive of our ideas and feelings spontaneously arise in the mind, and shape themselves for utterance, almost without the action of the will. It is observable that the language of every individual depends upon his education and associations. If his mother-tongue is English, he will seem to think in that language; if it is French or German, he will find French or German words springing up and investing the forms of his thought. If he has been well educated, his language will be correct; but if uneducated, it will generally be more or less defective. These being undeniable facts, I see no reason why they may not be applied to the diction of the sacred writings; for the authors being men, their minds were subject to the same laws of association and suggestion which influence the thoughts of others.

Perhaps it may be thought by some that this view of revelation is calculated to lessen our reverence for the Holy Scriptures, which many persons suppose were dictated in so direct a manner by the Most High as to prevent all mistakes, even in matters of science, genealogy, history, or geography. But it is the opinion of some writers who stand high in the ranks of orthodoxy, that the sacred penmen who, on particular occasions, were guided by divine inspiration, were, on other occasions, left to the guidance of their own judgment as historians.

Bishop Watson, in his reply to Paine, republished in this country by the American Tract Society, quotes the following passage from Doctor Law, Bishop of Carlisle: "The true sense, then, of the *divine authority* of the books of the Old Testament, and which, perhaps, is enough to denominate them, in general, *divinely inspired*, seems to be this: that, as in those times, God has all along, besides the inspection or superintendency of his general providence, interfered upon particular occasions, by giving express commissions to some persons, (thence called prophets,) to declare his will in various manners and degrees of evidence, as best suited the occasion, time, and nature of the subject; and in all other cases left them wholly to themselves. In like manner he has interposed his more immediate assistance in the recording of these revelations so far as that was necessary, amidst the common (but from hence called *sacred*) history of those times: and mixed with various other occurrences in which the historian's own natural qualifications were sufficient to enable him to relate things with all the accuracy they required." He also quotes from St. Austin the following passage "I am of opinion that those men to whom the Holy Ghost revealed what ought to be received as authoritative in religion, might write some things as men with historical diligence, and other things as prophets, by divine inspiration, and that these things are so distinct, that the former may be attributed to themselves as contributing to the increase of knowledge, and the latter to God, as speaking by them things appertaining to the authority of religion." To these quotations Bishop Watson adds the remark, "Whether this opinion be right or wrong, I do not here inquire; it is the opinion of many learned men and good Christians; and if you [Paine] will adopt it as your opinion, you will see cause, perhaps, to become a Christian yourself; and you will see cause to consider chronological or genealogical errors, apparent mistakes, or real contradictions as to historical facts—needless repetitions, and trifling interpolations—indeed you will see cause to consider all the principal objections of your book to be absolutely without foundation."—P. 47.

Scepticus. It appears to me to be far more prudent for the advocates of the divine authority of the scriptures to take this moderate and reasonable view of the subject, than to attempt to defend the vulnerable position that every sentence within the lids of the Bible proceeded from divine revelation.

Amicus. The view taken of the scriptures in the third proposition of Barclay's Apology is entirely satisfactory to me. He says, "They contain a faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them; a prophetical account of several things whereof some are already past, and some yet to come; a full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations and sentences, which by the moving of God's spirit were at several times and upon sundry occasions spoken and written unto some churches and their pastors. Nevertheless because they are only a declaration of the fountain and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the spirit, from which they have all their excellency and certainty: for as by the inward testimony

of the spirit we do alone truly know them, so they testify, that the spirit is that guide by which the saints are led unto all Truth, therefore according to the scriptures the spirit is the first and principle leader."

After speaking of the "infinite janglings and endless contests" of those who relied solely upon outward evidence, Barclay proceeds to show wherein the law differs from the gospel. "The law," he says, "being outwardly written brings under condemnation, but hath not life in it to save; whereas the gospel, as it declares and makes manifest the evil, so, being an inward powerful thing, it gives power also to obey, and deliver from the evil. "This grace then that is inward and not an outward law is to be the rule of Christians." "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "The word is nigh thee, in thy heart and in thy mouth; and this is the word of faith which we preach."

Among the many reasons he assigns why the scriptures cannot be the principal rule, the last and perhaps the most cogent is founded on the fact that a very large proportion of those who profess the Christian religion cannot read the scriptures. These, then, could have no immediate knowledge of the rule of their faith; they would be dependent upon others to teach them or to read for them; they must always be liable to deception. "For example, the Papists in their catechism and public exercises of examinations towards the people, have boldly cut away the second command, because it seems so expressly to strike against their adoration and use of images; whereas many of these people in whom, by this omission, this false opinion is fostered, are under a simple impossibility, or at least a very great difficulty, to be outwardly informed of this abuse." "But further, suppose all could read the scriptures in their own language; where is there one of a thousand that hath that thorough knowledge of the original languages in which they are written, so as in that respect immediately to receive the benefit of them? Must not all these here depend upon the honesty and faithfulness of the interpreters? Which how uncertain it is for a man to build his faith upon, the many corrections, amendments, and various essays, which even among Protestants have been used whereof the latter have constantly blamed and corrected the former as guilty of defects and errors) doth sufficiently declare. And that even the last translators in the vulgar languages need to be corrected (as I could prove at large were it proper in this place) learned men do confess."

"But last of all, there is no less difficulty occurs even to those skilled in the original languages, who cannot so immediately receive the mind of the authors in these writings, as that their faith doth not, at least obliquely, depend upon the honesty and credit of the transcribers, since the original copies are granted by all not to be now extant. Of which transcribers Jerome in his time complained saying, 'That they wrote not what they found but what they understood.' And Epiphanius saith, "That in the good and correct copies of Luke it was written that Christ wept, and that Irenaeus doth cite it, but that the Catholics blotted it out, fearing lest heretics should have abused it.' Other fathers also declared, 'That whole verses were taken out of Mark, because of the Manichees.'

"But further the various readings of the Hebrew character by reason of the points, which some plead for as coeval with the first writings. which others with no less probability alleged to be a later invention; the disagreement of divers citations of Christ and the apostles with those passages in the old Testament they appeal to; the great controversy among the fathers, whereof some highly approve the Greek Septuagint, decrying and rendering very doubtful the Hebrews copy, as in many places vitiated, and altered by the Jews; other some, and particularly Jerome, exalting the certainty of the Hebrew, and rejecting, yea even deriding the history of the Septuagint, which the primitive church chiefly made use of, and some fathers that lived centuries before him, affirmed to be a most certain thing; and the many various readings in divers copies of the Greek, and the great altercations among the fathers of the three first centuries, who had great opportunity to be better informed than we can now lay claim to, concerning the books to be admitted or rejected, as is above observed; I say all these and much more which might be alleged, put the minds even of the learned into infinite doubts scruples and inextricable difficulties; whence we may very safely conclude that Jesus Christ, who promised to be always with his children to lead them into all truth, to guard them against the devices of the enemy, and to establish their faith upon an immoveable rock, left them not to be principally ruled by that, which was subject in itself to many uncertainties; and therefore he gave them his spirit, as their principal guide, which neither moths nor time can wear out, nor transcribers nor translaters corrupt; which none are so young, none so illiterate, none in so remote a place but they may come to be reached and rightly informed by it.

Clericus. Does Barclay, in stating all these difficulties mean to say that the scriptures are altogether uncertain and useless?

Amicus. "Not at all." He says on the contrary, "The proposition itself declares how much I esteem them; and provided that to the spirit from which they came be but granted that place the scriptures themselves give it, I do freely concede to the scriptures the second place, even whatsoever they say of themselves, which the apostle Paul chiefly mentions in two places, Rom. xv. 4. "Whatsoever things were written afore-

time, were written for our learning, that we through patience and comfort of the scriptures might have hope.' 2 Tim. iii. 15, 16, 17. 'The holy scriptures are able to make wise unto salvation, through faith which is in Jesus Christ.' All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.' . . . . "Moreover, because they are commonly acknowledged by allt o have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of time to have slipped in, are not such but that there is a sufficient clear testimony left to all the essentials of the Christian Faith, we do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false."

(To be continued.)

MARGARET LUCAS.

(Continued from page 756.)

My relations being still displeased, that I should stay in town, thought of another stratagem against me, which greatly surprised me, and added to the trouble which the destruction of my substance, as above related, had given me.

My uncle having been at London about our affairs, reported on his return, that on account of a large debt of my father's, who had been dead thirteen years, a suit in chancery was commenced against him. This report ran current; and my uncle gave out, that as I was under age, he could take again those effects he had put into my hands, though I had not received one quarter of my equivalent.

The unwelcome news was brought to me by many. I say unwelcome, because I had contracted some debts in the way of business, which, my uncle said, he could, and would, refuse to pay. And, again, as my aunt had broken up my school, and my former acquaintance had withdrawn their custom, my trade seemed at a stand, and had been so above a year, except for some few trifles, as before mentioned; besides which, I now was sensible that the things I had destroyed were not my own. But, having some acquaintance with Counsellor Hollingshead, I laid before him my straits, and he civilly told me, I might be quite easy on account of the debt, saying, if there had been any truth in it, he should have heard of it from my uncle, who used to take his advice; and besides, he knew my father's creditors had met with due honor. In respect to my uncle's taking back the effects he had entrusted me with, it was at his pleasure, and he might refuse to pay the debts contracted if the bills were made in my name, unless he had given his promise to pay them. The counsellor desired me, if I had any farther trouble, to let him know it, and he would speak to my uncle for me.

Thus was I fully satisfied concerning my father's debt, and in a little time after was comfortably astonished with the breathings in the love of God, in these few comprehensive words, Fear not, I have overcome the world. Had my troubles been even redoubled, like Job's, surely I should, in this season of favor, have forgotten them; yet, when it subsided, I found there remained two occasions for sorrowful reflection. The one was, paying of my creditors, which I soon got over, as I had cash enough to balance all but one, from whom I had received a parcel, which, through the smallness of business, was nearly entire; and this I sent back, with money to answer any deficiency or damage. It was kindly received, and I was very easy respecting it. But as to the other affair, by destroying the articles, I had put it out of my power to restore them, and this dwelt longer with me; yet, as I lived to come to age, I took the debt upon myself, and became reconciled to bear it, though not without a belief, that if I had had a friend to have given me advice, it would have been otherwise.

Here I bemoaned myself before the Almighty, that I had lost my parents, disobliged my relations, and now had no friend to take more notice of me than what is common amongst the generality of professors; and, indeed, how could I expect that any one would busy themselves to take the care of me, in any degree upon them, without my desire?

I became more and more sensible of the danger to which my years, as well as other circumstances, might expose me; and I preferred many strong desires to the Most High, that in his wisdom he would appoint for me a faithful friend, who would check my errors, as well as encourage me in virtue; one that was capable of instructing me by their own experience. These desires were often accompanied by a promissory hope and belief, that I could subject myself to the counsel, and bear the reproof of such a one; but where to find such a friend I knew not; I was afraid to trust my own judgment, and often supplicated the Invisible Being to direct me in the choice.

Accordingly, in a space of time it thus happened: J. Toft was visited with sickness, and brought so low, that several friends who met, did not know but it must be to take their final adieu. I had also the favor to be in the chamber, and heard many things worthy of regard; but that which struck me deepest was, an earnest desire for my preservation in the truth, and kind recommendation of me, as a younger person, to these friends then present, that they would have me under their notice. I was truly touched with this sense of paternal care, and se-

cretly desired his life and the restoration of his health, which, as it pleased the Almighty to grant it, I was myself no longer at a loss for a friend, conceiving that one, whose kindness towards me was manifested under such circumstances, I might reasonably hope to find such a one as I desired. And from that time I looked on him with a just regard, and with a resolution that, whenever I found occasion for advice, I would apply to him for it. Nor was it long before my exigency seemed to require it.

The beloved of my soul, who, in my tender state, had so graciously replenished my heart, now hid his face from me; and I was not indulged with those times of solace which I had before so plenteously enjoyed. I waited and waited the return of the dearest object of my soul, often querying, Why stayeth my beloved so long? or, What have I done since his last embraces, to occasion his thus hiding himself from me? Impatient, I sought him in my chamber, the meetings and the fields; places where I used to receive his favor; but these seemed now to have lost their lustre, as well as my beloved his benevolence towards me. I sought him, but I found him not; like the spouse in the Canticles, I was ready to ask, Did you see my beloved? I was disconsolate days and nights, and may say I mourned as one wanting her mate. Still I thought my tears moved not his pity, and his ear seemed deaf to all my cries; whilst the imperious watchman wounded me, and the cruel enemy upbraided me with all I had gone through for my beloved's sake, telling me, I had better have staid in Egypt, than thus to languish in the wilderness. Great indeed were the conflicts I here met with, not knowing why it should be thus; and fearing I was dying to all that was spiritual, I at length resolved to make application to my friend.

I went to his house; and remember, while I waited a suitable opportunity to speak to him, the tears trickled down my cheeks; yet, when I had unbosomed my complaint, I received great satisfaction; for from his kind enquiry of my past conduct, I found my opinion of his friendship confirmed. From his tender advice my soul was encouraged to hope a little longer; and to my inexpressible joy, in some days after, I felt the influence of Divine Love suggesting to my mind, Follow on to know the Lord; Joseph, the spiritual Joseph, is yet alive. Oh! sure here I found again that inestimable jewel, the pearl of my best affection, and the life of my hope, with such revivings as Jacob experienced, when he saw the assurance of the welfare of his son. And my soul bowed under an humble sense of gratitude, saying, It is enough, I will go down and see him ere I die.

It was a time of true humility, tenderness and love. My covenant was renewed, and it remained for some time as a summer season; or, "as the time when the voice of the turtle is heard." Yet, at intervals, I could not but reflect on former days, and conclude, the smallest degree of my uncle and aunt's reconciliation would add to my happiness. And, as these thoughts increased, so did my desire of making a trial; and, one evening, I went to their house, and knocked at the door stranger-like, as indeed I was, not having been there for above two years.

Their maid let me in, and I suppose I much surprised them. They were sitting alone by the fire. I just said, How do you do? and stood within the house a little distant from the door. My uncle looked very sorrowful, and if he spoke at that time, he only said, I have no pleasure in seeing thee. My aunt said enough, and called me many impudences for coming. I stood about half an hour, and then bidding them farewell, my aunt came with me part of the way back, scolding me as we went

I thought this was but poor encouragement, yet was truly glad I had seen them.

In about six weeks I had a desire to go again. I went in the former manner, knocked, and stood as before; and after a little while my uncle said, Thou mayest sit down. My aunt then brought some books, which I believe were the same that Bennet would have lent me, and read many absurd passages; to which I only said, I hope you do not think any sect can be so ridiculous as to believe and practice those things. I staid a little longer than before, during which my uncle sat very solitary, and my aunt let me come home quietly.

Thus I went several times to see them, eyeing my permission, as believing, that to go without it might expose me to danger; but, in my fourth or fifth visit, my uncle said to the maid, Set her something to eat. I could truly have said his love was sufficient; for I was so satisfied with this little return of his love and my aunt's increased quietness, that my heart was ready to overflow. I thought proper to go to the table, and before I ate there was a contrite thanksgiving arose in my soul to God.

After this, I took the liberty to go at sundry times to see them, and had frequent opportunities to remark, I still had a place in their affection, which answered my desire; nor could I hope for more, as there always was, and is, a contrariety betwixt the spiritual and natural dispositions. They were so kind as to return my visits, till I was married (to S. L., the husband's name,) which was a little past the twenty-fourth year of my age, with the approbation of my friends.

To be continued.

It were happy if we studied nature more in natural things; and acted according to nature: whose rules are few, plain, and most reasonable.

NINE PROPERTIES OF CHARITY.

I. "Charity envieth not;"—Is never inclined to detract from, or to obscure, real merit; is never offended at shining virtues and superior excellencies of character, by whomsoever possessed; never tries to raise herself by pulling down others.

2. "Charity vaunteth not itself:"—Never is vain of her sympathy, or proclaims abroad her sensibility; never gives from ostentation nor fishes for applause: never seeks to be admired, nor covets to be praised.

3. Charity "is not puffed up;"—Never curls her nose in scorn of humankind, nor looks down with a *sneer* upon the ragged and the wretched; never displays the airs of arrogance and insolence, nor points with the finger of contempt: never thanks God boastfully, nor says to men insolently, "stand by yourselves."

4. "Charity doth not behave itself unseemly;"—Never burns with rage, nor persecutes with the sword, with the pen, with the tongue; never usurps the empire of conscience, nor substitutes invectives for arguments; never presumes to bear down an adversary with confident assertions, nor evades the force of his reasoning by cavils and quibbles; never disputes without cause, nor manages a dispute without candour, nor without making the elucidation of truth her end, rather than the gaining of victory.

5. "Charity seeketh not her own;"—Never makes *self* her sole object, nor loses sight of the interests of the Great Whole; never claims what she has no right to, nor withholds what belongs to another; never aspires above her station, nor wishes to keep others beneath theirs.

6. "Charity is not easily provoked;"—Never invites provocation by offensive behaviour, nor requites it with a revengeful spirit; never is angry at unintentional errors, nor reviles when unable to convince; never thinks that want of conformity in opinion is a warrant for malignity of heart, nor is so outrageously virtuous as to hate the persons of the vicious.

7. Charity "thinketh no evil:"—Never imputes bad motives to worthy deeds, nor condemns the tree whose fruit is good; never believes an ill report without evidence, nor proclaims it without necessity; never is quick to espy and ready to magnify the *mote*, while it overlooks the *beam*; never hunts abroad for faults, nor harbours unreasonable surmises and jealousies.

8. Charity "rejoiceth not in iniquity:"—Never contemplates the faults of a brother or a sister with pleasure, nor triumphs in their fall: never upbraids any of misdeeds which they have apparently repented of, nor opens anew the wounds in character which time and reformation had healed; never has a clearer eye for beholding bad qualities than good ones, nor so willingly fixes it upon the former as on the latter.

9. Charity "never faileth:"—Never faileth to sweeten the temper and harmonise the passions: never faileth, when once rooted in the heart, to grow like a fruitful plant; never faileth to bring the mind it possesses nearer and nearer to the Infinite Source of all good; can never fail in the end to flourish and expand thoughout a happy immortality.

Amusement is confessedly a subordinate concern in life. It is neither the principal, nor among the principal objects of proper solicitude. No reasonable man sacrifices the more important thing to the less, and that a man's religious and moral condition is of incomparably greater importance than his diversion, is sufficiently plain. In estimating the propriety or rather the lawfulness of a given amusement, it may safely be laid down, that none is lawful of which the aggregate consequences are injurious to morals: nor, if the effects upon its immediate agents are, in general, morally bad: nor, if it occasions needless pain and misery to man or to animals: nor, lastly, if it occupies much time, or is attended with much expense. Respecting all amusements, the question is not whether, in their simple or theatrical character, they are defensible, but whether they are defensible in their actually existing state.

DYMOND.

THE BOOK OF JOB.

A writer in the last Westminster Review, after noticing the fact that so many distinguished men have expressed their admiration of the Book of Job, and giving a brief synopsis of the work, has the following interesting paragraphs:—

Such in outline is this wonderful poem. With the material of which it is woven we have not here been concerned, although so rich and pregnant, that we might with little difficulty construct out of it a complete picture of the world as then it was: its life, knowledge, arts, habits, superstitions, hopes, and fears. The subject is the problem of all mankind, and the composition embraces no less wide a range. But what we are here most interested upon, is the epoch which marks it in the progress of mankind, as the first recorded struggle of a new experience with an established orthodox belief. True, for hundreds of years, perhaps for a thousand, the superstition against which it was directed continued; when Christ came it was still in its vitality. Nay, as we saw, it is alive, or in a sort of mock life, among us at this very day. But even those who retained their imperfect belief, had received into their canon a book which treated it with contumely and scorn, so irresistible was the lofty majesty of its truth.

In days like these, when we hear so much of progress, it is worth while to ask ourselves, what

advances we have made further in the same direction ? and once more at the risk of some repetition, let us look at the position in which this book leaves us. It had been assumed, that man, if he lived a just and upright life, had a right to expect to be happy. Happiness, "his being's end and aim," was his legitimate and covenanted reward. If God therefore was just, such a man would be happy ; and inasmuch as God was just, the man who was not happy had not deserved to be. There is no flaw in this argument ; and if it is unsound, the fallacy can only lie in the supposed right to happiness. It is idle to talk of inward consolations. Job felt them, but they were not everything. They did not relieve the anguish of his wounds ; they did not make the loss of his children, or his friends' unkindness, any the less painful to him.

The poet, indeed, restores him in the book ; but in life it need not have been so. He might have died upon the ash-heap, as thousands of good men have died, and will die again in misery. Happiness, therefore, is *not* what we are to look for. Our place is to be true to the best which we know, to seek that and do that ; and if by "virtue its own reward" be meant that the good man cares only to continue good, desiring nothing more ; then it is true and noble. But if virtue be valued, because it is politic, because in pursuit of it will be found most enjoyment and fewest sufferings, then it is not noble any more, and it is turning the truth of God into a lie. Let us do right, and whether happiness come or unhappiness, is no very mighty matter. If it come life will be sweet ; if it do not come life will be bitter—bitter, not sweet, and yet to be borne. On such a theory alone is the government of this world intelligibly just. The well-being of our souls depends only on what we are, and nobleness of character is nothing else than steady love of good, and steady scorn of evil. The government of the world is a problem while the desire of selfish enjoyment survives, and when justice is not done according to such standard (which will not be till the day after doomsday, and not then) self-loving men will still ask why ? and find no answer. Only to those who have the heart to say, we can do without that, it is not what we ask or desire, is there no secret. Man will have what he deserves, and will find what is really best for him, exactly as he honestly seeks for it. Happiness may fly away, pleasure pall or cease to be obtainable, wealth decay, friends fail or prove unkind, and fame turn to infamy ; but the power to serve God never fails, and the love of Him is never rejected.

Most of us, at one time or other of our lives, have known something of love—of that only pure love in which no self is left remaining. We have loved as children, we have loved as lovers ; some of us have learnt to love a cause, a faith, a country ; and what love would that be which existed only with a prudent view to after interests. Surely there is a love which exults in the power of self-abandonment, and can glory in the privilege of suffering for what is good. *Qui mon nom soit fletri, pourvu que la France soit libre,* said Danton ; and those wild patriots who had trampled into scorn the faith in an immortal life in which they would be rewarded for what they were suffering, went to their graves as beds, for the dream of a people's liberty. Shall we, who would be thought reasonable men, love the living God with less heart than these poor men who loved their phantom ? Justice is done ; the balance is not deranged. It only seems deranged, as long as we have not learnt to serve without looking to be paid for it.

Such is the theory of life which is to be found in the Book of Job ; a faith which has flashed up in all times and in all lands, wherever noble men were to be found, and which passed in Christianity into the acknowledged creed of half the world. The cross was the new symbol, the divine sufferer the great example, and mankind answered to the call, because the appeal was not to what was poor and selfish in them, but to whatever of best and bravest was in their nature. The law of reward and punishment was superseded by the law of love. Thou shalt love God and thou shalt love man ; and that was not love —men knew it once—which was bought by the prospect of reward. Times are changed with us now. Thou shalt love God and thou shalt love man, in the hands of a poor Paley, are found to mean no more than, Thou shalt love thyself after an enlightened manner. And the same base tone has saturated not only our common feelings, but our Christian theologies and our Antichristian philosophies. A prudent regard to our future interests, an abstinence from present unlawful pleasures, because they will entail the loss of greater pleasures by-and by, or perhaps be paid for with pain, this is called virtue now ; and the belief that such beings as men, can be influenced by any feelings nobler or better, is smiled at as the dream of enthusiasts whose hearts have outrun their understandings. Indeed, he were but a poor lover whose devotion to his mistress lay resting on the feeling that a marriage with her would conduce to his own after comforts. That were a poor patriot who served his country for the hire which his country would give him. And we should think but poorly of a son who thus addressed his earthly father : "Father, on whom my fortunes depend, teach me to do what pleases thee, that I, obeying thee in all things, may obtain those good things which thou hast promised to give to thy obedient children." If any of us who lived in so poor a faith venture, by-and-by, to put in our claims, Satan will be likely to say of us (with better reason than he did of Job,) "Did they serve God for naught, then ? Take their reward from them, and they will curse Him

to his face." If Christianity had never borne itself more nobly than this, do we suppose that those fierce Norsemen who had learnt, in the fiery war-songs of the Edda, of what stuff the hearts of heroes are composed, would have fashioned their sword-hilts into crosses, and themselves into crusading chivalry? Let us not dishonor our great fathers with the dream of it. The Christians, like the stoics and the epicureans, would have lived their little day among the ignoble sects of an effete civilization, and would have passed off and been heard of no more. It was in another spirit that those first preachers of righteousness went out upon their warfare with evil. They preached, not enlightened prudence, but purity, justice, goodness; holding out not promises in this world except of suffering as their great Master had suffered, and rejoicing that they were counted worthy to suffer for His sake. And that crown of glory which they did believe to await them in a life beyond the grave, was no enjoyment of what they had surrendered in life, was not enjoyment at all in any sense which human thought or language can attach to the words; as little like it as the crown of love is like it, which the true lover looks for when at last he obtains his mistress. It was to be with Christ—to lose themselves in Him.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 25, 1854.

We commenced in our last number the publication of a Dialogue on the scriptures which has been furnished by a valued corrrespondent.

Not long since there was a public discussion in this City on the authenticity of the Bible, which continued for eight successive evenings before a large audience.

While we have no fears that any argument of this character can unsettle the mind of one who has experimently known the saving truths of which the Scriptures testify, we deplore the discussion which has recently occurred.

We believe the effect upon young and immature minds is calculated to beget unbelief and the spirit of contention about sacred things, while upon all it may exercise an influence, retarding a growth in spiritual and divine things, and lead from that humility and trust which are the ornament of the Christian character.

The views which the Society of Friends have always maintained with regard to the Scriptures have been presented by "Amicus" in the essays, and we doubt not they will be perused with interest and instruction.

DIED,—Near Waterford, Loudon county, Virginia, on the 29th of 1st month, of pneumonia, SINA WALKER, in the 76th year of her age. And on the 9th of 2d of month, her sister, LEAH STEER, wife of Isaac E. Steer, in the 68th year of her age, both valued members of the Society of Friends.

LETTER FROM R. MASON.—NO. XXXIII.

The publication of the letters of our friend Rachel Mason has revived an affectionate interest in some minds that had the privilege of her intimate acquaintance.

The following, with one which will appear next week, was written to a friend who had passed through deep affliction from the loss of ample worldly possessions, and was languishing upon a bed of sickness.

Avondale, 7th mo. 28th, 1833.

MY DEAR COUSIN,—My mind has so often been enlisted in feelings of tender sympathy for thee and thy household, that I am more than willing to offer thee an evidence thereof.

You have indeed been deeply and unexpectedly tried, but in seasons like these we are sometimes driven to a safe harbor where the soul is enabled to anchor in the boundless depths of divine love, and where the fluctuating concerns of life weigh but as a feather in the balance against those enjoyments which emanate from the source of purity, and which are awarded to every faithful follower of the meek and lowly Saviour of the world: and it is in mercy he spoils our pleasant pictures, in order that we may seek after, and cleave to durable riches and righteousness; which will sustain through all the vicissitudes of time, and prepare for an entrance into that kingdom where the morning stars sing together and the sons of God shout for joy.

Then be not over much cast down. He who feeds the ravens when they cry, and careth for the sparrows, will also care for thee if thou put thy trust and thy confidence in Him.

But He is a jealous God, and will admit no rival in our affections; He is calling for the homage of the whole heart, and happy they who yield an unreserved surrender to His holy will: it is riches in time, it is treasure for eternity.

The dear girls have also been remembered with much interest, and an ardent desire that they may come forth as a little band of valiants in the armies of Israel, the chosen of the Lord, and in their example espouse His cause on earth. The days of our pilgrimage here are few and fleeting, and our hold upon terrestrials evanescent as the breath of morning; then may they taste for themselves, and prove the value of the bread of life, which cometh down from above upon all those who seek it with full purpose of heart.—But where is this to be found? Not in the giddy

throng bent upon the pleasures of a world unstable in all its ways, but in retirement, self examination and communion with God.

Thy dear W—— I hope is improved in health; may his future efforts to administer to the needful comforts of his family be crowned with success, without infringing upon those portions of time due to his Creator. "Seek first the kingdom of Heaven and the righteousness thereof, and all things necessary shall be added," is a promise in which I have much faith. May it be realized by all of you, my dear cousins, then will you be enabled to bless the hand that administered the rod, and through every trying dispensation of unerring wisdom, be prepared to to set your seal to the inscription, "The Lord is good."

I visited thy sister Fisher whilst absent from home, very pleasantly, tarried nearly three months in and about Philadelphia, and am now quietly seated at Avondale, where I expect to remain whilst the weather continues to make the country more agreeable than the city. It is a delightful place here, and within four miles of my native place, which I expect soon to visit.—Time has wrought wonderful changes, not only upon places, but upon the visages of the companions of my juvenile days, and I read upon their faded forms my near approach toward the horizon of life's setting sun.

Cousin Philip and E. Thomas paid us a short visit, and I thought she was better and more cheerful when she left us than when she came; we were very desirous she should remain with us a week or two, and hope she will yet try what the pure air of Avondale will effect in her case. We should be glad to see thee, thy daughters or dear mother here. Thy uncle and aunt are from home, so I must conclude without the addition of their love; and the girls are up stairs, so I shall send as much of my own as thou art willing to accept, and desire its distribution amongst thy flock. Jacob Lindley has just arrived. I must now say farewell, and subscribe myself thy affectionate cousin, R. M.

TO E. TYSON.

For Friends' Intelligencer.

Reading in a paper, published by a religious society, I came to a phrase which conveyed sentiments quite different from those I have always entertained in regard to the scriptures of truth; "*That the scriptures are the only foundation of faith and practice to every sincere builder for eternity.*" I firmly believe that the scriptures of divine truth are the best of all books for our correction, edification and instruction, and no doubt many of us might be benefited, and come to experience a greater advancement in that most holy faith, by a more attentive perusal of them; endeavoring while reading the *outward letter*, to become more acquainted with the spirit of them which *giveth life*, "For a manifestation of the spirit is given to every man to profit withal." We all have access to the same fountain of eternal purity, that the righteous in former ages have had; and we must come to experience the same saving light of Christ that they experienced, and we must come by the same medium, which is Christ within the hope of glory.

It is evident to the view of my mind, that if the scriptures of truth are the only foundation of faith and practice, are we not building upon that foundation which the apostles built upon, and by which they were inspired to give forth those truths for our instruction and advancement. All scripture points to this true foundation, and is as a finger-board directing us thereunto. Why should we not then have the faith of the apostles, and not take the words which they have written in order to direct us unto the true faith, in place of the faith itself, by abiding in which we may come to know and feel the saying of the apostle Peter to be our experience, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day-dawn and the day-star arise in your hearts." If we would yield obedience unto this day-star in our hearts we should often feel our spiritual strength renewed. Then we would be enabled to practice the faith of the sincere builder for eternity, by yielding obedience to the divine law written in the heart, unto which scripture directs us, for saith the apostle, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come unto me that ye might have life."

I cannot but feel my mind solemnly impressed under the gloominess of the dark theology that is, as it were, shading the minds of many, and keeping them eclipsed from the spiritual kingdom of a life of divine purity hid with Christ in God. Many among us and around us are darkening their minds by placing too much confidence in men, as well as in books, thereby shading the divine beauty, and hindering the growth of that seed of divine life which is placed in the heart. We have but a little time alloted us here below, and we shall soon be numbered with those that have passed from this life; how necessary therefore that we should mind our own business, and obey that which we feel and know is required at our hands; thus we shall come more and more to know what our duty is; our natural wills will give way to the spirit which is from above; our works will soon show that our faith is immoveable, and has a foundation more firm than on earthly things: thus we shall be enabled to be useful to our fellow beings, and at the same time prepare ourselves to enter the mansions of rest.

Dunning's Creek, 1st mo. 16th, 1854.

"THY MERCIES ARE NEW EVERY MORNING."

This is literally true. Day by day we are recipients of the bounties of our Heavenly Father. His blesssings, spiritual and temporal, are dispensed to us with an unsparing hand. He continues to visit us, with his day spring from on high, inviting us to his banqueting house, where, if we are obedient to his teachings, his banner over us will be Love. And he sends his messengers with trumpet sound to arouse to diligence and faithfulness, in the fulfilment of duties, we owe to Him, and one to another, that thus we may experience a preparation to enjoy sweet communion with Him in the present life and in that which is to come after our brief sojourn upon earth shall have ended. The blessed Jesus testified, where much is given, much is required, "and where men have given much, of them they will require the more." Would then that we could realize our individual responsibilities and that our gratitude and dedication were commensurate with the amount of favors and blessings conferred. For how shall we escape just condemnation if we profit not by the advantages and privileges we possess, and permit our daily mercies to pass unimproved? M.

Second Mo., 1854.

Without endorsing the doctrinal views contained in the following interesting sketch, we give it insertion as an illustration of practical Christianity and the truth of the declaration that in every nation, kindred, tongue and people, they that fear God and work righteousness are accepted of him.

HUMBLE PIETY ILLUSTRATED.

Rachel Bristol, a colored woman, died on the 7th of June 1852, aged 97 years. She lived above seventy years in the neighborhood where she died, and her excellent example was profitable to both old and young. She professed the name of our Lord and Saviour Jesus Christ early in life, and remained a consistent member of the Presbyterian Church, Trenton, N. Y., to the end of her days,—constant in her attendance on sacrament days, and a regular worshipper at other times; walking more than a mile to Church, until far advanced above ninety years of age! Her attendance on the preaching of faithful ministers, was sanctified to her soul, so that she did not fall into the various temptations that surrounded her. Her husband and herself brought up a large family, and by industry and economy, were able to purchase for themselves a home, which rendered her in a measure independent during a widowhood of almost thirty years. She was blessed with memory, hearing and sight, until the last hour of her life. It is worthy of remark that she never used *spirituous liquors* or *tobacco* in any form. She regarded the use of tocacco as a means of wasting money, and a great deal of precious time. She was always neat in her dress, and tidy in her house, and never idle. Most of her neighbors sent for "old Aunt Rachel," at births, marriages and funerals. She was an excellent nurse, acting with skill and judgement, and very great kindness, and many still live to express a grateful remembrance of the assistance she rendered them in times of sickness and sorrow, that was above all recompense, and where her assistance was not required, a visit was always expected from her by the afflicted.

When old age came on, she said her general rule was, when she awoke in the morning to reason thus with herself, "It is the dawn of day. The Lord has sustained me, but I feel but poorly, and no wonder, for I am very old, and few there are at my age that work at all. Perhaps it is time for me to give up, but since the Lord has given me another day, I will rise and see how I feel, and if I am not able to work, then I must give up. Then I would arise and put on my clothes, and often when I had walked a mile or two to some neighbor's house and had eaten some breakfast, I was ready to perform the business I had undertaken, and it seemed as if the Lord blessed my endeavor."

She was polite, discreet, kind, remarkable for truth, and a sense of propriety, and very gratefully receiving every favor, however small, as a proof that the Lord gave her favor in the eyes of her neighbors. When sick she felt a reluctance to send for the doctor, (who attended her gratuitously,) if she could avoid it, saying, "I do not like to give him the trouble of coming to see me. It is a comfort to know that he will come in a minute when I do send for him." She made the same remark with regard to her other neighbors. Thus she preserved a spirit of independence, worthy of imitation, and the Lord in whom she trusted never suffered her to want any good thing. She often remarked, "How wonderful it is that the Lord Jesus Christ should come from heaven to our world, to save all that are willing to be saved, and strange it is that any should refuse the salvation his mercy and goodness has provided for us, unworthy creatures!"

She was sick all the winter before her death, and lost no opportunity of giving good religious advice to persons who called to see her, especially to young persons serving in families.

She continued in a humble, resigned frame of mind. She said to a neighbor who called to see her, "The Lord has allowed me to live a great while in this world; I am willing to go when he calls me, or to stay, which ever way he sees is best for me."

A few hours before her death, while two of her daughters were rendering her every attention in their power, she said to a friend who stood by her bed, "The Lord is good to me. All his people are good,—the world is good, and me un-

rateful." Her humility made her feel as if she vas not as grateful as she desired to be, and yet his good old woman was remarkable for never orgetting a favor. She realized the promise of he Saviour, "Lo I am with you always, even nto the end of the world." Thus she departed his life, and closed her eyes on the world, in vhich she had sojourned for nearly a century, in eace with God and man, through the merits of he Lord Jesus Christ.

The constant companion of her hours for many ears, was a grandson, who was lame in his back, nd could not walk, but could read to her in the estament and other good books, for which she as very thankful. Many tears were shed when he news went round that "old aunt Rachel Bris- ol" was dead,—there was a blank place not to e filled.

She was followed to the grave by many re- pectable descendants and relatives, and by a arge number of her neighbors, both rich and oor. She was buried in the ancient and beauti- il grave yard of Trenton First Church, among he generations whom she had known in years one by. Her funeral sermon was preached by er pastor, the Rev. E. F. Cooley.

A slab of white marble was erected at her rave by the ladies of her neighborhood, which ears the following inscription:

"This stone was erected to the memory of achel Bristol, who died June 7, 1852, aged inety-seven years, by a few friends, as a tribute f esteem to her piety and worth. She died in aith."

SAD MEMORIALS.

When death enters the family and removes he father or mother, the brother or sister, the ife or husband, what a strange interest at once nvests the most trifling memorial of the depart- d one's late presence. A favorite book, with he pencil marks designating passages that affect- d the reader's mind, an article of clothing, a etter written just before the final sickness, any- ing indeed, which belonged to the absent one, equires a sanctity and a sort of sentient charac- er, so that we almost fancy that it whispers to s some message from the lips that are now seal- d in the grave. At any rate we find these me- orials recall our lost one even in the midst of rains of thought on entirely different subjects. he eye rests on a glove, a hat, or piece of writing hat belonged to the departed one, and instantly e fancy the owner present. We see him as he ooked when living, we hear his voice, we catch is smile, we recall old kindnesses and pleasant ords spoken, and we are sad as we think hat the grave will forever keep them from visiting the home so lately cheered by their resence.

It is a pity we do not always prize at their full value the living presence as we shall prize it when it is gone. That dear, good, tender mother, who moves about the house like an angel of order and love, seeing to it that every member of her household is comfortable and happy, never thinking about herself, but always having some little affair on hand to make some child or domestic comfortable, scarcely attracts the least notice now, it is so entirely a matter of course for her to do so. But when she is gone, and you sit alone and your eye happens to rest on her work-stand, or her knitting materials, you instantly find your thoughts running on her gentle earnestness and singleness of love, as displayed in her daily rounds of untiring and affectionate assiduities. You think, when you were unwell, how quickly anxiety shaded her face; when you were happy, how instantly her countenance reflected it; when you needed any little homely comfort, how promptly she was at hand to meet that craving. And you wonder at yourself that you were not more impressed with her love and vigilant care while she was yet with you; and you long to go and throw yourself upon her grave and weep because of the few and feeble returns of love you made to her, and the harshness, impatience, coldness and ingratitude she too often received at your hands.

The grave often greatly modifies our estimate of relatives and friends, and not till they have been hidden from our sight for days, or weeks, or months, are fully sensible of the blessings we have lost. It might not be amiss for young people whose parents are yet spared to them, to reflect occasionally on the feelings they are likely to experience towards them when at no distant day those parents shall be lying in the grave. And oh, young friends, take heed lest any of you shall hereafter have to weep over a father's or a mother's grave because of unkindness and ingratitude which it will be too late to recall.—*New York Organ.*

INFANT EDUCATION.

A mother once asked a clergyman when she should begin the education of her child, which she told him was then just four years old. "Madam," was the reply, "You have lost three years already. From the very first smile that gleams over an infant's cheeks, your opportunity begins."—*Bishop of Norwich.*

A Little Reasoner.—A little boy asked his mother how many Gods there were. A younger brother answered, "why, one to be sure." "But how do you know that? inquired the other. "Because," answered the younger, "God fills every place, so that there is no room for any other."

LINES SUGGESTED BY

THE DEATH OF A CHILD.

(Selected.)

A little *bird* once lighted near,
And plumed its tiny wing,
And charmed us all the while it showed
How sweetly it could sing.
But when we tried to stay its flight,
And keep for us its song,
It spread its pinions to the breeze,
Nor 'wrapt our senses long.

We fondly nursed a lovely *flower*,
And watched its opening bloom;
But ere the bud with fragrance burst,
It fell, and found a tomb.
Like *these* are darlings of the heart,
That fill with scent and song
The pathway of life's pilgrimage—
We cannot keep them long!

The little bird that sweetly sung
Its lullaby of love,
Now flies with never-tiring wing
In brighter realms above!
The bud that promised to be fair
When opened by the day,
Transplanted to a kinder air,
Shall never fade away!

P. F. S.

THE LIGHT IN THE WINDOW.

BY CHARLES MACKAY, LL.D.,

Late or early home returning,
In the starlight or the rain,
I beheld that lonely candle
Shining from his window pane.
Ever o'er his tattered curtain,
Nightly looking, I could scan,
Aye inditing,
Writing—writing,
The pale figure of a man;
Still discern behind him fall
The same shadow on the wall.

Far beyond the murky midnight,
By dim burning of his oil,
Filling aye his rapid leaflets,
I have watched him at his toil.
Watched his broad and seamy forehead,
Watched his white, industrious hand,
Ever passing
And repassing;
Watched and strove to understand
What impelled it—gold, or fame,
Bread, or bubble of a name.

Oft I've asked, debating vainly
In the silence of my mind,
What the services he rendered
To his country or his kind;
Whether tones of ancient music,
Or the sound of modern gong,
Wisdom holy,
Humors lowly,
Sermon, essay, novel, song,
Or philosophy sublime,
Filled the measure of his time.

Of the mighty world of London,
He was portion unto me,
Portion of my life's experience,
Fused into my memory.
Twilight saw him at his folios,
Morning saw his fingers run,
Laboring ever,
Wearying never,
Of the task he had begun;
Placid and content he seemed,
Like a man that toiled and dreamed.

No one sought him, no one knew him,
Undistinguished was his name;
Never had his praise been uttered
By the oracles of fame.
Scanty fare and decent raiment,
Humble lodging, and a fire—
These he sought for,
These he wrought for,
And he gained his meek desire
Teaching men by written word—
Clinging to a hope deferred.

So he lived. At last I missed him;
Still might evening twilight fall,
But no taper lit his lattice—
Lay no shadow on his wall.
In the winter of his seasons,
In the midnight of his day,
'Mid his writing
And inditing,
Death had beckoned him away,
Ere the sentence he had planned
Found completion at his hand.

But this man so old and nameless
Left behind him projects large,
Schemes of progress undeveloped,
Worthy of a nation's charge;
Noble fancies uncompleted,
Germs of beauty immatured,
Only needing
Kindly feeding
To have flourished and endured;
Meet reward in golden store
To have lived for evermore.

Who shall tell what schemes majestic
Perish in the active brain?
What humanity is robbed of,
Ne'er to be restored again?
What we lose, because we honor
Overmuch the mighty dead,
And dispirit
Living merit,
Heaping scorn upon its head?
Or perchance, when kinder grown,
Leaving it to die—alone?

A KIND SPIRIT.—Perform a good deed, speak a kind word, bestow a pleasant smile, and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom.

A GOOD NAME.—A good name is rather to be chosen than great riches, and loving favor rather than fine gold. PROVERBS.

Children choose it,
Dont refuse it,
'Tis a precious diadem;
Highly prize it,
Dont despise it,
You will need it when you're men.

Love and cherish
Keep and nourish,
'Tis more precious far than gold;
Watch and guard it,
Dont discard it.
You will need it when you're old.

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

(Continued from page 751.)

Sixth Month.

30th.—To show that the recent warm weather has not been as "*unprecedented*," as some persons imagine (*hot* though it may have been) the following is introduced, gleaned from a recently published statement of the years during which since 1824 the thermometer rose to 100 degrees or higher, viz :

In 1825, 100; in 1828, 100½; in 1845, 101; and in 1849, 100½; either of which it is believed exceeds any thing of the *present* month—still enough has been experienced to warrant the designation given it by one of our city editors—"The HOT June."

The mean temperatnre of the month *this* year, has exceeded that of *last* by about 3 degs. This "intense heat" has not been confined to our neighborhood. It is stated, that in Charleston, S. C., the heat taken for days together has exceeded anything *there* experienced since 1752, except in 1824! The Bostonians also chronicle "*extreme heat*," and give interesting tabular statements.

Rain for the month, per Penna. Hosp.,		1.10 in.
Mean temperature,	"	73.77 deg.
Highest "	"	94.00 "
Lowest "	"	52.00 "

Seventh Month.

1st.—A very severe storm *threatened* in this city about 5 P. M., passing off, however, with a tremendous blow, accompanied by a few drops of rain. Other places did not escape so well—in Norristown it was terrific—*several thousand* window lights broken—in some buildings as high as two hundred—it is said some of the hail-stones measured *seven and three-quarters* inches in circumference!—in that neighborhood it extended about five miles in width, destroying the entire harvests of some farmers.

At Barnegat, N. J., it was also very severe—the thunder, lightning, and crashing of window glass (said not less than *two thousand* in that village and vicinity) constituting an awful scene.

At, and near New York it was still more terrific—destroying a portion of the addition being built to the Crystal Palace, inundating the floors, &c. &c. Quite a number of other buildings in the process of erection, both brick and frame, were almost totally demolished—three or more lives known to be lost, and several persons seriously wounded. Taken altogether it was an extensive and unusually destructive storm, and one long to be remembered.

4th.—As there is a strong feeling prevalent in the community to treasure up every incident having any connexion with the day of which this is one of the anniversaries—it may not be amiss to dot down the following. "The range of the Mercury on the 4th of this month 1776, was 68 deg. Farenheit, being 8 deg. below Summer heat, according to the diary kept by Thomas Jefferson, during the time he was in Congress."

7th.—Great fire in Oswego, N. Y., extending over about forty-five acres of ground, consuming nearly *two hundred* houses and a large quantity of grain; loss estimated at 1,500,000 dollars! A severe drought has been prevailing at Louisville, no rain having fallen since 5th month 18th last, until the 3rd inst.

10th.—Another terrible storm in New York; a building at Tarrytown blown down, burying about 50 persons beneath the ruins, a number of whom were killed!

16th.—Terrible collision on the North River; steamboat *Empire* with a Sloop; 7 lives lost; 20 wounded; missing 7; total 34!

24th.—John Price Wetherill, deceased at 3 A. M., of dysentery. Though marked by some excentricities of character, he was a man possessed of a strong mind, and an untiring devotion, not only to his business (in which he was eminently successful) but to almost every enterprise that was at all calculated to enhance the interests of our city. His philanthropic efforts in behalf of our charitable and scientific institutions will long be cherished as grateful tributes to his memory.

19th.—Awful earthquake at Cumana, (Spanish Main,) 4000 lives lost!!

31st.—Deaths in this city for 5 weeks, up to 30th inst. inclusive, - - - 1129

Deaths in New York, for 5 weeks, up to 30th inst. inclusive, - - - - 2551

Deaths in London, for *one week*, ending 30th inst., - - - - - 971

Births in London, for *one week*, ending 30th inst., - - - - - 1560

The Yellow Fever is on the increase at New Orleans, 1409 deaths from it being reported this month.

Rain this month per Penna. Hospital, 6.29 inches. While another account published, states "8.63 in. of rain fell during this month. On the 26th and 27th of the month, 4.20 inches fell—a larger quantity than has fallen at any other time since July 17th, 1850, when 5.20 in. fell. So much rain has not fallen since July 1844, when 8.87 in. fell."

Highest temperature during the month at Penna. Hosp., - - - 91.00 deg.

Lowest temperature during the month at Penna. Hosp., - - - 62.00 "

Mean temperature for the month at Penna. Hosp., - - - - 75.50 "

It is singular these accounts should vary so much; upon referring to Peirce, it will be found he gives the quantity for the last date quoted

(1844) as 5¼ inches; while his record for same month 1842, registered 12 in., closing with the remark "which is the largest quantity in any one month we have on record."

Books.

There were 691 books published in the United States during the six months ending 30th ultimo, of which 169 were reprints of English books and 17 original translations from the German and French.

Eighth Month.

3d.—Great rain and freshet in Maryland.

5th.—Tremendous rain in New Jersey, doing much damage. More rain said to have fallen, than during any one storm since the famous one of same date, 1843.

6th.—The following item corroborates, in some measure, the heavy complaints we constantly hear about the "hot weather."

"The following table from the Register kept by the Messrs. McAllister, shows the temperature of the atmosphere, at noon, during the first six days of August 1852, and of August 1853:

1852.		1853.	
1st,	Sunday, not noted.	1st,	90½ deg.
2d,	75 deg.	2d	87½
3d,	80	3d	86
4th,	72½	4th,	87
5th,	81	5th,	91
6th,	80	6th,	85

"The following changes in the atmosphere in a single day, (July 14, 1853,) shows the variableness which occasionally characterises the temperature of the air in this vicinity:

12 o'clock,	99 deg.	3 P. M.,	100½ deg.
1 P. M.,	100	4½ "	101
2 "	101	6½ "	75 "

8th.—Great contrast. While the thermometer has been varying with us during the whole month, so far, from 72 to 92 in the shade, never at 9 P. M. less than the former, it is said, that at the Franconia Notch, (White Mountains,) large fires were required each night and morning during the week, and overcoats could be dispensed with during only about six hours of the day. Upon only one week this season, have there been four consecutive days when fires had not been required at the Profile House at Franconia. The exception was the warm days of week before last. At the Glen House in the Pinkham Notch, fires were required on the evening of the warm Saturday of last month.

9th.—Collision on Camden and Amboy Railroad. Four persons killed, and nineteen wounded, some, it is thought, fatally.

14th.—A water-spout burst four miles south of Uniontown, Penn., raising Redstone Creek five feet in as many minutes; carrying away hay and fences from localities where inundations were never before known.

15th.—The weather for some days past has been intensely hot. Our brethren of New York appear to be suffering more from this cause than ourselves. *The Tribune*, of that city, gives the number of victims from the effects of heat at 220! The *Herald* gives the aggregate deaths from heat at nearly 200, and makes the following statement:—

Day.	*Thermometer at 3 P. M.*	*Number of Deaths.*
August 10,	89 deg.	3
" 11,	89	10
" 12,	93	20
" 13,	94	60
" 14,	93	90
Total deaths,		183

It may possibly be that this is an exaggerated number; that some of the deaths of one day had been included in the reports of the next day; but the actual number of deaths from the effects of heat, in the above specified time, will not fall short of *one hundred and fifty;* and of those now prostrated many are not expected to survive.

21st.—Though Philadelphia has no such appalling record to make as the above, we have chronicled 25 deaths from the same cause, during the week ending yesterday.

30th.—The following item stands out in still bolder "*contrast*" to the temperature experienced in this vicinity, than that recorded herein on the 8th instant:

"Ice and Frost in August.—This city and vicinity, (says the *Detroit Advertiser* of the 29th of August,) was visited yesterday morning with a severe frost, the first time that such an occurrence has happened in this vicinity during the month of August for a number of years. Pumpkins, squashes, cucumbers, melons, and sweet potatoes are completely cut off, and look as black as if a fire had swept over them. In one instance, on the farm of Mr. Williams, we are told that ice was formed in a pail of water placed outside of the house after daylight yesterday morning."

An account in reference to accidents occurring on railroads (it is presumed) in the United States was published on the 15th inst., and must possess, or rather must have possessed at the time of publication, especial interest for travellers. The statistics are arranged by months up to 12th August, inclusive, and foot up 65 casualties, 176 deaths, and 333 injured!—When it is stated that a good locomotive engine costs from $9,000 to $10,500, and that it would take nine men a whole year to build one well, with all the machine power of the best machine shops to aid them in the work, it may well be supposed, that the pecuniary cost to railroad companies for locomotives alone, is no small matter, to say nothing about that of cars, &c., and damages obtained by passengers.

31st.—The present has been a fruitful month for wonders and unusual occurrences—a luminous comet, meteors, freshets, a water-spout "unprecedented" (?) heat. The awful pestilence now prevailing at New Orleans, a slight visit of ditto to our own city, &c. &c.

In reference to the first-named, the following short paragraphs may be worth preserving for future reference:

To the Editors of the Pennsylvania Inquirer:

The Comet alluded to in your paper this morning, was observed by myself and others last evening, with the nine-foot telescope in Sharon observatory. The nucleus exhibited a large and well-defined disc, while the tail, which was of a broad brush-like appearance, and three degrees in length, shone with a peculiar brilliancy. The frequent interruption from clouds prevented accurate observations; but at 8½ A. M., mean time, its approximate declination was 27 deg. 10 min. N. R. A. 11 h. 33 min. It may be seen with the naked eye in the north-western part of the heavens, about 11½ degrees due north from Beta Leonis, and is easily recognised by its pale light, being about the size of a star of the second magnitude. With an ordinary spy-glass the tail was distinctly visible; but with the Equatorial it presented a most beautiful appearance.

This comet is the finest that has appeared for several years; and those who have good instruments should not fail to notice the interesting visiter. I believe it is the same seen at Washington a few weeks ago, and announced as likely to become visible to the naked eye. It is visible till 9 o'clock in the evening. JOHN JACKSON.

Sharon Female Seminary, 8th mo. 22, 1853.

THE COMET.—The *Montgomery (Ala.) Advertiser*, noticing the Comet, expresses the opinion that it is the same that made its appearance in 1264 and 1556; also the same as described by the Chinese annalists, as having appeared in the year 104 and 395, and again in 975: its period of return is 292 years. It was expected in 1848; but on estimating the probable disturbance occasioned by the planets, Mr. Hind calculated its return in 1858, August 2d; and Mr. Halley, 1860, August 22d. It is therefore more than probable this is the same Comet, which got meeting the obstructions calculated on by astronomers, made its appearance the 20th of August, 1853. Should it remain visible long enough, and approach near enough to the earth to present the same appearance it did in 1264, it will be a sight to be remembered; as it then had a tail extending over 100 degrees in length, more than one half of the apparent firmament."

Some of the unusual occurrences spoken of above are:—A water-spout on Lake Ontario, thus described: "On Thursday the 18th of August, between 9 and 11, A. M., the water directly under the point of the spout appeared to be raised from ten to twenty feet, in a circular form, and was in the greatest commotion, in a perfect foam, and appeared like a mound of about fifty feet in diameter," &c. &c.

Shooting stars on the 10th inst.—Critical observations were made at New Haven, Conn., (and doubtless at other places,) and the published statistics sum up not less than 338 falling between 12 and half past 3 o'clock. It is said, more rain fell during the month than in any other corresponding one since 1843. High authority also states, that for fifty years no corresponding month will compare with the present in intensity and long continuance of extreme heat; while to finish out the peculiarities of the month, a severe frost was experienced in Michigan, on the 28th.

The Yellow Fever continues to rage terribly in New Orleans, 6166 deaths having been caused by it up to the present time, and this too in the short space of precisely two months; all except 22, in fact, *in five weeks!* Nor is the tale all told, so far as this disease is concerned. During this period 286 are reported to have died whose disease is "*not stated*," and it is generally conceded, that six sevenths of these also died of Yellow Fever, which will swell the number of its victims, so far, to 6411!! The total number of deaths, including those for the aforesaid two months, have been upwards of 8600! Large collections of money in aid of the sufferers have been made in all parts of the United States, of the amount of which mention may be made hereafter. J. M. E.

Philadelphia, Second Month, 1854.

(To be continued)

VARIETIES.

ANOTHER route is proposed between the Atlantic and Pacific, in latitude 15 north. It was stated on Saturday that Amory Edwards, Esq., President of the Honduras Interoceanic Railway, sailed on Friday last from this port in the pilot boat George Steers, to arrange for the commencement of practical operations on the proposed line of transit through Honduras. A complete corps of engineers and workmen will leave for the same destination in a few days. The officers of the company propose to have the road completed within two years.

MEMORANDUM OF THE WEATHER.—I send you a paper which was on Friday last, put into my hands in the House of Representatives, of the United States, by a gentleman who has been in it every session for many years past.

"Be it remembered by those who may be alive twelve months hence, that on the 27th day of December, in the year 1816, the weather was so warm as to render it necessary to cover all the fires in the House of Representatives; and that nearly the same degree of heat had continued for several days."—*Alexandria Gazette.*

PRESENCE OF MIND.—A mad dog in Bridgeport entered a lady's school. The teacher had presence of mind enough to pour a pitcher of water upon it, which threw it into convulsions, and gave time for the escape of herself and children.

A Curious Structure.—The nest of a tarantula (spider) has been found in California of most singular construction. It is about three inches in length, by two in diameter, built of adobes, the walls being nearly half an inch thick. Inside is a projection, which nearly divides into two apartments, about an inch in diameter. The inside is lined with a white downy substance, not unlike velvet, and presents one of the cleanest and most tidy little households imaginable. But the most curious part of it is a door, which fits into an aperature and closes it hermetically. The door is secured by a hinge, formed of the same fibrous substance as the lining of the house, and upon which it swings with freedom.—The nest is occupied by a dozen little tarantulas, which seem to subsist upon a yellow secreted substance that appears upon the wall of the front apartment. The arrangement of the door for the protection of the little inmates indicates a great instinctive architectural knowledge. It is the intention of the finder to forward this curiosity to the Smithsonian Institute at Washington.

New Steam Line to Australia.—It is stated in the London papers that the Australasian Pacific Mail Steam-packet Company's fourth screw-steamer was launched recently at Port Glasgow. She is named the Dinornis. Her admeasurement is 2000 tons, or by register 1560 tons. The engines, by Messrs. Watt & Co., of the nominal power of 800 horses, are ready for "fixing." There now remains but one vessel to be launched for the main line from Panama to Sydney, and she is nearly ready to be despatched from the stocks. The sixth, or reserve vessel, which is to be employed between Sydney and Melbourne, is also progressing. As the Ships of the Australasian Pacific steam-packet Company are not intended to return to England again, great care is exercised in seeing that they are properly prepared for the work for which they are intended, and this has retarded their departure.

ITEMS OF INTELLIGENCE.

The United States Mail steamship Baltic, from Liverpool, Feb. 8, arrived at New York on the 21st, at 3 o'clock.

Breadstuffs have fallen a trifle in price.

Intelligence from the seat of war indicates that important operations are at hand, but the news of the most vital consequence is the open preparation for war made by England and France.

The Russian Ministers have left London aud Paris, and instructions have been sent to the French and English Ambassadors to withdraw from St. Petersburgh. The Czar's last proposals are finally rejected, and negociations are broken off.

Philadelphia Markets:—*Flour and Meal.*-The news by the Baltic has had the effect to unsettle the price of Flour. Holders ask $8 25 and $8 37 per barrel, but buyers only offer $8. There is a limited demand for city consumption within the range of $8 31 and $9 75, for common and extra brands. Rye Flour and Corn Meal are dull. Sales of Meal at $4.

Grain.—Wheat is in limited request. Sales of 1000 bushels at $1 85 for red, and $1 87½ for mixed. Last sales of Rye at $1 05. Corn is dull with sales at 90 for yellow, which, however, could not be obtained at the close. Oats, are inactive. Last Sales of Southern at 47 and 47½ cts., and Pennsylvania at 48 and 50 cents.

ERCILDOUN BOARDING SCHOOL, for GIRLS. This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1854.—3m.

FRIENDS'
CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
Has constantly on hand
DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
PRICES LOW.
1st mo. 21—tf.

A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

VALUABLE WORKS, FOR PRESENTS.
A new Life of Elizabeth Fry, by S. Corder.
Select Memoirs of Port Royal.
Life of Sir Thomas Fowell Buxton.
Letters, &c., of Sarah Grubb, (late Lynes).
Journal of Margaret Woods.
Memorials of Rebecca Jones.
Memorials of Friends, by S. Corder.
Life of William and Alice Ellis.
Memoirs of Samuel Fothergill.
Life of William Allen.
Gurney's Hymns.
Memoirs of Maria Fox.
Barclay's Letters.
Herschell's Visit to my Fatherland.
Also, a great variety of Books for Children.
Published and for Sale by HENRY LONGSTRETH, Cheap School Book Depository, 347 Market St.
12th mo. 27, 1853.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

OL. X. PHILADELPHIA, THIRD MONTH 4, 1854. No. 50.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 77 Filbert street, below Eleventh,

PHILADELPHIA,

very Seventh-day at Two Dollars per annum, *payable advance*. Three copies sent to one address for Five ollars.

Communications must be addressed to the Publisher, ee of expense, to whom all payments are to be made.

MARGARET LUCAS.

(Continued from page 173.)

My uncle would not come to the meeting, but ame to our dinner; and my aunt visited us the ext day. They both behaved loving and affec- onate to my husband; and, afterwards, were ery tender of our children, my aunt exceedingly ; and, indeed, it yields me satisfaction, as ften as I remember the public testimonies she ave, before her death, of my behavior towards er in the time of my convincement; though, I elieve, she continued to think it was right in er to restrain me from going on in a way so dif- rent from her judgment, and what she thought as right; yet acknowledged she was angry, and d exceed; and she never saw me behave unbe- oming, or heard me give her an unhandsome ord. She was, again, as civil to friends as be- re I went to meetings; and at times asked se- eral friends of my acquaintance to her house, id entertained them freely.

I may now conclude my narrative thus far, ith truly saying, how blessed in my situation as I; having a loving, kind and tender hus- and; our lawful endeavors made prosperous; ie affections of my relations restored; and, bove all, the blessing of the Almighty sanctify- g these enjoyments to my soul, to the praise id adoration of his love. Here was I permitted dwell as under the pavilion of the goodness f God, yet not without something to combat ith in my secret exercises.

I thus persevered on comfortably for two years fter my marriage, when the best Physician, hose penetrating eye saw the malady of my soul, repared a bitter cup for the purging out a venom iat lurked there, which I had sucked in from ie malicious adversary of truth; before, and ven after, my going to meeting, and which re- mained to this time. Hence issued a fiery trial, by which my professions of love and affection were to be proved.

This may well be as a second part of my history, and was the most trying, as it went very near to my spiritual, as well as temporal life. This war was not with flesh and blood, but with the Majesty on high, under the prince of the power of the air, who rules in the children of disobedience.

I have before observed, that to be an Israelite indeed, had attracted my desires; but little did I suspect what I had to undergo, before my heart was cleansed from guile, and delivered from that wrath which the enemy had been heaping up in me, against the day of wrath.

To introduce this heavy relation, I must go back to my childhood, and say, that the first time I ever heard a woman preach, from a prejudice imbibed from my companions, and, probably, from an aversion in my own nature, I thought it very ridiculous; and the oftner I had opportunities to see it, the more I secretly despised it. At the time that I joined with friends, this was one of my strongest objections to them; but I endeavored to silence it, by concluding, that others might do as they pleased and so would I.

My aunt, as I have hinted, gave me many remembrances thereof, as she knew my dislike to it, from my former confession; and, I have no doubt, the serpent, by means of this prejudice, injected his venom the deeper; for since I have found out his workings, I have remembered a a secret fear, which I had at times on this account, and which this cunning enemy had allayed, by reminding me of my many protestations against it. The apprehension, however, continued, that I should certainly become a preacher, which greatly distressed me: the allowance of women's preaching being the only dislike I had to the discipline and order of the church; yet still I satisfied myself with many inconsiderate resolves against it.

But here I may remark a good opportunity allotted me, for the shaking off those shackles which the fiend was fastening on me; but which I lost, and have remembered it many times with sorrow.

Being in discourse with a friend, he frankly asked me, if I had any scruples? or whether I was satisfied with the principles of Friends? I

stopt short in my mind, apprehending, if I should mention women's preaching, he would think I spoke with regard to myself. Thus was I baffled; and I answered, that I was satisfied in the principle itself. At that time my idea of preaching was, that it was an act of love and friendship, separate from obedience; and glad could I have been, like Moses, if all the Lord's people had been so inclined, women excepted.

I continued thus for some years, till I became such a slave to my fears, that I could not say, "Thy will, O Lord, be done." But like Naaman the captain of Syria, would fain be excused from this thing. I now began to believe, that such exposures were something more than voluntary offerings; and was convinced, from many proofs, that my state had been as clearly spoken to by my mine own sex, as by the other; yet, such was my perverseness, that one day I had much ado to stay the meeting, though I could not help acknowledging, within myself, that it would have been an acceptable testimony, had it come from a man. So great was my prejudice; but greater, yes, may I say, infinitely greater, were the condescensions of God; for I was still favored in my waitings with a sense of his living presence. The mysteries of true divinity were opened to my understanding, and, through the influences of divine love, has my cup overflowed with such acknowledgments as these; "Oh, my beloved! if thou dealest so bountifully with me, my breast will be too narrow to contain thy love; oh! withhold thy hand, or I shall certainly speak of thy goodness to others." And I really believe, had I embraced that opportunity, and joined with the Lord in his workings on my mind, I should have been delivered from my fears, and escaped those cross occurrences I have since waded through: but here my poor soul shrunk from the cross of Christ, whose yoke, to the passive mind, becomes easy, and his burden light. Yet such was my weakness, that, through shortsightedness, and the false suggestions of the enemy, I started aside; and may truly say, the longer I carried my burden, the heavier it proved; and now I have, with regret, to look back and confess, that instead of closing with the visitations of love, I joined with my inveterate enemy, and resolved not to wait for, or encourage any farther discoveries. Thus did I harden myself, wretched creature that I was; and when I have felt the power of the Almighty moving with love upon my mind, I have no less than said, I will have no more understanding; and sundry times shut mine eyes upon the book that has been, as it were, put into my hand, when the best of interpreters has been near, and so withstood that tender love which followed me; and I have risen from my chair, to fix my thoughts on other objects.

My soul is really affected with the goodness of God, in the continuation of his mercies towards me; and under a sense of the horrible state I was then in, while the worst of enemies had full rule; and He, who shed for me his most precious blood, was rejected, at the hazard of the salvation of my soul; sitting down far short of a true Israelite.

Thus went I on, stifling conviction, till I was lulled into a spiritual lethargy, where I lay till the compassionate God, who wills not the death of a sinner, was pleased to arouse me to a consideration of what I had been doing; and I found enough to do, to keep from sinking under the bitter reflections I had brought upon myself, by my rebellious proceedings; and yet, through the unutterable goodness of God, I was again revived by his favors.

Having got a little recovery from this state of deep affliction, I was visited with weakness of body; so that both myself and others thought I was nigh unto death; but it pleased the Lord, in an unexpected hour, to give me this assurance, "Thou shalt not die, but live to declare what I have done for thee." This was still so contrary to my desires, that I could not rejoice at all at the lengthening of my days; for now I did believe I should certainly be tried. Oh! the days and nights of conflict that followed this intimation. My countenance changed, my health seemed daily impaired; the solitary places were made witnesses of my grief; and, as the years increased, so did my exercise, till I had another visitation of sickness, and was, to all appearance, past recovery. Most willingly would I have yielded unto death; choosing rather to die than live to be any more disobedient; and it pleased the Lord to prove me again and again, in the secret of my soul, whether I would live to be obedient to his requirings, or die; and my choice was, rather to die, than live to be a preacher. Yet it pleased him, in his wisdom, to raise me again, contrary to the expectation of those that beheld me; none of whom, at this time, knew anything of the exercise of my mind, which increased to such a degree as cannot well be expressed. My body would tremble as a thing shaken; and my groans were like those of a dying man. But now I had learned, by dear experience, to cleave unto the Lord, and, when I have felt the power, what, if I say, of his might, I sought out places most proper to receive it, and bowed in prostration. From the weight whereof I have passionately or affectionately burst forth in this language, "Lord, what wouldst thou have me to do?" And as I believed it was a preparation for a further exercise, I often begged he would be pleased to make me able to bear whatever he should think meet, in his wisdom, to lay upon me; and indeed, sweet was his love, and merciful his dealings, many times renewing his covenant with my soul, yet here I was not to continue, but led again to the test of my fidelity.

[To be continued.]

DISCOVERIES OF RUINED CITIES.

The great basin in the middle of our territory, bounded on the north by the Wahsatch Mountains and the settlements of the Mormons in Utah, on the east by the Rocky Mountains skirting the right bank of the Rio Grande, on the south by the Gila, and on the west by the Sierra Nevada, is a region still almost unknown. Trappers and mountaineers have passed all round the inner side of its rim, but none have ever crossed it, with the exception of Mr. Beale, who traversed on his recent trip its northern slope, and Captain Joe Walker, the famous mountaineer, who passed nearly through its centre, in the winter of 1850. But little, therefore, is known regarding it; but that little is exceedingly interesting, and fills the mind with eagerness to know more. From Captain Walker we have gathered many particulars regarding his celebrated trip, and the character of this mysterious land, which have never before been brought to light. There is no lack of streams within it; the Rio Colorado Chiquito, or Little Red River, runs entirely across it, about 100 miles to the north of the Gila, and almost parallel to it, and empties into the Colorado. About 120 miles still further north the San Juan follows exactly the same course as the Little Red River, and empties in Grand River, the most important branch of the Colorado. Grand River itself pursues a course a little south of west across the northern part of the basin, while the Avonkaree, a large river discovered by Mr. Beale, Green River, and the Rio Virgin, are all large streams, which drain the northern mountain rim, and run in a southerly direction into the Colorado.

The great basin between the Colorado and the Rio Grande, is an immense tableland, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate, and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the tableland. Although he had frequently met with crumbling masses of masonry and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stones, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed, as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle, with walls 15 or 18 feet long, and 10 feet high, were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders, and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of handmills, similar to those still used by the Pueblas and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about 2 feet long and 10 inches wide, the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all around might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila.

Captain Walker continued his journey, and noticed several more ruins a little off his route next day, but he could not stop to examine them. On this side of the Colorado he has never seen any remains, except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know

nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderful retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires. The mill discovered proves that the ancient race once farmed; the country, as it now appears, never could be tilled, hence it is inferred it must have been different in early days. They must have have had sheep, too, for the representation of that useful animal was found carved upon a piece of pottery.

Lieutenant Beale states on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently 10 or 20 were stuck together like a number of bullets run out of half-a-dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive with reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the Pimos, south of the Gila, are an offshot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing. Would that some Stephens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!—*San Francisco Herald.*

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

Continued from page 757.

The Indian girls remained under the care of Friends until an opportunity presented to return three of them with persons from their neighborhood. The others remained among Friends till the year 1801, when it was proposed I should return with them in order that they might be safely conducted to their respective habitations (it being a lapse of four years.) To this, I cordially acceded, chiefly on account of the confidence reposed in me by their parents.

On our arrival at New York, as I was alone with the girls, Friends expressed great concern for me, and procured us a passage to a Friend's house some distance from the city, which proved a brook by the way temporally and spiritually.

It being first day we attended Meeting, and next morning, our beloved friend furnished us with a carriage to reach Albany, and a recommendation to a particular friend of his in that place, who received us with open arms. He procured us a carriage, with a sober driver which conveyed us safely to the Indian country. Upon arriving at Stockbridge, I could discover no less joy manifested by the whole nation, than by the parents, and in a day or two, a council was called in a large room, at the house of one of the Chiefs. Three great trunks of trees were laid on the floor, apart for the women.

On one side was an armed chair constructed by the natives, on which sat the Sachem—the interpreter sat next, and myself next—while the chiefs occupied a bench opposite the women, who sat in a leaning posture, with their eyes fixed upon the ground. A solemn silence ensued, when He who meted out the Heavens with a span, seemed to preside over the whole Assembly. I can safely say that the impressions produced in that solemnity have never departed from me. In much humility, I arose and informed them that it was neither curiosity, ease nor interest, that induced me to leave my habitation, but that their children who they delivered to me four years ago, might be safely returned with their qualifications and improvements, and as the great and good Spirit had preserved them from various evils, so I hoped they would continue, and more to the same import. A solemn pause ensued when the chiefs spoke in a low voice and the women in lower whispers. A pause then followed, after which the interpreter stood up, and turning towards me, spoke to this import.

Brother, attend!—We rejoice to see you come by the side of our fire place, and that our girls have been preserved from various dangers; and that you have been preserved, while walking all along the long path,—and we know that all you do is out of love to us poor Indians, &c. &c.

Each one of the girls had a Bible, with other

religious books, a spinning wheel, and an abundance of clothing of their own making.

Our dear friend John Dean, his wife and son, reside at this place under the patronage of the Indian Committee of New York Yearly Meeting. On proposing to have my clothes washed, the Indian girls requested that none should do it, but themselves. The next, being first day, I sat with the family in a meeting capacity, which was their usual practice. When meeting was ended, I accompanied John Dean to the Indians' place of worship, where the ceremonies of a funeral were about to be solemnized. The coffin was placed about twenty yards from the house, and the congregation remained within. One of the Indians (David Fowler) appeared in supplication, after which the whole assembly, sung a hymn in the English tongue, two lines of which I retain in memory; they were—

Lord! make our souls ascend on high
Where neither gold nor pearls can fly.

Next day we paid a visit to David Fowler, and on entering the house my attention was first attracted to a shelf containing Cruden's Concordance, and a folio Bible, the last in the Indian language. This person is a man of exemplary life, and interested for the progress of knowledge among his brethren. He has devoted some time to the instruction of their children, and also possesses an extensive acquaintance with plants as to their qualities and medicinal virtues.

I also visited John Crosley's family, in which there were a number of children, and notwithstanding I was a great stranger among them, they manifested no surprise, but appeared to be intently engaged with their books. I considered this a striking example to those in civilized life as well as refined education. I now took leave of my Indian friends at Stockbridge informing them I was going again among my friends, and were it a thousand miles off, their house was my house, their table my table, and their bed my bed, at which they gave a loud sigh. Set out with John Dean and passed through the Tuscarora nation to Oneida, where I was conducted to the house of John Scanadoe the chief of that nation. Immediately on entering, the old man shook his ears, indicating that we could not understand each other's language. My mind was covered with awe in meditating what manner of persons we ought to be who come among this people.

(To be continued.)

A judicious parent will often find that the moral culture of his child may be promoted, without seeming to have the object in view. There are many opportunities which present themselves for associating virtue with his affections—for throwing in among the accumulating mass of mental habits, principles of rectitude, which shall pervade and meliorate the whole.—*Dymond.*

PIOUS MOTHERS.

What a blessing to the world has been the example of pious mothers! Early in the history of the Christian church, can be traced to their care to train the youthful heart in the nurture and admonition of the Lord, the commencement of a life of such devotedness to the cause of Truth, that the great Apostle Paul felt bound to acknowledge the faithfulness of the mother Eunice, and of the grandmother Lois, which through them had descended to Timothy. From a child he knew the Holy Scriptures, and to him finally was committed, by the eminent Apostle, as his son and successor in the Truth, the glorious work of an evangelist.

In after ages, Neander informs us, "That early Christian education, particularly by pious mothers, has had great influence in most cases, which was aided by many peculiar disturbances in their inward and outward life, by which the long-oppressed seed of religion was called forth to full activity." He instances the pious Nonna, the mother of Gregory Nanziansue and Cæsarius. "As early as she could, she hastened with her first-born to the church, to dedicate him to God, that his life might be of special service to religion. The recollection of this always made a great impression on Gregory's mind: he compared himself to Samuel. When a youth he was nearly shipwrecked in a storm. He prayed, with ardent tears, that God would preserve his life for His service; and when he saw that his prayer was heard, he regarded it as a second dedication, a fresh obligation to devote his whole life to God. The son, who never reflected on his mother without a feeling of the deepest gratitude, especially on account of the blessing received from her for his higher life, gives the following description of her: 'That though full of inward feeling and concern for the sufferings of others, yet no sudden emotion of sorrow could overcome her soul, so that she could not first of all thank God for what had happened to her; the religious feelings conquered all others; the concerns of salvation relating to mankind, moved her heart more deeply than anything personal. She died while praying in the church.'

"The effects of this Christian training of her children by the pious Nonna, was seen not only in her first-born, but in her second son, Cæsarius. His course of life was very different, indeed, from Gregory's; he was more deeply involved in the distractions of worldly life, and held the office of imperial physician in the Court of Constantinople. He remained at court when the Emperor Julian came to the throne. This prince, who was so hostile to Christianity, and anxious to withdraw all men of eminent talent from the church, and to enlist them in the service of heathenism, employed all the arts of persuasion and promises upon Cæsarius. His family were ren-

dered very anxious on his account. His brother Gregory wrote to him, and said, 'How can thy father, the bishop, exhort others not to be carried away by the times?—how can he punish offenders in any other quarter, when in his own house he has no ground for joy?' They endeavored to conceal the state of things from his mother, for they knew that her pious heart would be wounded most acutely if her son yielded to the emperor's solicitations. But Cæsarius held the Gospel to be a pearl, for which everything should be parted with, and he quitted the court rather than injure the cause of God.

"Basil of Cæsarea, received his first training in a lonely spot of Pontus, from his pious grandmother Emmelia, who scattered in his young mind the seeds of Christianity. When he returned from his literary studies at Athens to his native place, and by the splendor shed around him by his talents, might have been seduced from serious thoughts, the effect of his pious grandmother's instructions was strengthened by the influence of his sister Marina, who had been early trained to read the sacred Scriptures by that grandmother, and in whom the first impressions of childhood had been perpetuated in a quiet, retired life. Basil says of himself, "When I, who had dissipated much time in vain things, and had spent almost my whole youth in learning that wisdom which is foolishness with God—when I, awaking as it were out of a deep sleep, beheld the wonderful light of the truths of the Gospel, then I perceived the uselessness of the wisdom of the princes of this world, which comes to nought; then I lamented my hitherto pitiable life; I sought help; I sought to appropriate divine truth, and strove, before all things, to amend my mental state, which had been injured for a long time by associating with the bad.'

"Chrysostom refers to the influence thus excited by Christian females, as in the examples we have adduced, in one of his homilies, when he says, 'Wives, in true, practical Christian wisdom, have the advantage over their husbands, because, for the most part, they sit quietly at home. But thou sayest, there is much that is unquiet in the house. Yes, because thou wilt have it so, and encumberest thyself with a multitude of cares. The husband who busies himself in the market, or in the courts of justice, is tossed hither and thither by the unrest of the world. The wife remains at home, as in a school of wisdom, collects her thoughts, and can occupy herself with prayer and the reading of the Scriptures. Like those persons who have withdrawn into solitude, she is disturbed by no one; she can enjoy perpetual quiet. And when her husband comes home, burdened with a multiplicity of cares, she can calm his temper, restore harmony to his soul, prune off strange and distracting thoughts, and thus enable him to leave the house purified from the evil that he brought from the market, and accompanied by the good that he has learned at home. For nothing is more influential than a pious and intelligent wife to form her husband, and to influence him as she will. I could tell of many a hard and inflexible nature which has thus been softened."—*Friends' Review.*

MORAL EXTRACTS.

The most common propensity of mankind is to store futurity with whatever is agreeable to them; especially in those periods of life, when imagination is lively, and hope is ardent. Looking forward to the year now beginning they are ready to promise themselves much, from the foundations of prosperity which they have laid; from the friendships and connexions which they have secured; and from the plans of conduct which they have formed. Alas! how deceitful do all these dreams of happiness often prove!—While many are saying in secret to their hearts, "To-morrow shall be as this day, and more abundantly," we are obliged in return to say to them; "Boast not yourselves of to-morrow; for you know not what a day may bring forth!"

In seasons of distress and difficulty, to abandon ourselves to dejection, carries no mark of a great or a worthy mind. Instead of sinking under trouble, and declaring "that his soul is weary of life," it becomes a wise and good man, in the evil day, with firmness to maintain his post; to bear up against the storm; to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue; and never to give up the hope that better days may yet arise.

Let him that desires to see others happy, make haste to give while his gift can be enjoyed; and remember, that every moment of delay, takes away something from the value of his benefaction. And let him who proposes his own happiness reflect that while he forms his purpose, the day rolls on, and "the night cometh when no man can work."

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret, in the last hour, his useless intentions and barren zeal.

There is certainly no greater felicity, than to be able to look back on a life useful and virtuously employed; to trace our progress in existence by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas, as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter.

Memorial of the Representative Committee of the Religious Society of Friends of Pennsylvania, New Jersey, Delaware, and the adjacent parts of Maryland, to the President, Senate, and House of Representatives of the United States.

To the President, Senate, and House of Representatives of the United States.

The Memorial of the Representative Committee of the Religious Society of Friends of Pennsylvania, New Jersey, Delaware, and adjacent parts of Maryland, respectfully represents—

That it has been long and well known that the principles of this Religious Society are directly opposed to the practice of enslaving our fellow-men.

It is with feelings of deep regret that we perceive the efforts that are now being made to permit or extend Slavery over portions of the national domain where it does not now exist, to fortify the institution by legislative enactments, and thus retard the period when our country might happily be redeemed from this wide-spread evil.

The Bill now before Congress for the establishment of the territorial governments of Nebraska and Kansas, with a provision that when any portion of said Territories shall apply to be received as a State into the Union, it shall be admitted with the institution of Slavery, if the inhabitants thereof desire it, we believe would greatly increase the difficulties by which this subject is already embarrassed.

We are lovers of Peace. We believe that its blessings will be best secured to our country by laws founded on justice.

We do not appeal to the force of human passions to resist this or any other evil. We wish to appeal to the sober and dispassionate judgment of men, and especially to those to whom legislative authority has been intrusted, calmly to consider, whether an evil of such magnitude should not be checked rather than encouraged.

There was a period when members of our Religious Society held slaves, and the removal of the practice from amongst us was a labor of Christian love and forbearance. We trust it is in the same spirit that we now seek to arrest your attention, and ask you to withhold your sanction from any law tending to extend or perpetuate this great national evil.

It is on the ground of religious conviction that we make this appeal, believing it must be evident to every reflecting mind that the mission of Jesus Christ, as recorded in the New Testament, and the revelation of His spirit in the soul of man, clearly demonstrates that, to know His salvation, we must obey His teachings, amongst the most prominent of which stands the admonition: "All things whatsoever ye would that men should do to you, do ye even so to them."

When we look abroad over the earth, and behold the wretchedness and suffering resulting from oppression, we are made solemnly to feel the force of the words of Thomas Jefferson, when he declared, in reference to Slavery: "I tremble for my country, when I reflect that God is just; that His justice will not sleep forever." We therefore deprecate any legislation that will extend the area of oppression, and may tend to blight the hopes of the friends of Liberty throughout the world.

Signed by direction and on behalf of the Committee. WILLIAM DORSEY, Clerk.

Philadelphia, 2d Mo. 17, 1854.

WILLIAM FORSTER.—Information has been received here within a day or two, of the death, at a small village near Knoxville, Tennessee, of William Forster, a distinguished member of the Society of Friends in England. Mr. Forster was one of a deputation of four who came to this country in October last, charged by the London yearly meeting of the Society of Friends with the duty of delivering to the President of the United States and to the Governors of all the Southern States, an address which that body had drawn up on the subject of slavery. It was a mission of love and charity, and was undertaken, we cannot doubt, with a single eye to the fulfilment of religious duty. It was no small sacrifice of personal comfort for men like these, of advanced years, to undertake a winter journey throughout our Southern and Western country on such a mission. They were men of dignity of appearance and demeanor, and of such evident sincerity of religious feeling, as to win for them respect and courtesy, and we are glad to know that by the President, and by all the Governors they had seen, except the Governor of Missouri, they were received with the consideration which was due to them personally, and as representatives of a body which had ever been foremost in acts of charity. They had visited all the Middle and South-western States, and now one of them has given his life, in a manner, as a sacrifice to the good cause in which he was engaged. He died after an illness of a month, brought on by the exposure of a winter journey, at the age of sixty-seven. To a wide circle in England this announcement will cause the keenest sorrow, and it will seem doubly afflicting that he should have died so far from home and nearest kindred. Mr. Forster was a brother-in-law of the late Sir Thomas Fowell Buxton, and was a near connection also of Elizabeth Fry and the Gurneys. He had travelled extensively on the Continent, on missions similar to the present, and had stood before most of the sovereigns of Europe to plead for the oppressed. His latest journey of this kind was to Spain, and he had twice before made what are called religious visits to this country. Indeed his whole life has been devoted to labors of love.

At a time like this, when so many of our public men are striving to advance themselves by extending the area of slavery, it seems fitting to call attention to the self-sacrificing labors of a good man, for the cause of freedom, and at length what may be called his martyrdom. Surely there is a voice which speaks to us from his distant and lonely grave.—*American and Gazette.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 4, 1854.

The Memorial of the Representative Committee of Philadelphia Yearly Meeting, relative to the establishment of the territorial governments of Nebraska and Kansas, with the provision respecting slavery, will be found in another column.

A Delegation of four Friends, from that body, were appointed to proceed to Washington with the document, and copies were laid upon the tables of members of both Houses of Congress.

Whatever may be the fate of this bill, it is a satisfaction to know that the Representatives of our Yearly Meeting have done what they could to avert a catastrophe, which, should it take place, may entail the evil of Slavery upon one of the fairest portions of this Continent.

REPORT of the Pennsylvania Hospital for the Insane, for 1853, *by Thomas S. Kirkbride, M. D., Physician to the Institution.*

We always peruse these Reports with satisfaction, as they furnish evidence of the great improvement which has been made within the last few years, in the treatment of insanity.

The Report of the present year contains some valuable suggestions as to the predisposing causes of this malady, some of which may be traced back to early childhood. Moderation and temperance *in all things*, which was among the earliest testimonies held up conspicuously, by Friends, but has been mournfully departed from by their descendants, is found by experience and observation to conduce, not only to health of body, but to serenity of mind; preserving from that tendency to mental disease which a deviation from the golden mean, particularly in the inordinate pursuit of wealth, often produces.

The total number of patients in the Hospital during the year, was 406. The highest number at any one time was 248, the lowest was 214, and the average number under treatment during the whole period, was 229.

Of the patients discharged during the year 1853, were:—Cured, 88. Much improved, 16. Improved, 38. Stationary, 14. Died, 15. Total, 171.

Of the patients discharged "cured," 38 were residents of the Hospital not exceeding three months; 23 between three and six months; 20 between six months and one year; and 4 for more than one year.

Of those discharged "much improved," 6 were under treatment less than three months; 3 between three and six mouths; 3 between six months and one year; and 4 for more than one year.

Of the "improved," 5 were under care less than three months; 11 between three and six months; 9 between six months and one year; and 13 for more than one year.

Of those discharged and reported "stationary," 3 were under care less than three months; 2 between three and six months; 3 between six months and one year; and six for a longer period than one year.

In addition to the instrumentalities heretofore employed, the Report states:

A well-trained and safe horse having, last summer, been presented to the Hospital on the condition, "that during his natural life he should be kept solely for the use and amusement of the patients," and a neat light-wagon having been purchased, as already mentioned, from a part of the proceeds of the grape crop, the patients have been enabled to ride much more than formerly. This horse and wagon have been used principally by the ladies, three of whom at a time, accompanied by a female attendant, have rode almost daily about the country, or through the grounds at such hours as were most agreeable to them, one of the patients frequently driving, and occasionally four suitable patients going together. The same horse has also been much used by the ladies in riding on horseback about their own grounds, the privacy of which has enabled them to enjoy this admirable kind of exercise with a freedom not possible for them under any other circumstances.

To aid us still further in increasing our means of amusement, especially for our female patients, a very gentle donkey has been presented to the Institution, and which is managed without the slightest difficulty by the ladies or their attendants, to whom she has proved a great source of amusement.

Is Insanity on the increase, and is there sufficient Provision for the Insane?—The fact stated in a previous part of this Report, that this Hospital has been full most of the time for some years past, frequently crowded, and during the year just closed has been compelled, in justice to its inmates, for a period to decline receiving patients except under the most pressing circumstances, will naturally lead to the inquiry, Whether insanity is really on the increase in the community? and whether it is or not, the ques-

tion must present itself, Whether sufficient provision has been made for those who are thus afflicted? and whether every citizen can at all times rely, with certainty, upon finding suitable accommodations of this kind for himself or for a friend, should they at any time be so unfortunate as to require them?

These questions possess a peculiar interest for every individual. Insanity is a disease from which no rank in life, no age, or sex, or calling can claim exemption; and it is one that can rarely be managed advantageously, except amongst strangers, and, commonly, only in institutions specially arranged for its treatment.

The prevalent impression obviously is, that insanity is increasing in a much greater ratio than the population of our country; and if this be so, it is certainly the part of prudence to look abroad for the causes, and, if possible, to suggest a remedy.

It is not difficult to understand that there may be elements in operation in this country more likely to produce mental derangement than in most others; but at the same time, it must also be conceded that other causes, elsewhere prevalent, are here absent, and which, different as they are in their general character, tend to produce nearly the same effects. While the general prevalence of comfort among our whole population, the comparative ease with which nearly every individual may earn a livelihood, and the absence of tyranny and a grinding oppression of the poor and dependent, ought to contribute no less to the mental than to the physical well-being of the whole community; still, some of the characteristic traits of our people, originating in this happy state of things, tend to a different result. The very active and widespread commercial speculations of our citizens, the incessant taxing of the mental and physical powers to their utmost, the absorbing pursuit of business aiming at rapid success and the hasty accumulation of wealth, is a state of constant mental anxiety, of labor without relaxation; and it is too often a mere lottery in which great and sudden good fortune is the exception, and loss and disappointment the more common, though less noted results. Besides, the tendency of such a mode of life persevered in for a series of years, is often to render an individual when the time for retirement, to which he has long been looking with anxiety, has actually arrived, unable to enjoy it. Unexpectedly, he finds the change anything but what he had anticipated; he discovers, with surprise, that long habit has rendered the excitement, the toil, and the anxieties of business, great as they may have been, among the necessaries of his existence; and irksome as he may occasionally have found them, he now concludes that they are infinitely preferable to the ennui which presses so heavily upon him. Fortunate is the man thus situated, who can take a hearty, permanent interest in other pursuits; who can engage in works of benevolence, or of public utility, that will render him not only a benefactor to his species, but will preserve him from an indulgence in habits that may ruin him physically, and from yielding to feelings which may seriously impair the functions of his mind.

The causes referred to apply most directly to men; but the gentler sex cannot fail to be indirectly influenced by whatever affects the mental, physical, and social condition of their fathers, husbands, or brothers; as much in the bright days of a high prosperity, as when the dark clouds of adversity gather thickly around them. Many of the habits, too, of a community steadily advancing to what we complacently call the highest degree of civilization, while not tending in any way to improve the physical health of its members, seem to be specially calculated to prepare them for the reception of a long train of nervous disorders, among which the diseases of the mind will ultimately have a prominent place, and fall not least heavily on those who are to be the mothers of the next generation.

There are modes of life of growing frequency in the present day, which deprive those who pursue them eagerly, not only of natural rest at natural hours, but subject them to various indiscretions of living, and to a variety of excitements, which, injurious to any one, are, in their ultimate effects, almost ruinous to youth. The wrong is often commenced much earlier than is commonly supposed, and the foundation for the mischief is firmly laid in the tender years of life, when the responsibility ought often to rest on others, much more than on those who are hereafter to be the greatest, though not the only sufferers from it.

(To be continued.)

LETTER FROM R. MASON.—NO. XXXV.

Baltimore, 1st Mo. 19th, 1834.

My dear Cousin,—My mind has been turned towards thee with an affectionate sympathetic salutation, greatly desiring that through every tribulation, the Father of mercies may see meet to lead thee; that thy faith in his sustaining hand may be unshaken.

He is indeed a gracious God, who alone knows the discipline needful for the children of probation to pass through in order to make them proficients in the school of wisdom. He stains the beauty of a perishing world, that the eye may be directed to that which is eternal, and toward which we are rapidly tending; a few more fleeting days, and our race will be run, and the places which now see us will see us no more; then let us endure as good soldiers the fight of affliction, knowing it will work for us a more excellent and eternal weight of glory. The way to the Kingdom of Heaven ever has been, and ever will be a

straight and narrow way; every disposition, which partakes not of the meek and lowly spirit of the Lamb, must like the oaks of Bashan and the cedars of Lebanon be given up to the consuming fire. Oh! then let the aspiration of our hearts, be raised to Him who is able and willing to heal every malady of the soul, and to love us freely, that his fire may burn as an oven, till all that is combustible be removed, and all our cherished thoughts, all our words and deeds bear the inscription of holiness to His name; this is treasure which neither moth nor rust can corrupt, nor thieves break through and steal. It is indeed a blessed privilege to sit at the Master's feet, and to hear his gracious words; they distill as the dew and fall as gentle rain upon the herbs of the field, whereby the drooping mind is refreshed, and animated to press forward in hope, —but when in the dispensations of his wisdom, his cheering presence is withdrawn, and we feel that we have no might of our own, to advance one forward step in the high and holy way; let us (like the Patriarch of old) wrestle through the night season, for if we faint not, the sun of righteousness will assuredly return with healing on his wings, and we shall be enabled to joy in the Lord and rejoice in the God of our salvation.

Thy dear daughters are often remembered with affectionate solicitude that they may seek the pearl of price now in the morning of their day. They have early in life been instructed to see, that the treasures pertaining to this world are fading and transient,—and it has rejoiced my heart to find they have not centered their enjoyments deeply therein, but that domestic happiness smiles in your habitation, with nought to regret but the sufferings of their fond mother, and the cares of an indulgent father. Our real wants are few, our imaginary ones many, and when enlisted a votary to the changeful customs of the world, and a servant to its vanities, we serve a hard task-master; but if, instead thereof, we aspire to a higher calling, and take that dignified stand in the scale of being, which as rational and immortal minds we were destined for; how little, how low, appear many of the perplexities which disturb the young, and annoy the old. Then dear children turn your thoughts yet more earnestly towards those things which will sustain, when earthly props fail—for the time will assuredly come, when we shall all need the consolation arising from a consciousness that we have endeavored to fill up the measure of our duties to each other and to God our maker, to whom we owe the tribute of gratitude and the allegiance of love for the numberless blessings dispensed from day to day.

Our family unite with me in love to thee, thy William and the dear girls. It has been so lively on my mind to write to thee for the last week, that I now feel quite relieved—and though I do not expect thou art able to reply thereto, yet tidings of thy welfare will ever be welcome to thy affectionate, R. MASON.

To Elizabeth Tyson.

For Friends' Intelligencer.

An article entitled "The Militant Church," having appeared in the columns of the Intelligencer, one of the primary objects of which periodical is professedly the dissemination of sound religious views, it is deemed no overstretch of individual right, in one of its careful readers, and supporters, to animadvert upon such parts of the article in question, as are at least of ambiguous import, and doubtful tendency.

It has been truly admitted by the writer, that most of the evils which affect the Militant Church, and which have tended to subvert the original design of religious organization, can be traced to a "departure from first principles"—or more properly speaking from the great fundamental principle, upon which the society of *Friends* was originally based, and which *constituted its grand and leading distinction.* This admitted, it may be profitable, as the primary question, to inquire what is the true meaning the writer intended to convey by the use of the terms, "rights of private judgment?" If it be the same couched in the language of the holy Jesus, when he said, as I *hear* I judge, and my judgment is just, because I seek not *mine own* will, but the will of the father which sent me," it is to be regretted that a less ambiguous language was not used to convey the writers meaning. If on the other hand, this mode of expression, with other correspondent parts, admit of a wholly different construction, and through it, a new impulse be given to such as evince the same spirit as those formerly, who would "not have this man to rule over them," then so far from being instrumental in lessening the evils known to exist, and healing the breaches already made, the promulgation of such views is calculated to exert an injurious influence, and to hasten the crisis he is endeavoring to avert.

The views given on the subject of the one only means of a knowledge of, and progression in Divine things are unquestionably true; a full, and practical recognition of which, universally applied, would be found all-sufficient for all purposes of Church government.

It is, however, a fallacy to suppose, that a religious body, possessing all the needful requisites for permanency and right order, can exist without an organization. Of this great truth we have abundant analogous proof in the animal creation. This organization, however, it must be admitted, with a view to the right fulfilment of its various, and legitimate functions, must be of *divine construction*, in which elders who rule well are worthy of double honor.

The existence of a Church hierarchy is clearly implied in the New Testament, as not only recognized, but necessary.

The *body* of Christ, in the view of the great apostle of the gentiles, is composed of many members, having diversified callings, and gifts, all regulated by the One Great Head, and acting in harmonious concert for one common end, no interference of *human* judgment being admitted; the tendency of which has ever been disastrous, producing as a necessary consequence, confusion of language and strife of tongues, leading inevitably to schisms, rents and divisions, and all the requisite materials for the building of Babel.

"The *affected piety* which seeks to root out heresy of opinion, and substituting faith for good works," would have been much more satisfactorily expressed to some minds, as conveying a less equivocal meaning, by substituting *the works of faith* for good works, as the phraseology used by the writer, in such a connection, admits of a construction giving an almost unlimited range for human effort without the necessity of awaiting divine guidance, as the root and basis of all right exertion, without which Christianity is but a name,—and good works, but "as sounding brass, or a tinckling cymbal."

Philadelphia, 2d mo. 23, 1854. R.

STRIVE TO BE CHEERFUL.

There is a species of croakers, and their name is legion, who delight in anticipating future evils, and who pass a good share of their time in prognostications of woe and misery. This class of people forcibly remind us of Tupper's truthful words: "Thou hast seen many troubles, travel-stained pilgrim of the world, but that which hath vexed thee most, hath been the looking for evil. And though calamities have crossed thee, and misery been heaped upon thy head, yet ills, that never happened, have chiefly made thee wretched."

There is another class of croakers who deem it a sin to laugh, or minister in any way to mirth; the most common affairs of life are treated by them with the sagest concern, and their countenances are drawn down and sorrowful from long habit. Such people talk of religion as though it was a painful service, and required a sorrowful face to do penance. "If good people," says Archbishop Usher, "would but make their goodness agreeable, and smile," instead of frowning in their virtue, how many would they win to the good cause?

Fenelon has beautifully said, "True piety has nothing in it weak, nothing sad, nothing constrained; it enlarges the heart; is free, simple and attractive." Still, how many there are among us, who, the moment the subject of religion is mentioned, put on long faces, and talk as though they were mourning for their own lot, and that of all creation, to use the words of another, "in hopes to merit heaven." Such people, by their example and bearing, would have us to believe that churches are institutions reared for the people for the sole purpose of encouraging long faces and dyspepsia, in place of pure altars from whence may ascend the glad incense of grateful hearts.

TALE-BEARING is a low and solitary vice. Unlike many others, which have their kindred virtues, and claim alliance with the ornaments of our nature, it stalks in darkness and alone—no man is willing to acknowledge it as belonging to himself—it is despised and abused even by its own votaries. Yet, from its insidious nature, it finds some secret corner in almost every breast and nestles itself so securely as sometimes to elude the most diligent search. Though it may be difficult entirely to eradicate the noxious weed from the best cultivated gardens, and in the most salutary climate, yet it is only to be found abounding, and in perfection, in those foul and dismal regions which are not enlightened by the benign influence of Truth. Other vices bear some resemblance, at times, to virtues. Prodigality considers itself as nearly connected with generosity; Parsimony would willingly be considered as economy, and in many cases it is difficult, exactly, to ascertain the line that separates them; Pride calls itself dignity of mind—and even murder, after having destroyed a human being in a duel, claims the character of honor, and from a giddy multitude actually receives some degree of eclat. But to what virtue, to what that is noble or dignified, will the degrading vice now under consideration attach *itself*? Its nearest connections are envy and malice, but it is either intimately or remotely related to all the train of evil principles which swell the dark catalogue of human weaknesses. Wherever it is admitted as an inmate, it infallibly defiles. Its pestiferous breath pollutes the purest atmosphere and spreads contagion in the most healthful clime. No one, however dignified, but is degraded, more or less, by harboring, in any degree, so debased a guest. Then, young man, if thou hast a character to form, or if thou regardest thine own reputation, be careful thou slander not the reputation of others. PENN.

DIED,—On Second day, the 13th inst., HANNAH WIDDIFIELD, Jr., aged 62 years.

—— On the evening of the 19th inst., HANNAH, wife of Wm. Johns, in the 58th year of her age.

—— On the 25th of First month, JOSHUA WICKERSHAM, in his 17th year, son of Nathan and Eliza T. Wickersham, of New Garden Township, Pa.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held on Fourth day evening next, the 8th inst., at half past 7 o'clock. JACOB M. ELLIS, Clerk.

Philadelphia, 3 mo. 4th, 1854.

FORGIVE AND FORGET.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

When streams of unkindness, as bitter as gall,
Bubble up from the heart to the tongue,
And meekness is rising in torment and thrall,
By the hands of ingratitude wrung,—
In the heat of injustice, unwept and unfair,
While the anguish is festering yet,
None, none but an angel of God can declare
"I now can forgive and forget."

But, if the bad spirit is chased from the heart
And the lips are in penitence steep'd,
With the wrong so repented, the wrath will depart,
Though scorn on injustice were heaped;
For the best compensation is paid for all ill,
When the cheek with contrition is wet,
And every one feels it is possible still,
At once to forgive and forget.

To forget! It is hard for a man with a mind,
However his heart may forgive,
To blot out all perils and dangers behind,
And but for the future to live;
Then how shall it be?—for at every turn,
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we *strive to forgive and forget.*

Oh hearken! my tongue shall the riddle unseal,
And mind shall be partner with heart,
While to thyself, I bid conscience reveal,
And show thee how evil *thou* art;
Remember *thy* follies, *thy* sins, and—*thy* crimes,
How vast is that infinite debt!
Yet *mercy* hath seven by seventy times,
Been swift to forgive and forget!

Brood not on insults or injuries old,
For thou art injurious too,—
Count not their sum, 'till the total be told,
For thou art unkind and untrue:
And if all thy harms are forgotten, forgiven,
Now mercy with justice is met;
Oh! who would not gladly take lessons of Heaven,
Nor learn to forgive and forget!

Yes, yes, let a man, when his enemy weeps,
Be quick to receive him a friend;
For thus on his head in kindness he heaps
Hot coals—to refine and amend;
And hearts that are Christian more eagerly yearn,
As a nurse on her innocent pet,
Over lips, that, once bitter, to penitence turn,
And whisper "Forgive and forget."

CHRISTIAN CHEERFULNESS.

AN EXTRACT.

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice! thy Saviour bent to know
The ills of want, the cares of woe;
And to the faithful poor hath given
The rich inheritance of Heaven.
Art thou a Christian doom'd to roam,
Far from thy friends and native home?
Look round on valley, hill, and plain,
Clifts crown'd with trees, and fields with grain.
View Nature's charms, and busy man,
And tell me, 'midst the varied plan,
What hast thou mark'd or what survey'd,
That God, thy Father, hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And every man God's family.
Art thou a Christian, and the strife
Of years mature, and busy life?
Be active—for thy race is short,
Thy barque is hastening to the port:
Be cheerful—holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast,
Prepared for everlasting rest.

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

(Continued from page 783.)

31st.—If there is anything calculated to impress the citizens of Philadelphia with the fact that they enjoy superior advantages in regard to health, we think the above appalling statement and the knowledge that other southern cities are also similarly, though not so severely afflicted, as well as a comparison between New York and this city (in neither of which does there exist any epidemic) ought to be conclusive.

The deaths in New York for the present month (of four weeks) have been - 2639
Deaths in Philadelphia for the same time, 1027

Excess of New York over Philadelphia, 1612

One week of the month presents a case of still more startling aspect, viz.,
That ending on the 20th; deaths in N. Y., 969
" " " Philada., 294

Excess of N. Y., over Phila., for only 1 week 675

It has been frequently claimed for New York, that there are daily landed at its wharves large numbers of foreigners, many of whom have for weeks been confined in the steerage of ships, subject to all the privations necessarily attendant upon such a sea voyage.

This is undoubtedly true, and for it all due allowance should be made; but it should also be remembered that, while many of them remain and become tenants of their hospitals and their cemeteries, hundreds and thousands of them leave their city with but little loss of time, and are distributed over various portions of the United States; the daily arrivals at this place fully attest this. It is equally true that *our* immigrant population is not a small one.

To show that too much importance is sometimes attached to *immigration* for the mortality in New York, it may be well to state, that out of 571 deaths occurring there on the week ending on 6th inst., 432 *of them were natives.* The writer disclaims any sinister motive in thus selecting *this* week; it may be *more* or *less* than the usual proportion, of which he knows nothing, as this is the only comparative statement of the kind within his reach at the present moment. If the publication of the various statements of simi-

lar character, that have recently been made, only awaken a feeling of thankfulness for the blessings we enjoy in this particular, and lead us to such an appreciation of the sanitory regulations of our city as shall not only sedulously guard us against any infringement thereof, but increase our efforts for the advancement of every measure calculated to promote the public health, we shall be prevented from indulging in a spirit of exultation at *our* good fortune; and while engaged in such a work for our own especial benefit, be willing to lend a helping hand of advice and encouragement, or even (as recently) *more tangible* assistance to others, less favorably located.

The following, taken from a recent editorial of the *Pennsylvania Enquirer* of this place, contains the gist of the matter in a few words. In alluding to a comparative statement of deaths in the two cities, it remarks:

"The difference against New York is most striking, especially when we consider the relative population of the two cities. This statement is calculated to strengthen the impression that, in point of health, Philadelphia has great and striking advantages. Our neighbors give the extent of their population as 700,000. This is rather a high figure; especially, when, according to the last Census, it was only 517,000. Philadelphia has now a population of something less than 500,000. These figures tell the whole story. The disadvantages which New York labors under are:

1. Want of cleanliness.
2. An inadequate supply of dwelling-houses.
3. The many plague spots and sources of pestilence.
4. An inefficient sewerage.
5. The insufficient accommodation for poor emigrants, hundreds of whom are constantly arriving
6. The restless and impatient spirit of a large portion of the community.

All these will doubtless be corrected in time."

In corroboration of the 1st and 3d item above, the following is introduced, viz.:

Offal in New York.—Among the offal removed from the streets of New York during July, were the following: 425 dead horses, 773 dead dogs, 81 dead cows, 147 dead cats, 12 dead sheep, 19 dead swine, and 1 dead alligator, besides 1,113 tons of butchers' offal, and 119 tons of horse offal.

Before leaving the subject of disease, &c., it will be right to record that a few cases of Yellow Fever have occurred in this city during the summer just closed. The published account of Dr. Wilson Jewell, a member of the Board of Health, states, that its continuance with us was precisely two months, numbering 38 *cases*, not deaths, and that it was confined to an area of 600 yards in length by 200 in breadth;—bounded on the north by *Union* street, on the south by *Almond*, on the east by *Delaware Front*, and on the west by *Second* street.

A correspondent of the *Pennsylvania Inquirer* also furnishes the following comparative statement of deaths:

"Mortality of the whole *Summer* of 1851, 2765
" " " 1852, 2942
" " " 1853, 2831"

The above is an item of considerable interest, showing as it does so slight an increase in the number of deaths (less than 3 per cent. for the last 3 years) with our rapidly increasing population, and at the period of the year when the mortality is the greatest.

But it is time to return from this wide digression to the more especial objects of this review.

By reference to *Pierce* and other records, it will be seen that the mean temperature of this month has taken, between the years 1790 and the present inclusive, a range of from 66 to 77½ deg., the former occurring but once, viz., in 1816, the latter in 1851 only; also, that in but three years during that period did the mercury fall as low as 69 deg. (except 1816, as above,) viz., in 1804, 1806 and 1810, and in two only (except 1851, as above,) attain a height of 77, viz., in 1798 and 1838.

The average mean temperature for the Eighth month during the same time, has been 72.45. That of the present month has been, per Penna. Hospital, 74.56; from another source, 76.76. If we take the mean of these two accounts, we have 75.66 for the month this year, a temperature exceeded *only five times* during that long period, viz., in 1798, 1822, '28, '38 and '51, the last named being the *highest* embraced in the record. Again, during the same time, the three summer months of each respective year have averaged a temperature of about 72½ degrees, the *present* summer 74.61, or more than two degrees above the average; so look at it in any point of view we may, and we are entirely warrantad in characterizing it as one of *the* HOT Summers.

Rain this month, per Penna. Hosp., 3.08 in.
Highest temp., " " 93 deg.
Lowest temp. " " 55 deg.

The Weather Correspondent of the *Inquirer* "P. S." gives the following interesting statistics, viz.: That during the summer just closed the wind was,

Easterly, the whole or a part of 29 days.
Westerly, " " 72 "
Northerly, " " 52 "
Southerly, " " 59 "

The amount of rain that has fallen this month contrasts strongly with the following:

"No Rain in Peru.—It never rains in Peru. The vapors, as they ascend from the sea, are attached to the summit of the Cordilleras, where they are condensed into showers. But on the

line of coast, which lies between the sea and the base of these stupendous mountains, the rain never falls. All agriculture is the result of artificial irrigation. But the frequent and full streams, flowing from the Cordilleras, make this comparatively easy.—*Correspondence of the Journal of Commerce.*

Ninth Month.

7th.—*Thunderstorm* in Philadelphia. 9th.—A very heavy storm raged from the 5th inst., on a portion of the Atlantic coast. The Gulf Stream was strewn with wrecks, and much property and many lives lost.

14th.—Heavy rain, with tremendous blow through evening and night, causing several shipwrecks, injuring fruit trees, tearing corn up by the roots, &c., &c.

17th.—A correspondent of one of our daily papers, in alluding to what he conceives an erroneous opinion now prevalent, as to unusual warm weather, furnishes the following memoranda:

1851, Friday, September 12th.—Since last Saturday the weather has been oppressively hot, my thermometer ranging about 85 on an average of the six days, including Saturday. The papers state it to have been 96 in town yesterday. The mornings have been foggy, with a burning sun afterwards. The little air we have had seems to have come in hot puffs. The nights have been very oppressive. Saturday, the 13th, up to 12 at noon to-day, when I make this note, the heat continued without abatement. My thermometer was at 86 in the shade. Last night was as hot as the three preceding. Sunday evening, the 14th, the heat has given way under rain and wind that came on last evening about 9 o'clock.

27th (or 28th.)—Very beautiful aurora visible this evening, lasting for more than an hour.

30th.—Heavy frost this morning. Numerous vessels which have arrived at different Atlantic ports in a dismantled condition, attest the terrible severity of the gale of the 9th inst., and it is believed others have gone to the bottom, leaving no one to tell the tale.

An acquaintance, residing in Richmond, Va, writes to me as follows:

"On Monday evening, Sept. 26th, my attention was called to a very large and splendid meteor in the north-west; it descended in a vertical direction with great velocity, within ten or twelve degrees of the horizon; but what was most remarkable, after the explosion and disappearance of the meteor (which was larger and more brilliant than any I ever before saw,) a beautiful and very luminous streak continued suspended above the horizon, at the height of about 25 degrees; this retained its brilliancy for at least 7 minutes, when it gradually began to dim, and in 15 minutes had entirely disappeared."

On the 28th inst., the British ship Annie Jane wrecked on the coast of Scotland; three hundred and forty-eight lives lost!! There were 450 on board, only 102 of whom were saved, of which number there was one child and twelve women.

It has also been stated, that on the 20th of Seventh month, the British ship Lady Evelyn was wrecked in the China sea, 14 miles from Loo Choo, and that out of 290 on board only 26 were saved!!

On the 29th ice formed in the night at the White Mountain Station House, half an inch thick, and all the mountains in that vicinity are covered with snow.

Rain this month, per Penna. Hosp., 4.46 in.

Mean temp. of extremes,	"	68.53 deg.
Highest temp. this month,	"	91. "
Lowest temp. "	"	41. "

Tenth Month.

5th.—Great fire in Buffalo; over 100 houses burnt; loss estimated at two hundred thousand dollars. It may be observed that this account differs from a statistical one below,* which certainly shows a very small loss for so large a number of buildings consumed; *possibly* the latter has been compiled from losses *exclusive* of insurance.

25th.—A chronicler of a *portion* of the following facts thus introduces his item in a country paper:

"Monday, the 24th of October, 1853, will become famous in the annals of the Clerk of the Weather, as the day on which occurred one of the most remarkable snow storms of the last century, at least as far as our memory is concerned." He certainly had some cause for his remark, for at *Harrisburg* sufficient fell to cover the ground six inches, if the air had been cold enough to have allowed it to remain; as it was, it filled the streets with slush.

At *Sunbury* great quantities of snow interspersed with rain fell during the day. Four miles east of that place it fell to the depth of a foot; at *Shamokin* it was still deeper. Between that place and *Pottsville*, on the mountains, it was 18 inches deep. Roads were rendered almost impassable from the snow and limbs of trees broken off by its weight. At *Hollidaysburg* it attained the depth of one foot, with *two feet* on the mountains near that place. At *Albany* four or five inches. Snow also fell at *Rochester* and *Poughkeepsie*, N. Y. Nor was this visit of the *Frost King* confined to northern latitudes; at *Staunton*, Va., it was said to be 12 to 15 inches deep, in many places its weight breaking the limbs of trees.

30th.—The mildness of the present month has been a subject of general remark, and a correspondent of one of our periodicals has furnished the followiug, showing that warm weather during this month is not an "*unprecedented*" thing.

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* See next number.

"Hot days and hot nights are common enough with us in September. Not so in October, though they sometimes come then; and I here send you a little record from an entry I made as long ago as October, 1811. It seems that a comet paid us a visit that year as well as this. The entry is as follows: 'Philadelphia, Oct. 11, 1811. The weather to-day has been very hot. The thermometer was at 82 at 4 o'clock, P. M. At 9 o'clock in the evening I put off my cloth coat for a thinner one. It makes the ninth day in succession since the heat has been almost constant as well as uncomfortable. Last night I threw my chamber window up, and could sleep under nothing but a sheet. October 13.—The weather still continues as above noted, with no abatement of the heat at night. Some ascribe this unusual heat to the comet."

Mean of extremes, per Penna. Hosp.,			53.48 deg.
Highest temp. this month,	"	75.	"
Lowest temp.,	"	" 34.	"
Rain,	"	"	3.47 in.

About the middle of the month the following item was published, and though the precise date of the occurrence is not known to us, the matter itself is one of curious interest:

"A Phenomenon.—During the rain on Wednesday evening, quite a number of little shells, measuring from half an inch to an inch and over, fell in this place and vicinity. Handsful were picked up in some places by the curious. To what extent they fell is not known, but they have been found half a mile apart. There was a terrible storm on Lake Erie the day before. Could these shells have been taken up into the air from the shores of the lake, and brought hither? The wind was from that direction.— *Winchester (Va.) Republican.*" J. M. E.

(To be continued.)

BED COVERING.

People are very often "short" in that golden product called common sense, and in relation to nothing more than bed covering. What one sleeps under has a vital connection with health, and many a day is made miserable, just as the sleep of the preceding night has been beneath proper or improper clothing. A popular writer has the following:

"Three fourths of the bed-covering of our people consist of what are miscalled "comfortables," viz: two calico cloths, with glazed cotton wadding laid between and quilted in.

"The perfection of dress, for day or night, where warmth is the purpose, is that which confines around the body sufficient of its own warmth, which it allows to bathe protractedly in its own vapors. Where there is too little ventilating escape, what is called insensible perspiration is checked, and something analagous to fever supervenes Foul tongue, ill taste, and lack of morning appetite, betray the error. In all cases the temper suffers, and, "my dear, this is execrable coffee," is probably the morning greeting.

"How much is the rosy health of poor children due to the air-leaking bed-rooms of their parents! and what a generator of pale faces is a close chamber?

"To be healthy and happy, provide your bed with the lightest and most porous blankets, the finer the better. The cheapest in price are the dearest in health. Comfortables are uncomfortable and unhealthy. Cotton, if it could be made equally porous, and kept so, we should prefer to wool. The same for daily underclothes. But more than all else, let your chamber be ventilated. Knock in a hole somewhere to give your escaping breath the exit, and another to give fresh air to your lungs, in place of what they have respired. So shall you have pleasant dreams at night, and in the morning cheerful rising, sweet breath, and good appetite. These blessings combined, will secure to healthful parents a household of bright and rosy-cheeked memorials of rich and fruitful affection.

VARIETIES.

Bohemian Crystal Knives.—Among the various novelties prepared for the new year, says a Paris correspondent of the Journal of Commerce, and in which the shops of Paris abound, the prettiest I have seen are at the brilliant porcelarn establishment of Bourlet, 14 Boulevard Poissonniere, where may be found the rarest and finest specimens of Sevres and other French china. There are fruit knives of Bohemian crystal; the blade is of white crystal, and the handle a happy mixture of white and blue, or white and claret colors. Hitherto silver knives have been thought indispensable for fruit; but this crystal novelty is likely to supersede them; they are not only an ornament for a dinner table, but are more easily kept clean and bright than silver.

The Poison of the Rattlesnake.—Dr. Burnet is of opinion that the physiological action of the poison of the rattlesnake in animals, is that of a most powerful sedative, acting through the blood on the nervous centres. He supports this position by the remarkable fact, that its full and complete antidotes are the most active stimulants; and of these alcohol (commonly in the form of rum or whiskey) is the first. This remedy is well known at the South, and there are some twenty-five authentic cases on record, proving that a person suffering from the bite of a rattlesnake may drink from one to two quarts of clear brandy and eventually recover.—*Hartford Times.*

Hints for the Garden.—It is taken for granted that every well-appointed garden has a few *Hot-Beds* attached to it, for the purpose of *forcing* a few tender vegetables for early use—such as lettuce, radishes, and cauliflowers. Also, for the purpose, toward the latter end of the present month, of sowing egg-plant, tomato and cabbage seeds for early transplantation. The cost of hot-bed frames and sash is but trifling, and should not prevent any one from having them; while the pleasure and comfort they bestow, repay us tenfold.

During this month, when nothing can be done in the garden, poles and brush for beans and peas should be prepared, manure collected and compost heaps formed, hedges clipped, and fruit trees and grape vines pruned. This will save much time when there is other work to do at a later period.—*Ed. Tel.*

An Extinct American Race.—The following passage from the travels of Humboldt, possesses more than ordinary interest at the present time.

"Amid the plains of North America, some powerful nation, which has now disappeared, constructed circular, square and octagonal fortifications, walls 6,000 toises in length; tumuli, from 7 to 800 feet in diameter, and 140 feet in height, sometimes round, sometimes with several stories, and containing thousands of skeletons. These skeletons are the remains of men less slender and more squat than the present inhabitants of those countries. On a vast space of ground on the lower Orinoko, as well as on the banks of the Cassiquare, and between the sources of the Essequibo and Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote that the extinct generations belonged to nations different from those which now inhabit the same region."

Symptoms and Treatment of Sun Stroke.—A medical correspondent of the *New York Times*, writing on the subject of *coup de soleil*, a disease which has caused so many sudden deaths since the hot weather set in, thus describes the symptoms and the proper remedies to be applied:

"The symptoms of its approach differ somewhat. In some cases the attack is very sudden, with slight indications, if any, of its approach; though, as a general thing, vertigo or dizziness, ringing in the ears, dimness of sight, pain and heaviness in the head, are the precursors of coup de soliel and of appoplexy. Persons experiencing these symptoms or their approach, should immediately quit work, and ride home; and by making free use of cold applications to the head as soon as they can, will, in all probability, recover.

"Place the patient in a cool and airy situation, with his head and shoulders elevated, and while some one is removing his cravat, unbottoning his shirt colar and removing or loosening whatever else that may be tight about his person, dash, suddenly, cold water on his head. This may be done with a pitcher, or any suitable vessel, held at some little distance above the head, pouring out on it a large and steady stream. Mustard plasters may also be used over the upper part of the feet and on the wrists. But, continue the water, and the patient must be saved.

"The laboring man, from the nature of his employment, is more subject to attacks of this kind than any other class of persons, as also are short-necked and corpulent individuals."

The Paradise of Fishes.—In his narrative (just published,) of the disastrous mission to Terra del Fuego, in 1851, Dr. Hamilton observes, that with its colossal sea-weeds, Fuega might well be the paradise of fishes. These gigantic weeds are the home and the pasture-field of countless mollusks and crustaceans. The leaves are crowded with shell fish. The stems are so encrusted with coral-lines as to be of a white color. And "on shaking the great entangled roots, a pile of small fish, shells, cuttle-fish, crabs of all orders, sea-eggs, star fish, and crawling nereidous animals of a multitude of forms, all fall out together." To such a well stored larder it is not wonderful that shoals of fishes should resort, forsaking for it brighter but less bountiful waters; and in the wake of these fishes come armies of seals and clouds of sea fowl. Among the latter are shags, petrels, ducks, red bills, sea pigeons, geese, steamer ducks and penguins.

PHILADELPHIA MARKETS.

Flour and Meal.—There is little demand for Flour for export; holders are asking $8, while less is offered. Sales for city consumption within the range of $8 12½ a $8 50, for common and extra brands. Rye Flour and Corn Meal are dull. Last sales of country Meal were made at $4.

Grain.—Wheat is in limited supply and quite dull—sales at $1 85 for red, and 1 95 for white. Rye is dull at $1 05 per bushel. Corn is dull—small sales at 85 a 86 cts., mostly for Pennsylvania yellow in store. Oats are inactive. Last sales of Southern at 45 cents and Pennsylvania at 48 a 50 cts.

ERCILDOUN BOARDING SCHOOL, for GIRLS. This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1854.—3m.

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CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
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DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
PRICES LOW.
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A DESIRABLE PROPERTY FOR SALE.—Situated on the Bristol Turnpike, 13 miles from Philadelphia, and half a mile from Cornwall's depot, where all the trains passing from New York or Philadelphia stop. Consisting of a large and commodious STONE HOUSE, with all necessary out-buildings, in good order, and Four Acres of Land, well planted with Apple, Cherry, Plum, Forest, and Ornamental Trees, making it desirable for a private residence or a boarding establishment. Persons wishing to purchase are invited to visit the premises, as it will be sold cheap.

GEORGE A. NEWBOLD.

12th mo. 27th, 1853.

Merrihew & Thompson, Prs., Merchant ab. 4th st.

FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, THIRD MONTH 11, 1854. No. 51.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MARGARET LUCAS.

(Concluded from page 786.)

Being in meeting, in a comfortable frame of spirit, I found a motion in my soul, moving me to worship God in vocal prayer; and, although I had known the same power in my own chamber, and with pleasure submitted to it there, yet here not yielding to the impulse, my heart, and all that was within me, became confused; the whole fabric was shaken, and this was taken notice of by a friend that sat behind me, who, as soon as meeting was over, asked me how I did; saying, she was sure I had been ill. I answered, I was but indifferent, as well I might. This seemed a good caution to me, as I desired to keep my exercise to myself.

Not many more meetings passed, before I was tried again; when I fixed my body as firm as I could, but found it impossible to still my mind. I knew too well how it was with me; though the whisperer would persuade me it was all imagination.

In this way did I trifle so long, that the displeasure of the Almighty seemed hot against me, and life and death were set before me. I was all in confnsion both at home and abroad, wishing myself any other creature; and here I moiled and turmoiled, till I could bear it no longer; and, at length, concluded it best to break it to a friend: when he signified it had been for some time in the secret of his thoughts, that something of that sort lay upon me; and, though I here proved, that it was not in man, by the force of argument and tender advice, to subject my stubborn will; yet I received some advantage from it, and acknowledged the truth of that advice, which I did not closely follow, but became in myself as a piece of contradiction. Sometimes I would follow the Lord, and then resolve otherwise. I went to meetings as a slave to his labor. At home I dare not sit down in solitude, being sure to meet with judgment, and into company I could not go, without wounding myself, by pretending to be what I was not, lest I should be suspected grave; concluding, every one that looked on me earnestly, knew how it was with me.

Thus was I harassed as betwixt the upper and nether millstone, often wishing for death, and that I never had been born: so great was my strait, I could not go back again, because I was not able to shake off the principle of truth; and had thoughts of flinging myself into the jaws of death. Yet, forever praised be the name of the Lord, his mercy withheld the devourer, and preserved me; giving me to see into his false insinuations, and to believe that the life, which was in his power to take at his pleasure, would not be a sufficient atonement for those rebellions I had been guilty of: and I was brought to an abhorrence of those thoughts which I had been made to conceive. And herein did the goodness of the Lord appear so evident that I resolved to keep close to meetings. But, alas! when there, instead of keeping close to my exercise, I, through fear, kept myself from it, and sat, as it appeared to me, empty, void and waste; empty of those desires I used to possess; void of all that was good; and waste, as being laid aside by the Almighty; and all through a slavish fear that I could not draw nigh to God. I sat as though I had nothing to do, but to see with a wishful eye others partake of that food, which my soul stood in need of; yet my state was different from those who are at ease in Zion; for when I have looked at those who, I thought, were in a right frame of mind, they seemed to be feeding at the Lord's table, whilst my hungry soul stood in a state of estrangement from him, without courage enough to seek the scattered crumbs.

Thus it was with me many days; till in one meeting, growing faint, a state of drowsiness overtook me, a thing which I was not naturally given to; yet so far did it prevail, that I was forced to pinch myself, to keep awake. Now I thought myself worse than ever I was in my life; for, in my childhood, I had the form, which I left to possess the power; yet here I found not so easy an access as I had expected; and though I sought, and sought, instead of meeting with my true friend, I met with my enemy, dressed

in the doctrines of election and reprobation.—This I had been led into some years before, and now had much ado, through the sense of my own unworthiness, to shake it off; laboring hard against the temptation of destroying myself, and foolishly wishing some accident would do that office. But here the riches of God's grace again appeared. I was brought to see and acknowledge, that, if my soul perished eternally, the Lord was but just in his dealings with me; and these considerations had some effect; I desired to be brought back to my former state, that I might have access to his power, be a witness of his love, and tried once more.

My pen surely would fail, ere I could fully set forth the condescensions and long-sufferings of the goodness of my Creator towards me. I here knew my pardon sealed; but my peace lasted not long; for I was quickly tried again and again; and still I did not give up. I was sensible, that I flinched from that power which was ready as a hand to help me: and therefore worse and worse, said I to my soul. It will never be better with thee, suggested the enemy. I knew not which way to turn; I was weary of my own obstinacy. I would now see what I could gain by self-mortification; and as I could not work, I would eat but little. I studied several ways to afflict myself; and have thought, glad should I be, if I had no tongue. Here again I had cause to know the old prompter to be near to augment my distress; which, with my own disobedience, made the whole creation appear to be against me. Oh! I was in such perplexity, that I said, now shall I fall by the hand of my enemy. I fretted and chafed at myself, and every thing about me, and could not come at submission.

At one time, as I was seriously reflecting on my situation, these thoughts passed my mind, and surprised me; if thou be a God of power, make me willing." This was no sooner past, but they were followed as quick, in comparison, as lightning, by, "Soul, detest thou this presumption; for though he is a God of power, it is in his time he will redeem." I was astonished, and said, "Lord, what is it?" and it came thus before me, "there is war in heaven, Michael and the Dragon." When the flutter was over, I remembered the passage, where it is said, "in the day of my power, my people shall be a willing people;" and I was consolated by it.

There also fell out another singular occurrence about this time, which I cannot well omit. I was fully persuaded in myself, that if I went on in this obstinacy, my house would be laid waste; and within a month afterwards, we had in the view of many spectators, a wonderful deliverance from fire; during which, whilst others were busy, in considering how it should happen, I was as busy in reflecting on myself as the cause; and it weighed me down in humble acknowledgements unto God, for his merciful preservation. The world, in a comparative way of speaking, seemed now to be near an end with me; and as if a total eclipse was drawing on, every scene and object looked gloomy; and which ever way I turned my eye, an angry God appeared. There was no shelter for me; nothing now to defend myself with, or way of escaping; and nature must yield.

In a little time the trial came again; and, in that moment, the enemy of my soul suggested, that if I got up, I should not be able to stand; but, thanks to the Almighty, I was strengthened to try, and found him a liar. The expression of a few words produced a blessed change.—There seemed now a new heaven and a new earth; old things passed away, and all things belonging to my state, became new; no more guilt for past disobedience remained; but new embraces and new covenants filled up that joyful day. Yet I looked forward with anxiety to another meeting day; and though I formerly thought meetings did not come fast enough, yet now they seemed to come too soon. In two or three of them, I sat under a degree of slavish fear; yet truly desired to keep my integrity and obedience. At length a second trial came; I was moved to kneel down, and, while I viewed the place, my soul secretly breathed thus before the Lord, "Here is the place of my execution;" and seeing the boss, "This is the block whereon I must yield up the pride of nature, for a testimony of my obedience: remember me, oh Lord! and the conflicts that I undergo to serve thee. Accept, O Lord, the sacrifice." I then kneeled down; and when I arose, this came into my mind, "the life that I must now live, must be by faith in Jesus Christ."

Thus persevered I on in obedience, which wrought unspeakable satisfaction, and brought my soul, by degrees, out of the place of thraldom and bondage; and thus, by the goodness of God, were the strong holds of sin and satan brought down, and the joy of my salvation restored. Meeting-times and days were pleasant again, whilst my soul worshipped the living God in the house of prayer; and whilst I stand as on the banks of deliverance, resounding hosanna in the highest; having the harp of thanksgiving put into my hands, my song shall be of mercies and of judgments, through which my soul has been so far redeemed; and of the victory of the lamb, by whose right hand, and everlasting arm, my soul's enemies have been driven back, scattered, and put to flight.

Now, what have I to render to my God, for this most glorious work, the salvation of my soul, but the humble acknowledgments of the most unworthy and vilest of sinners; who, by his most gracious condescendings, is enabled to ascribe honor, adoration, dominion and renown,

with praises and thanksgiving, as due to his eternal love, for ever more.

Upon perusal of the same,
My soul's enlivened with a flame
Of holy zeal, that I may know
The hand of God in all I do.
Oh, that I may therein confide,
And by the rigdteous Judge be tried;
This is of my desire the scope,
That of my love, my faith, and hope,
I may not be ashamed; and have
An inheritance beyond the grave;
Which to enjoy, Lord, grant that I
In fear may live, and favor die;
And that my soul may on the wing
Of hallelujah meet our King.

An Extract from a letter written by the late WILLIAM LAW, to J*** R****, of *Northampton*, in answer to one from the latter, wherein he intimated to W. L. a desire to pay him a visit, proposing thereby to receive *instruction* from his conversation on the SPIRITUAL LIFE.

As to your intention of a visit here I can say nothing to encourage it, and though my countenance would have no forbidding airs put on by myself, yet as old age has given me her own complexion, I might perhaps bear the blame of it.

But my chief objection against a visit of this kind, is the reason which you give for it, viz: for my instructive conversation on the Spiritual Life.

An appointment for religious conversation has a taking sound, and passeth for a sign of great progress in goodness; but with regard to myself such a meeting would rather make me silent than a speaker in it.

First, because I hurt myself and am only acting a part if I speak to persons on spiritual matters either sooner or further than as the spirit of God (which bloweth when and where it listeth) would be resisted in me if I held my tongue.

Secondly, because it is deluding the persons I speak to, and helping them to be content with an imaginary false food, should I as a spiritual assistant speak to them of any thing but that which is their own evil and their own good: for true edification arises only from such knowledge, and not from devout harangues on the spiritual life in general, though set forth in the most enlivened words.

The spiritual life is nothing else but the working of the spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the spirit and voice of God speaketh within us.

This is not enough known by religious persons; they rejoice in kindling a fire of their own, and delight too much in hearing of their own voice, and so lose that inward unction from above which can alone new create their hearts.

To speak with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our heart, observing, loving, adoring and obeying his holy power within us.

Rhetoric and fine language about the things of the spirit is a vainer babble than in other matters; and he that thinks to grow in true goodness by hearing or speaking flaming words or striking expressions, as is now much the way of the world, may have a great deal of talk, but will have but little of his conversation in Heaven.

I have wrote very largely on the Spiritual Life, and he that has read and likes it, has of all men the least reason to ask me any questions about, or visit me on that occasion. He understands not my writings, nor the end of them, who does not see that their whole drift is to call all Christians to a God and a Christ within them, as the only possible, Life, Light and Power of all goodness they can ever have; and therefore as much turn my readers from myself, as from any other lo here, or lo there. I invite all people to the marriage of the Lamb, but no one to myself.

Your humble servant,
W. L.

THE EXPEDITION TO CENTRAL AFRICA.

The following letter has been addressed by Mr. Augustus Petermann to the editor of *The London Daily News:*

"Fourteen months since, I laid before the public a communication respecting the progress of the African Expedition, and particularly the important discovery of Dr. Barth of a magnificent river in the far interior, forming the upper course of the Chadda, a tributary to, but larger than the Kowara (commonly called Niger,) and flowing through the extensive kingdom of Adamaua, the most fertile and beautiful of all the countries of Central Africa visited by Dr. Barth. Five months since, it was announced in the public papers that an expedition up that river, by means of a steamboat, had been decided on by Her Majesty's Government, and a few weeks since Mr. Macgregor Laird, the contractor for building the vessel, in a communication to the Royal Geographical Society, announced that the vessel would be ready next month. The plan of the expedition is to arrive at the mouth of the Kowara before the 1st of July, and to steam at once up the river with the rising waters. It is estimated that the kingdom of Adamuau may be reached within three or four weeks after leaving the Bight of Benin. It is the opinion of the most competent persons that if anything will open the vast interior of Africa to European commerce and civilization it will be the magnificent river discovered by Dr. Barth; and the British public will therefore, doubtless, look forward with anx

iety to the present attempt to ascend the river leading to those important and promising regions. Accounts of the progress of this expedition have been promptly and regularly laid before the public; and the Earl of Clarendon, in order to give to the world the benefit of this information as early as possible, has kindly sanctioned, at my particular solicitation, the immediate publication of some most important maps, with descriptive letter press relating thereto. In connection with this publication, which will be ready in the course of a few weeks, I have been kindly allowed to make extracts from Dr. Barth's official communication containing the details of the said discovery of what the following, as being particularly interesting with respect to the Chadda expedition, I am anxious to make at once known to the public, and would ask of you kindly to afford the space for that purpose. It will be remembered that Dr. Barth, after a twelve months' journey through the great desert, under severe hardships and trials, was the first of the three travelers to arrive at Lake Tsad. Owing to the death of Mr. Richardson, the leader of the expedition, he found the whole undertaking in a state of complete disorganization. Yet such was his indomitable energy and courage, that he borrowed a sum of money from the Vizier of Bornu, and determined to penetrate the south alone, in order to reach Adamaua, which country had been reported to him as the most beautiful of Central Africa. On the 29th of May, 1851, accordingly, he left Kuka and after a fortnight's march through the dominions of Bornu as well as those of independent pagan nations—at a distance from Kuka of 155 geographical miles in a straight line—he reached Uba, the northernmost place of Adamaua, situated exactly in the same latitude as the celebrated Mount Mindif, seen by Major Denham, namely, in 10 deg. 30 min. north latitude and 35 geographical miles west from it. 'From this place,' says Dr. Barth, 'all the country to the south was covered with the most splendid herbage and enlivened with numerous herds of cattle belonging to the Fellatas. The atmosphere was now cool and refreshing, the sky covered with clouds during the greater part of the day and thunderstorms occurred almost every day. The country wore altogether a rich and beautiful appearance; the huts of the inhabitants are built with more solidity than in the northern regions of Sudan, as the rainy season lasts seven months in Adamaua. The population of the country is considerable, large towns being met with at every three or four hours, with villages between, exclusively inhabited by the slaves of the ruling Felletas. The slaves do all the work, and every Felleta down to the very poorest, possesses at least from two to four slaves. Indeed in no country of the world is slavery carried on to such a degree as in Adamaua, where slaves, in addition to cattle, are considered as the foundation of the wealth of the people. The chiefs of the country have countless multitudes of these poor creatures. There are few slaves, however, exported from Adamaua except those of the Dama tribe east of Yola, the capital of the kingdom, as they do not find a ready sale in the Sudan markets on account of their great mortality when taken away from their mountainous country. Nevertheless, they form, with ivory, the chief articles of commerce. Ivory is extremely cheap in Adamaua on account of the great number of elephants. In Baya, twelve days' journey south of Yola, the elephants are found in still greater numbers. The chief articles of import are turkedies, tobes, glass, pearls, and salt. Cowries have no value in this country, the current medium of barter consisting of narrow stripes of coarse cotton called gebbega. Saraw, distant 52 miles from Uba, is the chief town of the northern part of Adamaua, and is a considerable market place. Previously to reaching Saraw, we passed a place called Umbutudi, surrounded with beautiful scenery, where the gigina, a peculiar species of palm tree, appears. The people of this tract had never seen a Christian before my visit, and received me with the utmost kindness and hospitality, taking me altogether for a superior being. The most important day, however, in all my African journeys, was the 18th of June, when we reached the river Benue, at a point called Taepe, where it is joined by the river Faro. [In latitude 9 degs. 2 min. north, and longitude 14 degs. east from Greenwich.] Since leaving Europe, I had not seen so large, and imposing a river. The Benue, or 'mother of waters,' which is by far the larger one of the two, is half a mile broad, and 9¼ feet deep in the channel where we crossed it. On our return, eleven days later, it had risen 1½ feet. The Faro is 5-12ths of a mile broad, and was 3 feet deep, which had increased to 7¼ feet by our return. Both rivers have a very strong current, and run to the west into the Kowara. We crossed the Benue in boats made out of single trees 25 to 35 feet long and 1 to 1½ feet broad, and forded the Faro, which matter was accomplished not without difficulty, on account of the strong current. The Benue is said to rise nine days' journey distant, in a rock called Labul. During the rainy season the country is inundated to a great extent by the two rivers, which rise to their highest level toward the end of July, and remain at that level for forty days, viz. till the first days of September, when the waters begin to fall. Both rivers are full of crocodiles, and the Benue, I was told contained gold. After having crossed the rivers with some difficulty to the camels, we passed at first through some swampy ground, then through a very fine country thickly inhabited, and reached Yola, the capital, on the 22d of June. In another communication of Dr. Barth he states that the river Benue rises during rainy seasons to a hight of 40 to 50

feet. The discovery of Dr. Barth is unquestionably the most important which has been made in Africa for a very long time; and so striking did the superior advantages of the river he discovered appear to Her Majesty's Government, that a proposed ascent up the Kowara, to reach Timbuctu and the Desert countries, was rejected, and the ascent up the Chadda Benue was decided on. Indeed, if the hopes of those most able to judge be realized those virgin countries with the innumerable herds of cattle, and other agricultural treasures, with their abundance of ivory, blessed with a climate which seems so salubrious, that the inhabitants when brought to the more unhealthy regions further west along the Kowara, die off like sheep—those fertile cultivated and densely peopled countries of Inner Africa will be brought to within a few weeks sail to the docks of London. There is no desert to be passed, as in Northern and Southern Africa, which have been, and ever will be, the natural barriers to commerce and civilization."

AMELIA OPIE.

(Abridged from the Norfolk News.)

"Norwich was distinguished, during the latter part of the last centnry, as the birth-place and residence of many eminent men and women, who were not merely ornaments to this city, but benefactors to the world at large. Amongst these, and we fear we may with some truth say the only remaining one, was Amelia Opie, who, as announced in the News of last week, died at her residence, on the Castle Meadow, on the 2d ult., at the good old age of 84.

"Amelia Opie was the only daughter of Dr. James Alderson, a physician resident in this city, and cousin of the present eminent judge, Baron Alderson. Deprived at an early age, by death, of the care of her maternal parent, Amelia was committed to the superintendence of a lady of considerable ability, with whom she spent many years of her early life, and by whom her love of literary pursuits was anxiously fostered. It was not, however, till the age of 32, about three years after her marriage, that she ventured to offer any of her literary compositions to the world. Of these we shall speak presently. In the meantime, let us see under what circumstances, and by what associations, her early life was moulded. On this subject, a biographer in one of the metropolitan journals observes, that 'The long wars of George the Third's time largely influenced the fate of this lady, as they did, indeed, that of most people in England. One effect of those wars in an insular kingdom like ours was to shut up our towns with their peculiarities, and to preserve a state of manners which had disappeared from the world, unless it be in some remote German districts, or in some primitive communities in New England. Lichfield is still renowned for its departed literary coterie and their conceits and pedantries; and Norwich was very like Lichfield—only with less sentimentality, and with some additional peculiarities of its own. It had its cathedral, but neither the proverbial dulness nor the all-conquering high-churchism of most cathedral towns. The liberality of good Bishop Bathurst prevented the latter during the long course of his episcopate; and the manufacturers of Norwich preserved it from stagnation. It is true that when invasion was expected, the Church and Tory gentry set a watch upon the cathedral, lest the dissenters should burn it for a beacon to 'Boney;' and the manufacturers who were of liberal opinions were not accepted as volunteers, but were simply entrusted with the business of providing for the conveyance of the women and children into the interior, whenever the French should have landed at Yarmouth or Cromer. But still, while Bishop Bathurst touched his hat to the leading dissenters of the place, and Norwich goods were in demand for the Spanish and Portuguese markets, the old city would not stagnate, like some other cathedral towns. The weavers, descended from the French and Flemish immigrants who had sought refuge in our Protestant country, were growing more and more peculiar, narrow, and obstinate—smaller in mind and body with each generation, and sure to ruin the trade of the city by their pedantry about their work, and obstinacy about wages, whenever the time should come for the world to be thrown open by a peace. The French taught in schools was such as was found to be unintelligible when the peace at length arrived—taught as it was by an aged powdered monsieur and an elderly-flowered madame, driven from France long before, and rather catching their pupils' Norfolk pronunciation of French, than conveying the Parisian to them. But it was beginning to be known that there was such a language as German, out of the counting-houses, and that Germany was beginning to have a literature; and in due time there was a young man there who had actually been in Germany, and who was translating "Nathan the Wise." When William Taylor became eminent, as almost the only German scholar in England, old Norwich was very proud, and grew, to say the truth, excessively conceited. She was (and she might be) proud of her Sayers; and Dr. Sayers *was* a scholar. She boasted of having produced several men who had produced books of one sort or another; and to produce a book of any sort was a title to reverence in those days. She boasted of her intellectual supper parties, where, amidst a pedantry which would now make Laughter "hold both his sides," there was much that was pleasant and salutary; and, finally, she called herself the Athens of England. If Mr. Windham's family could be induced to publish all his papers, there would, we believe, be found some curious lights

thrown on the social condition of old Norwich in the time of war. And some lawyers and politicians—Sir James Mackintosh for one—who went that circuit in their early professional days, used to talk of the city and its illustrious citizens in a strain of compliment which had much amusement, if not satire, in it. They kindly brought fresh ideas to Norwich, and in return were duly venerated, and extremely amused by so perfect a specimen of a provincial city up in a corner, which called itself 'Athens.'

"Such is Norwich said to have been during the youthful days of Amelia Alderson, and she grew up a fine, intellectual, and even beautiful woman, having amongst her friends the character of a cheerful and fashionable, but noble-minded and benevolent lady. At the age of 29, she became the second wife of John Opie, Esq., R. A., who had begun to acquire the reputation of a painter of some note. Mr. Opie was a native of St. Agnes, near Truro, in Cornwall, where, while yet very young, he exhibited a considerable talent for art, insomuch that his genius attracted the attention of Dr. Walcot (Peter Pindar), who became his ardent patron, and who prophesied that his young friend would turn out one of the greatest painters the world had seen. In this, however, the worthy doctor was mistaken. The great talent which had been evinced by the continental lovers of the fine arts was not then so generally known in this country, as it came to be a few years subsequently, and the standard therefore, by which the doctor measured the excellencies of his protege was not of the very highest order. Mr. Opie, however, was no mean artist, nevertheless, and perhaps, when we consider the necessarily limited experience which fell to his share, we may venture to assert that the stride which he made towards eminence was enormous. He visited London in 1781, and acquired celebrity by some pictures in the Exhibition of the Royal Academy, and by some which he painted for the Boydell and Macklin galleries. In 1786, he was admitted an associate of the Royal Academy, and an academician in the following year.

"Two or three years after her marriage, Mrs. Opie began to acquire some reputation as a writer. Amongst her literary productions, which earned her a continental reputation, were her 'Simple Tales,' in four volumes, 1806; 'New Tales,' four volumes, 1818; 'Temper, or Domestic Scenes,' a tale in three volumes; 'Tales of the Heart,' four volumes, &c.

"As years rolled on they brought with them a change in Mrs. Opie which astonished the literary and religious world. Many of her former works, were, as we have been informed, called in from the publishers, and Mrs. Opie, it was whispered, had forsaken the fashionable world, and allied herself with the Society of Friends. Some have attributed this change to any other cause than a conviction of the rightfulness of her new course, and have jeered at the supposed want of ease and comfort with which Mrs. Opie seemed to be oppressed when first wedded to her new attire, and to habits so at variance with those which had characterized the former part of her life. That the change, however, resulted otherwise than from a sincere conviction of duty is a most gratuitous assumption, as is amply proved by the consistency of all her subsequent conduct, due allowance being of course made for the difficulties with which so vast a change could not be otherwise than accompanied.

"We may here remark, on the authority of one who knew her well, that there is every reason to believe in the depth and reality of the change, which sceptics alone would call in question. The change was *real*, and led her to forsake the world and all its vanities, whilst she was still able to enjoy the social and intellectual pleasure in which she had formerly so much delighted, subject to the restraining influences of the Spirit of truth. Her pious life may well be a lesson to many who have never been exposed to the same fascinating allurements and pleasures as Amelia Opie.

"Mrs. Opie's literary labors were now directed into a different channel. In the place of novels, having a somewhat indefinite *morale*, she devoted herself to the direct injunction of Christian duties, and warns her fellow-creatures against the vices into which all are in danger of falling. Hence we have her powerfully written 'Illustrations of Lying,' published in the year 1825, a work which has been thought to be well calculated to make a deep impression on the minds of youthful readers. In 1828, Mrs. Opie published a volume under the title of 'Detraction Displayed,' the object of which was, as said, to expose the most common of all vices in every rank or class of society, from the peer to the peasant, from the master to the valet, from the mistress to the maid, from the most learned to the most ignorant, from the man of genius to the meanest capacity. As to Mrs. Opie's abilities as a writer, there are many opinions; all, however, acknowledge that her works evince a great power to excite the feelings of the reader; and in the late Miss Sedgwick's letters, written from abroad and published in 1841, occur the following remarks: 'I owed Mrs. Opie a grudge for having made me in my youth cry my eyes out over her stories, but her fair, cheerful face forced me to forget it. She long forswore the world and its vanities, and adopted the Quaker faith and costume; but I fancied that her elaborate simplicity, and the fashionable little train in her pretty satin gown indicated how much easier it is to adopt a theory than to change one's habits.'

"Of Mrs. Opie's character, during the quarter of a century that she spent as a member of the Society of Friends, a writer in the Daily News

observes: 'She tended her father unremittingly in his decline; she improved greatly in balance of mind and evenness of spirits during her long and close intimacy with the Gurneys; and there never was any doubt about her beneficent disposition; shown by her family devotedness, no less than by her bounty to the poor. Her majestic form moved through the narrowest streets of the ancient city; and her bright face was seen lighting up the most wretched abodes. The face never lost its brightness, nor the heart its youthfulness and gaiety. She was a merry laugher in her old age, and even, if the truth be spoken, still a bit of a romp—ready for bo-peep and hide-and-seek, in the midst of a morning call, or at the end of a grave conversation. She enjoyed showing prim young Quaker girls her ornaments, plumes, and satins, and telling when she wore them; and, when in Paris, she ingenuously exhibited in her letters to her Quaker friends the conflict in her feelings when Louis Philippe, attended by his staff, stopped to converse with her in the streets of Paris, and when the Queen of the French requested her to appoint an evening for a party at the Tuileries. She made a pleasant joke of the staring of the Parisians at her little grey bonnet, and sighed and prayed that she might not be puffed up by all the rest. She was not really spoilable, and her later years were full of grace and kindliness. She suffered much from rheumatic lameness, but with great cheerfulness on the whole—almost merrily. She was cordially respected, and will be vividly remembered for life by many who have long forgotten her early fame, or perhaps had scarcely heard of it. She was a striking picture in the childhood of some who are now elderly, when her stately form was seen, half a centory ago, among the old elms in her father's garden; and she will ever be a picture in the minds of such young people as saw her seated, as upright as ever, but with her crutches behind her, at her sofa-table, in her cheerful room on the Castle Meadow, any time within the last few years. The Taylors, the Sayers, the Smiths, the Enfields—have long been gone; and now, with Amelia Opie, dies the last claim of the humbled city to the literary prominence which was so dear to it in the last century.'

"Such is the best history we have been able to obtain of the life of this remarkable lady, who died with the love and respect of all who had the advantange of an acquaintance with her many excellencies. Our account is gathered from many sources, but is not so minute as we could have desired."—*London Friend.*

Pitch upon that course of life which is most excellent, and custom will render it most delightful.

PYTHAGORAS.

RECREATIONS FOR YOUTH.

Every young man has more or less time which he devotes mainly to amusements, to relaxation from the more serious pursuits of life. No man, old or young, can endure to be constantly bowed down to toil, either mental or physical. It is not only right but necessary that he engage, at times, in some easy and cheerful occupation, in which the routine of daily life will be forgotten. The old proverb of "All work and no play," &c. contains a mine of truth, and is applicable to all ages and conditions. But while all, and the young especially, must have relaxation, it is a question of some importance in what manner it is obtained. With farmer's sons, and young men generally who are so fortunate as to enjoy a purely country life, it is usually obtained by resorting to athletic sports, or hunting: often the latter. There is no particular objection to these, if a more excellent way cannot be found. Though to hunting, *as it is often practised,* which should not be called hunting, there are serious objections. Boys, it is true, rarely hunt merely for the pleasure of killing. We exonerate them from this charge, and in proof, adduce this single fact. There is no hunter, however enthusiastic, but will soon tire of the "sport" if he finds his "game" so abundant that neither patience nor skill are required for its capture. Shooting pigeons at their roosting-places, after the first excitement produced by the novelty of the scene, becomes mere labor. Still the habit of destroying birds and animals without any definite object, is not a very good one. The destruction of the former is, in most cases, a positive and irreparable injury; for the birds are an indispensable police, laboring unceasingly to guard the products of our fields.

Let the youth study their habits, obtaining some good scientific works containing a classification and description of the species found in his neighborhood, to assist him in his investigations. Nuttall's Ornithology is a very good one, and can be obtained for a few dollars. Let him shoot birds for examinations until he has become familiar with the description and the names of all the species he can find. He never will be tempted to shoot another bird without some definite object, but will greet every songster as an old acquaintance, will find the pleasure of every walk enhanced, and will secure an exhaustless fund of enjoyment for his leisure hours, in verifying the observations of others and in collecting new facts touching the habits of his new friends. He cannot spend a leisure hour more profitably or pleasantly, and no one who once fairly makes a beginning in this department will feel that his time has been wasted. But if he prefers any other department, Mammalia, Entomology, etc., let him begin there. The field is a large one, and he will find enough pleasurable employment in either. Wherever he begins he will not be like-

ly to be satisfied with, at least, a cursory glance at the whole field. Satisfactory works on Entomology cannot be easily obtained; but every one who cultivates even an acre of land should become familiar with the insects which feed upon our more valuable vegetation, and carefully observe their habits. We see that Saxton & Co. have recently published a work on the "Pests of the Farm," but have not seen it. It is eminently desirable that a good work of the kind should be in the hands of every one who has even an ordinary vegetable garden under his care.

Another study of equal interest, which may be profitably taken up as a recreation, is Botany. And here there is no want of very good text books. The investment of one dollar and a half will equip one for the study. And there is no yard, field or forest which will not furnish a host of specimens for examination. After having become a little familiar with either of these branches, there will be a strong desire to form a collection of specimens, and there are very few who do not in a short number of years, spend time enough in amusements which bear no lasting good, to collect no despicable cabinet. The preservation of plants, birds, animals and insects is very easy, and there is no one who desires instruction in the manner of procedure who cannot readily obtain it. We have seen cabinets worth many hundred dollars, collected by devoting the leisure hours which are ordinarily suffered to run to waste, or employed in less interesting amusement.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 11, 1854.

Whilst we ardently desire that the desolating influence of Slavery may not be extended over any *new* territory, we can also subscribe to the sentiment that, "The extension or restriction of slavery, or any other wickedness, to a specified degree of latitude, is inconsistent with the testimony we profess to have against oppression, injustice and cruelty *every where*, without reference to the north or south side of any latitude."

Another view which appears to have taken little hold of the public mind, is the effect which the settlement of this territory will have upon the aborigines of our country now settled in the far west. Several senators, however, have descanted upon the injustice of depriving these ancient owners of the soil, of the little pittance now left to them, to some of whom it has been guaranteed (in lieu of land deemed much more valuable) as "a home for them and their children *forever*." Senator Weller thus speaks:

"The only difficulty which the subject had suggested to his mind was the Indians. The country was mostly occupied by numerous powerful and savage tribes, and also by some who had been removed there from other States, and by treaty and pledge had been guaranteed the undisturbed possession of permanent homes. He was for observing faithfully the pledges to the Indians, and he supposed this bill did now, or if it did not, would be made to secure to them everything they were entitled to. It provided that they should not be compelled to give up their homes until by treaty, to be voluntary on their part, they should agree to do so. Having every confidence in the humanity of the President, he hoped they would be treated properly. It was a melancholy reflection that the Indian race was fast approaching annihilation. They were to become extinct. Melancholy as was the fact, it was nevertheless true, that before the march of emigration it was inevitable. No mortal arm could stay the issue."

"Melancholy indeed" is the view here taken, and to some of us, to whom the welfare of our native tribes has been dear, and who have greatly desired that *somewhere* on this great continent they might find a home, "a resting place for the soles of their feet," it has been especially so, and we cannot yet cease to hope, that they may be rescued from oblivion, and allowed still to have a home and a name among the nations of the earth.

We have been interested in the information that has been received in this country, that a deputation from the Meeting for Sufferings in London had just left England for Petersburg, to use their influence with the Czar to make amicable arrangements with Turkey. The following notice appears in the Non-Conformist.

"*Deputation to the Emperor of Russia.*

"It is announced that a deputation from the Society of Friends, consisting of Mr. Henry Pease of Darlington, Mr. Joseph Sturge of Birmingham, and a gentleman from Bristol, has just left England for St. Petersburg, with the object of endeavoring to induce the Czar to come to terms with Turkey. Such an atttempt will, of course, provoke only the ridicule of that unfortunately numerous class who set down enthusiasm in any cause as fanaticism, and who dread being in a minority. But it is, after all, men of faith and self-sacrifice, like Mr. Pease and Mr. Sturge, who are the pioneers of improvement. All men whose hearts beat high with philanthropy will admire their heroism, and, if doubting their wisdom, wish them success. It may be that, before their arrival at St. Petersburg, war will have

been declared, or, at least, they will be stopped at the frontier. But their peaceful mission can injure no one; it may, perchance, result in good. Our Quaker friends have ere this successfully pleaded the cause of humanity before crowned heads, when diplomacy has been unsuccessful. Perhaps the simple truthfulness of Joseph Sturge may produce more impression than the well-reasoned despatches of Lord Clarendon, or the entreaties of Hamilton Seymour."

DIED,—Very suddenly, at her residence, near Danville, Montour Co., Pa., FRANCES H. WILSON, wife of John Wilson, aged 46 years.

In recording the decease of this excellent woman, we are forcibly reminded of the scripture testimony, "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them." She had embraced the Truth, as professed by Friends, from religious conviction, and, by a life of piety and devotion, gave evidence that she was the possessor of this pearl of inestimable value.

Her religious concern for her children was manifest, by frequently directing their minds to serious subjects, and the examples of the servants of the Most High, as recorded in the scriptures,—endeavoring also, at suitable seasons, to encourage them in the duty of prayer. May her example and precepts distil as the dew upon the tender plants, that so there may be a growth and strength witnessed, to bring forth fruit unto holiness, the end whereof is everlasting life.

——, on the 27th of 2nd month, SARAH GREGG, a minister belonging to Philadelphia Monthly Meeting held on Cherry St., in the 77th year of her age.

——, on the evening of the 27th ult., RICHARD M'ILVAIN, an elder of the Monthly Meeting of Friends of Philadelphia, held on Cherry Street, in the 82nd year of his age.

The exemplary life of this beloved friend from youth to old age adorned the doctrine he professed, and he bore a long illness with much patience and sweetness, sealing an evidence upon the minds of those who were attending upon his sick bed that his work was finished, and that he was prepared to enter into the joys of his Lord.

LATER NEWS FROM THE CALIFORNIA INDIAN RESERVATION.

Capt. Howard arrived in Stockton on the 26th ult., from the Tejon Pass. He left the Indian Reservation on the 10th of the present month, and he gives the most glowing description of Lieut. Beale's experiments with the Indians. He is working wonders. There are now some two thousand three hundred of these wild inhabitants of the Sierra Nevada profitably engaged in the cultivation of the soil, and every day brings new accessions. It is a mistake to suppose that these are Mission Indians; the vast majority are men who have frequently been brought in conflict with the whites. Runners have been sent to every part of the State, and even tribes of the Sacramento region have sent their representatives to inquire into the condition of affairs, and all are delighted at the prospect. Lieut. Beale had only sixty Indians to commence with; but the news soon reached the ears of one of the most influential chiefs in the southern districts, and he brought in every man of his tribe.

Capt. Howard says that the objection which some urge against Lieut. Beale's plan, namely, that it is situated in the midst of a country which will ultimately be settled by the whites, has no force. It appears that this reservation is bounded on the north by a desert country, on the west by a lake, and on the east by the mountain region; on the south again lies an almost desert country. The Indians reside in tule houses of their own construction, but in a short time Lieut. Beale will teach them to erect adobe buildings. There are no ardent spirits permitted within the reservation. The lakes and streams afford an abundance of fish, and the prairie abounds with game. Many of the Indians are employed in dressing skins. Some specimens of their work we have seen. Capt. Howard had a "big talk" with the Merced Indians the day before yesterday. They are nearly all going to the reservation. The Four Creek country is fast settling up. On Tule river, where six months ago there was only one family, there is now a population of some fifty persons.

On this reservation are numerous gulches, well watered by never failing springs. These gulches or ravines are now occupied and cultivated by the Indians, who are divided into companies, each company having a rancheria. A large number of these wild men Lieut. Beale has trained as ploughmen, blacksmiths, carpenters, &c., and these he employs in again teaching the new arrivals the same industrial pursuits. Each rancheria is thus made self-supporting. To those who are meritorious he gives rewards. Consequently, all these poor creatures are delighted at their condition. Notwithstanding the strict discipline preserved on the reservation, the Indians are by no means the slaves some seem disposed to represent them. The agent impresses upon their minds the fact that they are free to stay or leave, just as it may please their fancy. Thus they enjoy really as much liberty of action as if they were still undisputed owners of the territory. Now, Captain Howard graphically says, they could not be driven away from the reservation with a "big stick."

Accustomed to a mountain life, they are pleased with the rugged country on which they reside, and which, with the aid of science, they are rendering productive. If they would indulge in the sport of hunting, the hills and the prairie furnish them an abundance of game of every species, while the streams and lake abound with fish. Their quarrels are adjusted by their chiefs, who appear alone to be responsible to Lieut. Beale. Surely, such a system of government

will be productive of much good. A ray of hope for the Indian population streams from the reservation.

Most of the Indians, when they arrive, are in a perfect state of nudity. The agent immediately furnishes them with clothes and blankets, speaks kindly to them, and points out the particular rancheria which they shall consider their home.

Capt. Howard say that these Indians are very apt scholars. They learn to plough or to sow with astonishing rapidity. A wild boy came in two months ago, who immediately manifested a deep interest in the proceedings at a blacksmith's shop, and expressed a desire to learn the trade. He was immediately set to work, and so attentive was he to his instructors and persevering in his industry, that when Capt. Howard left he had made wonderful progress, and had become quite a useful artizan. This is only one of many facts which go to prove that these wild men can be civilized and readily taught the industrial arts.

There are 2,000 heads of cattle, 500 goats, and almost an innumerable horde of hogs on the reservation. The Indians are well fed, well, though, of course, plainly clothed, contented and happy.—*N. American.*

REPORT of the Pennsylvania Hospital for the Insane, for 1853, *by Thomas S. Kirkbride, M. D., Physician to the Institution.*

Continued from page 792.

Next to the common neglect of the proper physical training of the young, from infancy up to full maturity, one of the most unfortunate of prevalent errors is the mode frequently adopted of unduly and prematurely taxing the mental powers of children. When the body and the mental faculties are trained harmoniously together, the result cannot but prove satisfactory; but, if either must be neglected, it is far better for the individual that he should have, when arriving at manhood, only good sound health, and a capacity for future intellectual labor, than to possess the highest mental cultivation, with a physical organization that renders all his acquirements more of a curse than a blessing. It is a grievous wrong to any child, but especially to one that seems precociously endowed, to have the mind seriously occupied too early, or urged too strongly and too steadily. Proud as the happy parents may be of the first results of such a course, there are sure to be bitter fruits in store that will become obvious at a future day, and unfortunately too late to be fully remedied. Such a child need only to be taught how to study, and kept from idleness with its attendant vices, by appropriate physical occupation, and if blessed with good health and correct moral habits, he will in good time do all else that is desirable. Although he may not make his mark in the world quite as soon as if he had sacrificed everything else to early advancement, his time will surely come, sooner or later; and when the mark is made, it will be the more distinct and enduring.

The defective modes of training children—imperfect systems of education for the young; the kind of literature which of late years has formed the reading of so many in the community; the courses of life which custom and example lead so many to pursue; intemperance in all its forms, not in drinking and eating alone, but in all the pursuits of life, even in the prosecution of lawful objects, are among the causes which prepare the mind for that illy-balanced condition, which allows some of the most honest and best-disposed in the community to become the victims of artful knaves, or to waste their time, risk their domestic happiness, and jeopardize their permanent mental integrity, in investigations and pursuits unworthy the attention of intelligent beings. All these causes, too, tend fearfully to render the mind illy fitted to bear up against the reverses of life, and to meet with calm resignation the afflictions and sorrows which all are liable to be visited with.

These and many other reasons might be suggested, why some apparent increase in the number of cases of insanity might not unreasonably be expected. They certainly are sufficient to show why the disease should be of frequent occurrence; but it will probably be found that the number of cases among us has not increased in a greater ratio than that of the general population.

The more common provisions of institutions for the treatment of the insane, the various ameliorations that have been made in their condition, the more prevalent belief that insanity is a curable disease, and above all, the growing conviction that there is no more stigma to be attached to an individual for having functional disease of the brain, than of the stomach or any other organ, or that a resort to what all experience has shown to be the most speedy, safe and certain means of cure is any more a reproach than leaving home to effect a restoration from any other malady, have brought more prominently before the public those who are laboring under this disease. In past days, many or all these would have been kept out of observation, and if thought to be incurable, their very existence concealed, and an effort made to have the memory of them forgotten. This change of public sentiment, and the course now generally adopted for the relief of those suffering from insanity, might thus lead a careless inquirer to regard as conclusive proof of an alarming increase of the disease, what is only among the good results of an improved public opinion on the subject.

The fact that most of the institutions for the insane in the country are full, or rapidly filling

up, and that demands are nearly everywhere made for enlarged accommodations for this unfortunate class, does not prove that insanity increases more rapidly than the population. Twenty years ago, there was in this country no adequate provision for the insane, but insanity existed then as now, widely over the land. Upwards of a century ago, its prevalence in the then Province of Pennsylvania, more than any other one cause, led to the benevolent efforts of our forefathers, which resulted in the foundation of the Pennsylvania Hospital in 1752. Our wonderful increase in population will be found, at all periods of our history, to have been in a greater ratio than our provision for those suffering from mental disease.

At the present time, Pennsylvania, with a population of above two and a half millions, has provision for about 930 insane. At the end of 1840, with a population of 1,724, 033, she could accommodate over 600. In 1830, she was prepared to treat in public institutions more than 400, while her population was 1,348,233.

Philadelphia in 1830 had accommodations for 385 insane, with a population of 188,961. At the end of 1840, with a population of 258,037, she could provide for about 530, and now, with half a million of inhabitants, her different institutions can receive 930 patients.

The increase of accommodations for the insane since 1830 has been made almost entirely by the erection of the State Hospital at Harrisburg, some additions to the insane department of the Philadelphia Almshouse, and an extension of our institution to receive about one hundred more patients than were formerly provided for, when the insane were treated in the hospital in the city.

The lowest estimate by careful inquirers makes at least one insane person for every thousand of the population, so that while in 1830 it was universally conceded that there was no proper provision for any considerable part of the insane of Pennsylvania—nearly 400 being then provided for—our increase of population since that period should give us at least one thousand additional, while our accommodations have been extended for only about 500; so that except in their greatly improved character, we are really no nearer providing for our insane than we were in 1830. The fact that Pennsylvania has within her limits, at this day, not less than 2,500 insane, and hospital accommodations for only 930, shows how much is yet to be done in this great work.

The hospital accommodations of Philadelphia are not for that city alone, but for a considerable part of all the adjacent country, and their increase in proportion to that of the whole population has been quite as disproportionate as those for the whole State.

The State Hospital at Harrisburg is filling up so rapidly, that there is scarce a doubt that, within a year or two, every room in it will be occupied. Before this happens, it will be the duty of the public authorities to make further provision for those afflicted with mental disease in the western part of the Commonwealth, and the early erection of another State institution near Pittsburg, would seem to be required by every dictate of justice, humanity, and a wise economy.

In a great metropolis, like Philadelphia is rapidly becoming, such a state of things should never be permitted to occur as that, when any of her own citizens are smitten with such a disease as insanity, they may not at all times find room in her own institutions for its most prompt, liberal and enlightened treatment.

The fact that, in about three months of last year, more than thirty additional patients might have been received here, had there been room, shows that the time is rapidly approaching when further provision for the insane will be imperatively required.

All our experience goes to show that any material extension of the buildings of the present Hospital is undesirable; but at the same time, I deem it important for the best interests of the afflicted, that the increased accommodations that are required for the insane should be provided under the auspices of that noble charity, which, more than a century ago, began the great work in America, and which has ever since conducted its important trust in a manner to command the confidence of the whole community.

The plan for effecting this object, which has long since been suggested to my own mind, and which I now desire to place on record for the consideration of others is, that a new Hospital, replete with every modern discovery, and all the improvements suggested by a large experience, and capable of accommodating 200 male patients, should be erected on the seventy acres of land, now comprising the farm of this Institution, and directly west of its present inclosed pleasure-grounds; while the present buildings, with everything included within our external wall, should be given up for the exclusive use of a similar number of females.

Dr. Kirkbride suggests that an expenditure of $250,000 will be required to carry out fully the suggestions proposed in his report, and asks:

Who shall say there is not, even now, within the limits of Philadelphia, some one individual, who may claim for himself the privilege and high honor of providing all that is wanted, connecting his name most enduringly with a structure that in all future time will bring consolation to the sorrowful, and secure to his memory the blessings of thousands of the afflicted yet unborn.

LETTER FROM R. MASON.—NO. XXXVI.

Philadelphia, 5th mo. 13th, 1833.

MY DEAR ———: My engagements have been so many in my sojourn here, that I have not found leisure for much epistolary communion with friends beloved; but feeling that the time has now come to give thee proof of my affectionate remembrance, I have seated myself to perform this office, which will embrace some account of my own movements, fully believing that every thing pertaining to my walk through life's probationary scene, and which involves in it my "weal or woe" *beyond the home of mortality*, will be received by thee with an interest proportionate to thy professions of friendship, which I have never doubted were sincere, though my title to this precious boon sometimes appears very slender; for if its basis be not the love of God, from whence emanates the unity of the spirit and the bond of peace that enriches his dedicated children, and enables them not only to bear one another's burdens, but to be each other's helpers in the Lord, it is scarcely worth the name, because liable to the fluctuations of the unstable elements of the human mind; then, my dear, may we unitedly press after renewed qualifications to strengthen and confirm each other in every good word and work begun in us by Him, who is calling us to glory and to virtue; for not for ourselves alone we live. "Am I my brother's keeper?" is still the language that slays the younger brother (the seed and birth unto righteousness in ourselves) and unfits us for administering nutriment to those who are hungering after the bread of life. The injunction of the blessed Master to Peter is applicable to every seeking soul, "feed my sheep, feed my lambs;" that is, cherish every heavenly disposition or impression with which we are favored, by entire obedience to its gentle intimations; thus we are made stronger and stronger in the Lord, and under the constraining influence of gospel love are sometimes led to speak a word in season, not only to the erring and unwatchful, but to the afflicted and desolate in spirit, by which each may be stimulated to press forward into the glorious liberty of the children of God. Thou hast been placed by the voice of thy friends as a watcher on the walls of our department of the meeting; then be faithful, my dear; on this depends thy fruitfulness in the knowledge of the Lord, and thy qualification to labor in His vineyard will be proportioned to thy willingness to obey all His injunctions.

My visit here has been very agreeable; I have sat many lively, comfortable meetings. The Yearly Meeting was excellent, the Quarterly meeting no less so. Jesse Kersey, *I do believe*, was clothed with power superior to his own, to declare the way of life and salvation; he appears more like his former self, than I have seen him for years, and social and agreeable in conversation; he intends to spend some days with us at Avondale, this summer.

I have been writing a sketch of my dear mother's life, mostly gathered from memory; it will take me some months to transcribe her letters in due order, should I conclude to print them, which I have not yet fully determined on.

I now close this long epistle, and subscribe myself thy friend, R. M.

After giving an interesting obituary of a little girl, Mary E. M. Gilbert,—the N. Y. Independent says:

"We append to this interesting sketch some lines on the death of little Mary, written by a young woman who is a domestic in the family of Mr. G. She is of fair complexion, but was held as a slave in one of the Southern States until she was 17 years of age. She then made her escape from slavery, and has found a home where she has learned to read and write, and enjoy many privileges."

TO MARY IN HEAVEN.

A FRAGMENT.

Why art thou dead? why sleepest thou?
For many a heart will yearn for thee,
And many an eye unused to tears,
Bedew thy memory.

Thy father's heart is bowed with grief?
Clustered his fondest hopes round thee;
I saw thy mother veil her face
In silent agony.

Why art thou dead? That home is dark
Which thou didst love to call thy home;
And oh, thy loved young sister waits,
And yet thou dost not come!

'Tis vain! thou hearest not my call.
And what are love and friends to thee?
The love that knows no change is thine—
Thine, Immortality!

I leave thee to thy dreamless sleep;
I go, in life to bear my part.
But, oh, I weep that thou art dead,
Dear treasure of my heart!

No warmer, truer heart than thine.
Has ever ceased to beat on earth;
And never yet in spirit-land
Had purer spirit birth.

Brooklyn, L. I., Dec. 20, 1852.

POISON IN GUANO.—A subscriber at Newark, N. J., sends us the following, which he translated from a late Dutch paper:—One of the custom officers stationed at Kaldenkirchen, near Venlo, Holland, had a slight wound in the forefinger, caused by a thorn in shearing a hedge.—The wound was nearly healed, when receiving some guano, he was so incautious as to work the stuff with bare hands. That was at three o'clock P. M.—at 4, the whole hand was swollen—at 5, the arm to the elbow—at 6, the whole arm and part of the chest were in a high state of inflammation, and at 11 o'clock the same day, the poor wretch was a corpse, notwithstanding the aid of two skillful physicians. It appears, therefore, that the guano contains some very venomous particles, and that people cannot be too careful in using that stuff."

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

(Continued from page 799.)

Tenth Month.

31st.-Of less general importance is the following, though possessed doubtless of considerable *pecuniary* interest to some one or more interested.

"VISITORS AT NIAGARA.—During the present season, 47,000 persons have crossed the bridge leading to Goat Island, and paid their tribute of 25 cents each. The number is about 20,000 larger than last year."

Still greater pecuniary interest has been involved in the catastrophes embraced in the following details:

FIRES IN OCTOBER.—The month just closed has been very remarkable for the number of destructive fires which have occurred in the different sections of the country, which have consumed property, as will be seen by the following table, to the amount of over a million and a half of dollars, exclusive of all fires where the loss sustained was less than twenty thonsand dollars:—

Oct. 5—Buffalo,	$30,000
" 10—Providence,	20,000
" 15—Milwaukie,	50,000
" 21—Louisville,	200,000
" 22—Cincinnati,	200,000
" 23—Pittsburg,	30,000
" 24—Ft. Hamilton,	50,000
" 25—Milledgeville,	60,000
" 26—Providence,	300,000
" 28—Lockport,	125,000
" 30—New York,	400,000
" 30—Brooklyn,	90,000
Total,	1,555,000

And now we come to one of still more sorrowful import. The existence of the Yellow Fever having been mentioned several times in these notes, this appears a fitting place to preserve for future reference a condensed statement of that fearful mortality, (as near as can be ascertained) up to the 8th instant, inclusive, at which time it was generally conceded to have ceased, *as an epidemic.* On the 14th the Board of Health formally announced such as the fact.

The "Daily Crescent" of that place states "that in no previous year, at this particular date, has the mortality been so great as at present. The horrors of 1847 were as mildness in comparison thereto!"

The following statistics published about the middle of the month tell indeed a mournful story:—

NEW ORLEANS.—At our last accounts the health of New Orleans was rapidly improving. Nevertheless, it will be seen by the following table, that the mortality since the 28th of May has been terrible indeed:

	Total.	Yellow Fever.
May 28,	140	1
June 4,	142	1
June 11,	154	4
June 18,	147	7
June 25,	167	9
July 2,	177	25
July 9,	188	59
July 16,	344	204
July 23,	817	429
July 30,	723	555
August 6,	1134	947
August 13,	1494	1262
August 20,	1534	1302
August 27,	1628	1365
September 3,	955	749
September 10,	576	421
September, 17,	365	221
September 24,	263	125
October 1,	219	85
October 8,	133	42
Total,	11,100	7813

Cases in which causes of death were not stated in the last ten weeks of this table, 450
Of these six sevenths for yellow fever, 385
Total deaths by the fever since May, 8198

The noble, self-sacrificing deeds of the "Howard Association" of New Orleans, have often justly claimed *our* attention and admiration;—how much more must it have been appreciated, where the work of devastation has been going on. It is an incorporated body, numbering only thirty-five members, only actively heard of when an epidemic appears. Then as promptly as possible, the city is divided into districts, physicians, and nurses, &c. are obtained, and the work of humanity proceeds.

It now has from three to four hundred orphans under its care, and to which they are to be indebted for arrangements for their future maintenance! An official copy of the proceedings of this association shows that "the number of Yellow Fever patients taken in charge by it from the 14th July to the 20th October inclusive, was 10,355; 2,556 died, and 9,690 were discharged cured."

It may not be out of place to close this painful narration with the following account of the *amount* collected for the relief of our stricken brethren, up to the 18th inst.

The total amount of donations from all parts of the United States for the relief of the New Orleans sufferers is said to be $233,798; for the Mobile sufferers, $21,032.*

*Since this article was prepared for the press the following authentic information has been received, viz:
The total receipts into their Treasury, amounted to $228,927.00
Of which the city of Philada. contributed 22,123.00
Also, that the association had under its care 11,088

The total number of Deaths by Yellow Fever for this city during the present season has been in the

Eighth mo.	6
Ninth,	11
Tenth,	10
Total,	27

The first occurring during the week ending Ninth mo. 17th, and the last during that ending 3d inst.

During these three weeks, reports were rife and believed by many that a large number of cases of *bona fide* Yellow Fever were *smuggled* by Physicians and the Board of Health into the weekly reports of deaths as *Malignant* or as *Billious.*

The writer disbelieving these rumors, carefully preserved the accounts as published, from which he gleaned the following totals, viz:

	Malignant	Bilious.
Deaths during Eighth mo.,	16	9
Ninth,	23	11
Tenth,	14	14

The first named class includes *various forms* of Malignant Fever, and not merely that supposed by many to have been *Yellow*, and the account proves "*Madame Rumor*" to have been, once more, incorrect in her assertions, although it is possible a few of the Malignant *did* approximate very closely to the Yellow.

Rain the present mo. per Pennsylvania Hospital, 3.47 In.
Mean Temperature, 53.48 Deg.

Eleventh Month.

8th—A few *snow flakes*—believed to be the first of the season. 9th, after a tremendously heavy rain from 10 A. M., until late in the afternoon, there was an unusually splendid Rainbow about half past 5½ o'clock. 12th, *heavy* rain in evening and night, continuing more or less all next day and evening with a perfect hurricane in the night. This storm, from various accounts, must have extended over the country a considerable distance. On the 14th a terrible freshet occurred in Maine tearing up Rail Roads in numerous places destroying 20 or 30 Bridges, submerging the lower stories of buildings and drowning several persons.

17th—Destructive fire in New York, destroying nearly One Million of Dollars worth of property.

Continued mild weather. Picked this morning 12 or 14 bunches of *second crop* grapes—a great portion of which, though devoid of their accustomed sweetness and something smaller in size than the *first* crop, appeared to have fully matured.

25th—Cold enough now—great change in weather—*twenty-nine* degrees in 24 hours, viz: from 9 o'clock A. M. yesterday. Thermometer 55 deg. *then* and only 26 deg. *this* morning at same time.

30th.—The "Milford Beacon," states that several shad and herring have been caught in that neighborhood.

A Pamphlet has been recently published in New Orleans containing the names of all persons who died in that place between the 1st of Fifth month and the 1st of the *present* month, with their place of nativity &c., from which it appears that the total number who died within the dates mentioned, was 12,151; of which 1,102 were natives of Lousiana; 661 of other parts of the United States; 3,532 of Ireland; 2,314 of Germany; 1,280 of other foreign countries; and 3,232 whose place of birth is unknown.

The average temperature of the present month (per Penn. Hospital,) has been 47 deg. 9 min. which is 4 degrees above the average for the last 26 years. The highest temperature during the month was 68 deg. and the last 23. Quantity of rain for the Month 2.32 Inches.

Twelfth Month.

9th.—A *shad* caught at Savannah, said to be the first of "*the season,*" it weighed four pounds and "was sold for *thirty dollars.*" (*?*)

10th.—Great fire in New York. The extensive establishment of Messrs. Harpers, occupying 10 or 12 buildings; the "*Walton House,*" an old time honored building of Revolutionary memory; the "*Franklin Square Hotel,*" and two other buildings *destroyed,* with four or five other houses more or less injured. It has been estimated that the property exposed to the devouring element, belonging to the Harpers alone, including their ten buildings,

Amounted to about	$1,655,000
Of which was saved about	450.000
	1,205,000
Amount insured "	250,000

Leaving the net loss nearly *a million of dollars.*

11th.—It is stated in the Wheeling *Argus* that their citizens "*were entertained*" with a shower of meteors this morning. They are said to have fallen thick and fast, and that "for a moment it seemed as if the heavens, suddenly shaken by a mighty wind, were about to drop their stars as an aeronaut to maintain a certain altitude does his ballast."

19th.—First snow of the season sufficient to cover the pavements.

21st.—Disastrous fire in Third below Callow

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patients, of whom 8146 were discharged cured, leaving the number of deaths 2942.

They also established three Orphans Asylums, in which were received 241 children left totally destitute by the death of their parents. They had also in charge of wet-nurses throughout the city, 97 children at the breast. At the close of the epidemic, all the orphans remaining on their hands, were transferred from the temporary Asylums to those regularly established in the city, and in each case the sum of $100 was transmitted with each child.

hill street. Two lives lost, and several persons seriously injured.

23d.—Terrible blow in night, with a great change in temperature.

28th.—Snow in evening and night, making the first sleighing of the season.

29th.—Coldest day the present winter thus far. Mean temp. of extremes, 23.5 deg.

24th and 25th.—Steamship San Francisco totally lost, only 36 hours out from New York, having on board from 650 to 700 persons, out of which it is believed one hundred and seventy-five to *two hundred* were lost* The sufferings of the passengers and crew, and the heroic conduct of many of these as well as the deeds of daring of those noble men who so earnestly and courageously toiled for their rescue, form a thrilling and heart-rending narrative. Sorrowful as is this story, the following summary presents a still more appalling picture. The present is said to have been an unusually fatal season for shipping.

WRECKS AT SEA IN 1853.—The New York Times publishes a list of the vessels and lives lost at sea during the year 1853, which presents the following summary:

Total lives lost, (33 vessels),	1,899
Add estimmate for coasting vessels, &c.	25
Aggregate mortality,	1,924
Number of sea vessels lost during the year,	110
Fishing smacks destroyed in gales,	20
Total number of vessels destroyed	130

The San Francisco owed her wreck chiefly to the inefficiency of her engines. The Staffordshire struck a rock at night. The Pacific steamships S. S. Lewis, Independence and Tennessee, grounded and went to pieces—the Independence first running aground and then burning to the water's edge.

DISASTERS ON THE LAKES IN 1853.—A late number of the Buffalo Express contains a detailed statement of the disasters on the lakes during the year which has just gone by. The lives lost amounted to 81—the property to $874,243.

Of the two hundred and sixty-six disasters there detailed, nineteen occurred in April, thirty in May, seventeen in June, eleven in July, twenty-eight in August, thirty in September, thirty-nine in October, eighty in November, and twelve in December. Six steamers, two propellers, and thirty sailing vessels have gone out of existence entirely. The number of accidents exceeds those of the previous year by thirty-seven, while the loss of property is less by 118,516 dollars.

WRECKS ON THE ENGLISH COAST.—A Parliamentary return has just been issued, of the number of wrecks on the coast, and the seas adjacent thereto, during the year 1853, of which the following is a summary: Totally wrecked 500; totally lost in collision, 33; damaged seriously, and had to discharge, 558; damaged seriously in collision, 25; total, 1115. The total loss of life as far as it has been ascertained, amounts to 920.

31st.—Rain for the month per Pennsylvania Hospital, 2.16 inches.
Highest temp. during the month, 50 deg
Lowest " " " 15 "

RAIN IN THE UNITED STATES.—A paper submitted to the Association for the Advancement of Science, by Prof. Blodget, of the Smithsonian Institute, states the following interesting facts:

The portion of the Continent east of the Rocky Mountains differs essentially from the western portion and from Europe, in regard to the distribution and amount of rain. Its fall is symmetrical and general, not irregular and local.

The actual amount annually falling, is greater in low countries, and decreases with the elevation.

It is greater in the Mississippi valley than on the Atlantic coast in the same latitude by about one-eighth.

It is less in the Alleghanies than on the Atlantic coast, in the same latitudes by about one-eighth.

The law of distribution is deduced as one of regular decrease in amount with decrease in temperature, whether that decrease of temperature is due to increased elevation or higher latitude.

The sources of supply of moisture, are considered as lying beyond the surface atmosphere.

MORTALITY.

		Population.
In Philadelphia,	9750	409,000
" New York,	21897	515,000
" Brooklyn, (about)	3500	97,000
Being a ratio for Philadelphia of	1	in 42
" " New York	1	" 23½
" " Brooklyn	1	" 28

The principal causes of death in Philadelphia were consumption, 1246; convulsions, 543; cholera infantum, 399; dysentery, 369; scarlet fever, 388; typhus and typhoid fevers, 363; yellow and malignant fever, 170; inflammation of the lungs, 339, small pox, 64. The total number of deaths, compared with the population, taking it at the lowest computation, 400,000, is about the ratio of one to every forty-one of the inhabitants annually, more favorable than any other large city in the United States; but still not so favorable as in London, with all its destitution, vice, and other prolific sources of disease. Why is this?

In Camden, N. J., there were during the year 107 marriages, 509 births, and 200 deaths.

From an interesting account compiled by Dr. Wilson Jewell the following information is elici-

*This estimate is supposed to include all who subsequently died on board the vessels, after having been rescued from death by drowning, as subsequent accounts give the number as 150.

ted. In 1853, Consumption of the lungs carried away 1246—or 1 out of every 7¾. It does not appear to confine its ravages to any one particular period of the year, nor is any decade of life exempt from its attack. According to the record both infancy and old age come within its range. Seventeen deaths under one year of age are charged to its account, while four, over eighty, have been caused by its resistless power. As heretofore observed, its seeks its prey at the most interesting period of human existence, between twenty and thirty. During 1853, it carried off in this decade 403, nearly one-third of the whole number recorded. The excess of deaths was among females.

The annexed table furnishes a synopsis of the diseases which have been most fatal, and hence most prevalent for six consecutive years in this city :

	1848	1849	1850	1851	1852	1853
Cholera Infantum,	454	582	505	397	329	398
Consumption of Lungs,	965	939	907	881	1204	1246
Congestion of the Brain,	85	91	97	130	120	172
Convulsions,	401	415	444	479	499	543
Croup,	177	130	143	180	208	303
Diarrhœa,	122	225	208	157	156	130
Dropsy of the Brain,	220	237	283	245	247	192
Dysentery,	315	578	421	401	558	379
Inflammation of Brain,	186	198	218	202	258	157
" Bronchiæ,	172	169	191	175	208	197
" Lungs,	265	273	352	352	444	353
Marasmus,	237	264	217	255	354	376
Scarlet Fever,	172	242	439	400	423	391
Small Pox,	100	152	40	216	426	52

J. M. E.

(To be continued)

VARIETIES.

Grass Seeds Proper for a Lawn —Mr. Editor: I have no knowledge of the grass called Borden's, or where the real Kentucky blue grass can be obtained. A "subscriber" is reminded, that the best kind of grass for lawns, is, according to the books, the hard Fescue (Festuca durinscula,) one of the best of the dwarf sorts of grasses, and grateful to all cattle. It is in England present in most good meadows and pastures. The smooth Fescue (Festuca glabia) greatly resembles the hard Fescue, and may be considered equally desirable as a pasture and lawn grass. The sheep's Fescue (Festuca Ovina) is one of the principal pasture grasses for inferior soils and upland situations. The Alpine meadow-grass (Poa Alpina) is also well adapted for hilly parks or lawns. These, I presume, can be obtained at the best seed stores, where would be the most likely places to obtain them pure and true to character.—*Correspondent of the Boston Cultivator.*

Natural Gas.—As is very generally known, our village has for a long time been lighted by natural gas which issues at certain places spontaneously from fissures in the underlaying strata of rock. The supply, however, has hitherto proved insufficient for the demand. On Thursday afternoon last, while a workman was engaged in drilling for a further supply of water in the well at the Johnson House, a fissure was reached, from which, on the withdrawal of the drill, a large and constant current of gas issued, with much force, through the water. Upon placing a funnel over the jet and applying a candle the gas ignited, throwing a column of flame to the top of the well, near twenty feet, and burning the man severely. Up to the present time, the gas continues to issue unfailingly, and it is the intention of the proprietors of the hotel to apply it to immediate use in lighting their building.—*Fredonia Censor.*

PHILADELPHIA MARKETS.

Flour and Meal.—There is little demand for Flour for export; standard brands are freely offered at 7 75 without finding buyers. Sales for city consumption within the range of $7 75 a $8 50, for common and extra brands. Rye Flour and Corn Meal are dull. Last sales of the former at $5 50. Sales of Corn Meal at $3 75.

Grain.—Wheat is in limited supply and quite dull—sales at $1 80 for red, and $1 90 for white. Rye is selling at $1 per bushel. Corn is dull—small sales at 78 a 80 cts. afloat. Oats are inactive. Last sales of Southern at 45 cents, and Pennsylvania at 48 a 50 cts.

ERCILDOUN BOARDING SCHOOL, for GIRLS. This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1854.—3m.

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FRIENDS' INTELLIGENCER.

VOL. X. PHILADELPHIA, THIRD MONTH 18, 1854. No. 52.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 77 Filbert street, below Eleventh,
PHILADELPHIA,

Every Seventh-day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

For Friends' Intelligencer.

FAMILIAR DIALOGUES—NO. V.

Continued from page 772.

Scepticus.—The scriptures to which the apostle Paul alludes in his epistles, were those which we now call the Old Testament. Although there is much that is beautiful and sublime in those ancient writings, I apprehend the examples recorded in them of patriarchs, judges and kings, are so defective in morality that they have a pernicious tendency, especially on those readers who consider them of divine authority. The account there given of the Jewish wars against the Canaanites, in which not only men, but even women and little children, were cut off with ruthless severity, cannot be otherwise than unfavorable to the progress of humanity.

Amicus.—The faults of the patriarchs, judges and kings of Israel are not recorded for our imitation; they were often severely punished for them, and we should take warning from their calamities to avoid the sins that led to them. I consider it an evidence of truthfulness in a historian when he records without disguise the faults of those characters most revered by his nation. As to the wars of the Jews, they are no example for us who live under the Christian dispensation. Jesus Christ, the immaculate son of God, and Prince of Peace, is our example, who, "when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to God who judgeth righteously."

Clericus.—We are admonished by facts in the natural world, that the indiscriminate destruction of men, women and children is not always contrary to the divine will, and in the conquest of Canaan it was doubtless ordered for a good purpose. Like the inhabitants of the old world before the flood, and like the people of Sodom and Gomorrah, the Canaanites had arrived at the very extreme of wickedness, their cup of iniquity was full, and their little children if permitted to live, would almost inevitably have followed the example of their parents, and sunk to ruin in the lowest depths of sensuality. Moses, in addressing the people of Israel, said, "Not for thy righteousness, nor for the uprightness of thy heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee."

We are not competent with our limited faculties to judge of the plans of infinite wisdom. The Most High may, for aught we know, command the infliction of partial calamities in order to promote the general good of mankind, as a surgeon amputates a diseased limb to save the rest of the body. We know that in many instances whole cities have been swallowed up by earthquakes, overwhelmed by streams of burning lava, or depopulated by pestilence. Shall we for this cause attempt to arraign the justice and mercy of Diety?

"One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem.
Nor is that part, perhaps, what mortals deem;
Oft from apparent ills our blessings rise.
O! then renounce that impious self-esteem,
That aims to trace the secrets of the skies,
For thou art but of dust, be humble and be wise."

Scepticus.—As war is always waged under the influence of bad passions, cruelty seems to be its inseparable adjunct; and I cannot see how a Being whose nature is love could authorise or command it. He is unchangeable, and therefore could not enjoin practices in one age which are unlawful in another.

Clericus.—There have been various dispensations to the children of men, each adapted to the condition of the people for whom it was intended. The ministration of angels was the first dispensation, the laws of Moses was the second, and the gospel of Christ is the last and highest. Many practices were permitted, and some were commanded, before the coming of Christ, which are now forbidden under the gospel. The standard of human duty is the will of God. None can deny that before the coming of Christ many good men lived up to the law given to them, and yet they did not see it wrong to draw the sword in, what they deemed, a just cause. They did

not sin in so doing, for "where there is no law there is no trangression." It must be acknowledged that they received from their Creator propensities and desires which would lead to war, unless restrained by divine grace. Now, where is the difference in principle, between giving a direct command to fight, or leaving them under such influences without an intimation that war was contrary to his will?

When we undertake to reason from the divine attributes, and to say what the Most High would, or would not do, in a given case, we go beyond our depth.

"Shall he whose birth, maturity and age,
Scarce fill the circle of one summer day;
Shall the poor gnat, with discontent and rage,
Exclaim that nature hastens to decay,
If but a cloud obstructs the solar ray,
If but a momentary shower descend!
Or shall frail man, Heaven's dread decree gainsay
Which bade the series of events extend,
Wide through unnumbered worlds and ages without end?"

If it be asked, why, under the Christian dispensation, a higher and purer morality is required than under the Mosaic? I answer, that more light is afforded; not only by the writings of the New Testament, but by the more abundant manifestations of divine grace through the obedience of Christ; as it is written, "He ascended up on high, he led captivity captive and gave gifts unto men."

Amicus.—The point you are now discussing appears to me to be unprofitable and unnecessary; inasmuch as you both allow that we must look to the New Testament, rather than to the Old, for precepts and examples to instruct us in the way that leads to Christian perfection.

It does not comport with our finite capacities and limited knowledge, to attempt "to justify the ways of God to man," by applying, *in all cases*, our ideas of the divine attributes in judging of past transactions. There are many facts now existing which we cannot reconcile with our ideas of divine goodness in the government of the world, and hence some moralists have drawn a cogent argument for the existence of another state of being, in which all these apparent discrepancies will be compensated. In some of the large cities of Europe there are hundreds and perhaps thousands of children exposed from their infancy to the most deleterious examples. They are cradled in vice, and being kept in the greatest ignorance and poverty, they repay the oppression of their superiors by a petty warfare upon society. They are taught to lie, and to cheat, and to pick pockets as a profession. In this way, they reap the consequences of their parents' trangressions, and often inherit diseases by which their constitutions are enfeebled.

Scepticus.—Where little is given, little will be required. Their moral delinquencies will not be punished so severely as if the same crimes had been committed by persons of more enlightened minds.

Amicus.—Very true; but they must and do suffer the consequences of that corrupt and debased condition which shuts them out from spiritual enjoyment; and this deplorable condition appears to be the natural result of their birth and education. I have no doubt that Divine Goodness will in some way manifest to them his redeeming love, as well as to others who appear to be more favored; but in what way I cannot see, for it remains to be an indisputable truth, that "without holiness, no man shall see the Lord." I have therefore concluded it is best for me not to meddle with things too high for me. I know by experience that God is good, and where the dispensations of his providence are mysterious, I am content to trust, and to wait for the opening of the seal, in another state of being.

They who read the Bible with even a moderate knowledge of antiquity, cannot fail to perceive in it a degree of beauty and an amount of instruction not to be found in any other work. Although in our version it all appears in the form of prose, a large portion in the original consists of poetry, and by those who can read the Old Testament in the Hebrew much of it is said to be exceedingly beautiful. Even in our common version we can discover in the bold imagery and elevated sentiments of the Hebrew prophets an appreciation of moral beauty and a conception of divine perfections not to be found in any other ancient writings. When we compare the Bible with the mythology of the Greeks, so full of licentiousness, or with the fables of our ancestors in the north of Europe, whose imaginary gods were deified warriors, we cannot but perceive the immeasurable superiority of the sacred scriptures, and I know of no other way to account for it than inspiration from on high.

The book of Genesis contains the only rational account of creation that has come down to us from ancient times. It has long been celebrated for its sublimity, and the researches of modern science have shown that the fossil remains of herbs, trees, reptiles, fishes, birds and beasts, are still found imbedded in the different formations of solid rock in the same order as their creation is described by Moses. No fossil remains of the human body are found among them, which shows that man was created subsequently to the inferior animals, when the earth became prepared for his residence. The epochs of creation, called days in scripture, were probably periods of long duration, but this does not invalidate the Mosaic account, for the term day is often used by the sacred writers to signify an indefinite time.*

The account of the deluge is corroborated by the traditions of many nations of ancient and

*This sentiment is expressed in a letter of Thomas Story's addressed to James Logan dated 12th mo. 8th, 1738. See Memoirs of J. Logan p. 155.

modern times, and the dispersion of mankind from the plain of Shinar corresponds with all that we know of the early history of our race.

The lives of the patriarchs, those shepherd kings of early times—afford a pleasing picture of native simplicity, interspersed, it is true, with weaknesses and errors which prove that the sacred penman was more regardful of historical truth, than of the honor of his nation. There is nowhere to be found a more beautiful and touching story than the history of Joseph and his brethren, and the whole account of the sojourn and servitude of the Israelites in Egypt is full of interest to the reflecting mind. Their deliverance from the house of bondage by the outstretched arm of Omnipotence, their passage through the Red Sea, their wanderings in the wilderness, and the giving forth of the law at Mount Sinai, are related in a style of simple and unaffected dignity corresponding with the wonderful and miraculous character of the events. In estimating the character and writings of Moses we must bear in mind the condition of the people to whom he was sent. They had been more than two hundred years in Egypt, and most of the time in bondage to that superstitious people, who worshipped birds, beasts and reptiles. We may reasonably suppose that they had in a great measure lost the simple worship and sublime faith of the patriarchs, they had imbibed the superstitions of the Egyptians, and were not prepared for a more spiritual dispensation. It has been supposed by some that only the Decalogue was immediately revealed to Moses, and that the sacrifices of the ceremonial law were commanded by the law-giver from motives of expediency. In proof of this they adduce that remarkable passage of Jeremiah, where he says, in the name of the Most High, "I spake not unto your fathers, nor commanded them in the day that I brought them up out of the land of Egypt concering burnt offerings and sacrifices; but this thing I commanded them, saying, obey my voice, and I will be your God and ye shall be my people," Jer. vii. 22. At the time this passage was written the Israelites placed their reliance upon religious ceremonies, while they violated the moral laws, and the prophet was sent to reprove them for their dereliction. I understand his meaning to be, that burnt offerings and sacrifices were not originally instituted in the Mosaic law. They had been in use long before, for it seems that Cain and Abel offered them, as likewise Noah and the patriarchs. Moses merely regulated the time and manner of the offerings; and whether he did this by a direct command of the Most High, or by virtue of that divine wisdom with which he was gifted, is not important to us. All that it concerns us to know is, that "The law was a shadow of good things to come," and its sacrifices were figures of spiritual realities.

The book of Job is ranked among the oldest of the sacred writings; some suppose that it was written by Moses, but of this there is no certainty. It is regarded by biblical critics as one of the most valuable specimens of oriental poetry, being replete with religious instruction and illustrated with sublime imagery.

It is scarcely necessary to remark upon the merits of the New Testament, for the purity and sublimity of its doctrines are admitted, even by the most determined sceptics. It may be compared to an inexhaustible mine of pure gold, the deeper it is explored the more abundantly will our researches be rewarded.

The scriptures may be considered a chart which has been traced for our guidance by the wise and good of former ages who performed under divine guidance the voyage of life. Like the mariner upon the ocean, we may refer to the chart to avoid the rocks and shoals which endanger our safety, as well as to direct us to our destined port, but still we must depend upon the compass within that points to the polar star of Truth, and guides us securely to the haven of rest.

More than three thousand years have elapsed since the time of Moses, and eighteen centuries since the age of the apostles, yet their writings are still read with undiminished interest. The arts and sciences have wonderfully advanced, political institutions have changed, manners and morals have improved, and every branch of literature has been enriched with contributions from the most gifted minds: Yet the sacred writers still retain their place, not only on our shelves but in our affections. We love to read the simple and majestic narrative of Moses, the far-reaching visions of the prophets, and the touching strains of David, but still more the sublime discourses of Jesus and the instructive writings of the apostles. Why is it that these writings have been so highly valued by the wise and good of every age? It is because of the treasures of wisdom they contain. Not the wisdom of this world, but that which "cometh down from above," which is pure, gentle and easy to be entreated, which in the earlier ages of the world,—the infancy of our race,—spake through symbols and ceremonies shadowing forth the substance of divine things, and then as man advanced to a higher state of civilization, the same divine wisdom was manifested more fully, the evil being taken away and its majestic features disclosed. But even now the sublime doctrines of Jesus Christ are not understood or appreciated by professing christendom. They are generally looked upon as a standard too high for human attainments; as something that all are bound to admire and few will venture to imitate. They are however gradually making their way in the hearts of men, and the record which has been preserved of his pure teachings and holy example, has been and still continues to be, one of the most

important of outward means in promoting the cause of Truth. J.

The following from an old paper contains views worthy of consideration.

CO-EDUCATION OF BOYS AND GIRLS.

The vigorous writer, Kent, is shedding a strong light upon the Egyptian darkness of the present educational system of the country, and, 'with deference and hesitation,' has evolved a principle which will one day be admitted to constitute one of the most important elements of a right and healthful system of education, viz: 'That a perfect school should necessarily contain both boys and girls, instructed by both men and women.'

That such a proposition should be necessarily advanced with caution, and certainly received with incredulity, is but a proof of the fondness of mankind for their own inventions, despite the voice of nature and experience.

Having been educated in a part of the country where boys and girls pursue the same studies in the same classes, and under the same teachers, and, having watched with much interest the developement of the opposite system, I cannot refrain from noting a few results of personal observation and experience, which, though hastily and imperfectly thrown together, may perhaps serve as hints to an abler pen and a wiser observer.

The objections to a system of instruction embracing both boys and girls, seem mainly to be resolved into these two. The injury to the morals and manners of the pupils, and the impropriety of both sexes pursuing the same course of study. If the former evil be proved to have a real existence, the question of intellectual advantages should be excluded, as of altogether minor importance. All persons, I believe, appreciate the reciprocally beneficial influence of brothers and sisters in the family circle—why then should the same principles fail in application to the wider sphere of association among fellow students? I would answer, only through the culpable neglect of the teacher. He who undertakes the charge of training children—beings of undisciplined reason and unsubdued will—exhibiting the germs, and oftentimes the developement of the worst passions, and these combined with affectionate temper, generous impulses, and high intellectual and moral capabilities—he, I say, who has undertaken the guidance of these powerful and incongruous elements, without feeling the absolute necessity of the most unwearied vigilance over the associations and intercourse of his pupils, has but imperfectly conceived the importance or the responsibility of his office. It is to be feared that much good teaching fails of its desired result from the neglect of this indispensable accessory. It is not unfrequently the case that good and efficient teachers, mistaking the department of direct instruction for the whole work of education, leave entirely unguarded and uncontrolled the intervals of relaxation, and unless some flagrant offence or noisy altercation demand their interference, remain in utter ignorance of that inner world of character, within which, whether trained or untrained, goes on the real education.

In the school-room, the teacher may impart the truths of science, may cultivate the reasoning faculties, may give a charm to literature—but it is in the association of his pupils, alone, that he may restrain pride, self-will, vanity, servility, boastfulness, unkindness, may cherish the virtues and the graces which ennoble and adorn the character, and under those circumstances in which children feel, think and act most naturally, give them the habit of feeling, thinking and acting rightly. Which part of education takes the deeper hold upon the realities of life, it is not difficult to decide. Such watchfulness should be a matter of course, not an obnoxious rule. Unceasing that it be of any benefit, affectionate, that it be not regarded as odious contrast.

Hence will be perceived the propriety of female assistance, as possessing, in some important respects, the most desirable influence in the formation of character. Possessing by intuition a ready insight into the hidden springs of human action, with a gentleness and tact not the invariable attributes of masculine perfection—a woman will often restrain and renovate unruly elements which bid defiance to all efforts of sterner masters. There is no better proof of this truth, than the fact so often noted in those parts of the country where the schools are taught alternately by male and female teachers, for the period of six months each—that the most ungovernable pupils of the winter schools are often the most tractable under the dynasty of the mistress. I have seen a rough, ill-bred boy of thirteen from that rudest of all masses, a boy's public school in a great city, placed under the tuition of ladies, and, after the first surprise of being treated like a gentleman had subsided, become docile, polite, studious and considerate. There is a chivalry which is no imaginary trait of boyish character, and which, if neither dishonored nor ridiculed, constitutes a motive of self government far more wholesome than severity of restraint.

The evil effect upon girls of associating with boys at school, is doubtless honestly considered to be great by parents accustomed to the opposite system—but they will scarcely be said to judge of the subject impartially, inasmuch as they view it in the light of evils which the system of separation has itself created. Practically those evils are found to be no greater, and often far less, than those resulting from the mode of education which prevails in our cities. It should be remembered that all undesirable traits in children are not necessarily the effect of contact with

others. No one has watched the growth of a little child, how lovely soever, without having been surprised at indications of evil, which could be traced to no external source. That such evil is greatly developed by indiscriminate association, is lamentably true, but that it is more true of the society of boys and girls than of either separately, experience will not prove to be the case. That boys possess any monopoly of sin, their respective parents at least will be slow to admit. Whence do girls derive improper habits? Is it not from unrestrained intercourse with other girls? And are boys who grow up without the habitual influence of the gentler sex, to be remarked for propriety or delicacy of character? The actual fact, as exhibited where the fashionable monasticism of the day has not yet obtained, is, that boys and girls are a restraint upon each other; and less frivolity, less impropriety and less real rudeness prevails between them than when restricted to their own society.

It excites a sense of the ludicrous, mingled with regret to witness the anxious care of mothers, lest their little girls should be brought, however transiently, into contact with little boys, and that under the eye of a teacher—when a moiety of the same vigilance exerted to preserve them from unrestrained association with their own playfellows, would erect a safeguard around the gentleness, purity and truth of their little ones, now unhappily too often wanting. Boys are boisterous—thanks to the system of home-training which allows them the too unlimited exercise of muscle, lungs and will, and denies to their sisters the healthful use of either. They are often rude, but will they become less so by herding together without the softening influence which, from the cradle to the grave, will assert its quiet dominion, whenever its natural and legitimate exercise is permitted?

The point in question takes a deeper hold upon the fabric of the social constitution than at first appears. Men and and women are, undeniably, intended to find their happiness and there highest sphere of usefulness in each other's society. Is it then rational to suppose that an entire system of training, which carefully excludes each from the acquaintance and participation in the pursuits, enjoyments and aims of the other, is calculated to produce the most satisfactory results, either of happiness or usefulness. The artificial fashion of society is the universal subject of complaint; it would seem that the artificial system of education had something to do with it. Compare the position of girls under the legitimate effect of each mode of training, when prepared to enter upon the realities of life. The baby belle of the promenade is taken in full dress to call upon her "beau," learning, with her first lispings, that some peculiar relation exists between her and her "little husband." She is, in due time; sent to school, and, by parents, nurse and teacher is taught to regard a boy as a kind of ogre, except when she occasionally meets him at a children's party, or a soiree—where nature and circumstances combining to render them mutually agreeable, she takes of her own vanity lessons in juvenile coquetry and affectation. At the boarding school she begins to rebel at the necessary, but too often vain, rules of restraint, and finds the interdicted note, message, flower, delightful—and, if good sense and providential circumstances prevent greater folly, she emerges into life, prepared to find her happiness in some being whom her fancy has invested with superhuman excellence, and for intimate acquaintance with whom she is indebted to morning calls, evening dances, and summer excursions. What wonder, then, at the mutual disappointment which too often results from the ignorance of each of the tastes, sensibilities, habits of feeling, subjects of thought and modes of action of the other. Is not common reason strongly in favor of the condition of one who, accustomed to simple natural intercourse with the playfellows of her brothers, forms understanding friendship with both classes of her older companions, and enters upon life without the excitement of an entire change of her habitual society?—*Home Journal.*

JOSEPH CLARK'S NARRATIVE OF A VISIT TO THE INDIANS IN 1797.

(Continued from page 788.)

At the house of John Scanadoe were six or seven women, and a little babe fixed upon a kelah of exquisite workmanship, covered with two silk handkerchiefs. They informed me by their fingers that the age of their child was four weeks and four days. After some time, the wife of the chief spoke a few words, at which all present assumed an air of seriousness. She took down from the wall, a curious twisted string of considerable length, containing a number of knots, and to every seventh knot, a piece of red wool was attached. This was her calendar, and one of the women informed me that every knot was a day, and every red mark was a week, marking the time since they had buried a valuable daughter. This circumstance was attended with more solemnity than many of our funerals. After recommending the distribution of the presents I had in charge, a proposition was made to smoke, a practice in high esteem among the Indians. As I was not accustomed to it, the offer was not accepted, whereupon John Scanadoe gave me two curious pipes, as presents.

I now took leave of my Indian friends, and set out for Utica, in company with John Dean. We called at the house of a lawyer in that town, where Grace Crosby (daughter of John, before mentioned) resided, and she being desirous of addressing a letter to my daughter, accordingly did so, and I was the bearer of it. My mind being

disposed to silence and meditation, I desired my companion to make choice of some retired house for a lodging, but contrary, in appearance, to my request, he rode up to a great house in the place, occupied by a person named Walker, aid-de-camp to George Washington, who highly approbated the labors of Friends among the Indians.

We were introduced to the family and sat in a splendid hall, where tea was served, during which time in the course of conversation, I happened to mention some circumstances which occurred among the poor people of New Jersey in the neighborhood of Saunter's furnace, where I had distributed some books, and on that occasion the wife of the superintendent, an elderly woman, accompanied me from cottage to cottage, and her daughter who was married to a magistrate of that place had lately been received into membership with Friends. Upon the relation of this circumstance, the wife of our host broke into tears, upon which a cessation ensued, and her husband enquired the cause of her emotion, when she pathetically informed us that the persons I had spoken of were her mother and sisters. It was an affecting opportunity. After tea we retired and had a comfortable night's lodging, and after an early breakfast next morning, we pursued our journey. The morning was mild and serene, and we proceeded down the Mohawk river to Schenectady. On the way we visited a settlement of Germans and distributed some books among them in their own language, which they received with tears of gratitude. Arrived at Nine Partners, and attended their Quarterly meeting; from thence to New York where the Indian Committee met, to whom I delivered the information required, and then continued my course towards home, where, through favor, found all well.

A considerable time after my return from this tour, some Indians, belonging to the Choctaw and Chickasaw nations, called with their Interpreter, to pay me a visit. They informed me in the course of conversation that William Penn purchased this place (Pennsylvania) from their ancestors.

I conversed with the Interpreter, who was a white man, and presented him with a Bible. On my enquiring how he came to be a resident among the Indians, he gave me the following narrative.

It happened that many years before, a promising youth, the son of aged parents, on whom the nation intended to confer the title and office of chief, was wantonly and without provocation shot by some white persons who were out on a hunting party. This sorrowful occurrence gave great umbrage to the nation, and they set about commencing hostilities. A company of warriors came to his (the Interpreter's) father's house, arrested him, and appearing pleased with his person painted him black, and the top of his head red, the usual method of preparing a victim for public sacrifice. He was then conveyed to a place in the woods previously prepared for his reception, where it was intended he should remain under guard eight days, at the expiration of which time his body was to be committed to the flames, to satisfy the indignation which the above mentioned outrage had naturally produced in the minds of the Indians. One morning, during his confinement, an elderly woman came to the place, and in a very solemn manner conversed with the guards, and although he (the prisoner) could not understand her language, the words so impressed his mind, that he could not forbear bursting into tears. After some time she withdrew, and an elderly man came, whose manner and conversation appeared similar to that of the woman, and taking a twist of tobacco from his vest, threw it at the stake that was erected for the victim. He then took the youth in his arms, and conveyed him a considerable distance to his own habitation, where he recognized the same woman that came to the place of his confinement, and also that they were the parents of the young chief that had been so inhumanly assassinated. Other children were there, all sitting in silence.

Soon after his arrival, a ceremony was performed, in which the children were given to understand, that henceforward they were to consider him as their brother who was dead, and is now alive, was lost, and is found. They then bathed him with a decoction of sweet herbs, which had been steeping some time before his arrival; and he continued to live with them, in great harmony, until the day of their death.

An article published in the Intelligencer in 3d mo. 1852, No. 51, vol. 8, under the same caption, gave views very similar to those expressed in the following essay—and as the subject appears to be claiming the attention of Friends, we insert this communication also.

For Friends' Intelligencer.

ON THE GATHERING OF FUNERALS.

This interesting subject appears to be more generally claiming the attention of Friends. I have listened attentively to the views expressed by some, in relation to the gathering of funerals in country places, some of which are in substance as follows:

Cases very frequently occur in which the deceased (perhaps a father or a mother) has been for a long time confined with illness, requiring continual care and attention even to the neglect of other duties in household affairs, which are liable to be thrown into disorder and confusion.

Many families living comfortably in a small house are not prepared to accommodate a large gathering of neighbors and friends, who may meet to pay the last tribute of respect to the departed friend.

And even where the house of the deceased is large and convenient, it seems to be expected that every part of it will be thrown open for the company, affording no privacy or place of retirement for the mourning and bereaved family and near relatives.

Witness the exposure of man and beast, to the heat of a summer sun, or the intense cold of a winter's day, rain, hail, and snow, in *collecting at*, and in *leaving the late residence* of the deceased, the trying situation of the mourners, upon reaching the burial ground, waiting some ten or fifteen minutes in the wet and cold, for others to arrive, and put away their horses, &c. &c. &c.

It sometimes happens, that in consequence of persons changing their residence, it is difficult to ascertain the location so exactly as is necessary to meet just at the hour appointed for gatherings.

These disadvantages, with many of like nature, but of smaller importance, are pointed out as attendant upon the gathering of funerals at private dwellings. Among the arguments in favor of assembling at the *Meeting Houses*, upon such occasions, something like the following are used.

Meeting Houses are generally situated very near the burial grounds, and are calculated to accommodate large numbers of persons, with comfortable seats, where we may meet in a *collected capacity* (which *has* its advantages,) and if an exercised Friend has anything to offer by way of counsel, we are all within audible distance.

It is believed, that under such circumstances more order and quiet would be preserved, and much less conversation and unsettlement would be observed.

Meeting houses are usually provided with ample shelter for horses and vehicles.

At the proper time, a few friends may bear the corpse to its final resting place, the interment follows, and the company *quietly* disperse.

2 mo. 1854. M. R.

The following communication was received in relation to an article published in the Intelligencer last month, giving an account of the inventor of Railroads.

For Friends' Intelligencer.

East Brooklyn, 2d mo. 28th, 1854.

A few weeks ago I observed in the "Friends' Intelligencer," an article on railroads, which contained some errors of fact.

If the writer had stated that there were no railroads in 1820 used for carrying passengers and general freight, he would have been considerably within the bounds of truth, for it was not till 1825, when the Stockton and Darlington road was completed, that this description of railroad business commenced. Very soon after the year 1600, railroads of a rude sort existed in England, in the vicinity of the great coal mines, but the first of which there is any particular account, was one near "Newcastle upon Tyne," "upon which one horse could draw 4 or 5 chaldrons of coal," the rails being of wood; this was about 1675 or 6. About a hundred years after, say 1776, a Mr. Carr constructed one of iron, at the Sheffield (my native place) colliery; in 1797 a permanent structure on stone blocks, was built near Newcastle, the increase of business rendering it necessary; in 1800, one at Little Eaton in Derbyshire; in 1804, there was a locomotive engine in use at Merthyr Tidvil, in South-Wales; in 1814 there were several in use near Newcastle. At what precise time the railroad was made and the locomotive was first used by Thomas Gray, at Leeds, I cannot now find any account, but I first heard of it in the year 1822, but as early as 1811 or 12, there was a man of the name of Blinkersop of Leeds, obtained a patent for a new idea, (a very absurd one by the by,) for a peculiar kind of rail and driving wheel.

A great deal that has been said respecting Gray by W. Howell and others is doubtless correct; but for any one to claim the credit for him, as the originator of railroads and the inventor of locomotives, is claiming too much. I dont believe he ever set up such a claim for himself. That he was a neglected and ill-used man I never doubted, but I think the above facts show that he was not so far in advance of the age as has been represented by his admirers; his visions were too splendid for common mortals to realize. Had he been more moderate in his statements he probably would have found more patient listeners. I was born and brought up in a coal region, and railroads have been numerous ever since I can remember anything; the world moves, undoubtedly; but our fathers were not quite so simple, or so ignorant, as is sometimes imagined by the young "go-a-heads" of the present day.

Some of these facts I have drawn from Brande's Encyclopedia, and Chambers' Information for the People, whilst some have fallen under my own observation.

I am respectfully thy friend,

S. S.

P. S. I have spoken of Gray's locomotive, I see the article in the Intelligencer does not allude to it, but I know that there was a locomotive engine at Leeds in 1822, perhaps earlier.

The following letter was sent to Rebecca Collier, after a meeting in London, with a paper of sweet meats, and another for her companion Rachel Brachon; the great John Locke was at meeting, and took particular notice of them. 'Tis also said that King William the Third was there, incognito.

My sweet Friends,—A paper of sweetmeats by the bearer to attend your journey, comes to testify the sweetness I found in your Society.

I admire no converse like that of Christian freedom, and fear no bondage like that of pride and prejudice. I now see that acquaintance by sight cannot reach that height of enjoyment, which acquaintance by knowledge arrives unto. Outward hearing may misguide us, but internal knowledge cannot err; we have something *here* of what we shall have *hereafter*, to know, as we are known, and this we with other friends were even at first view partakers of, and the more there is of this in the life, the less we need enquire of what nation, country, party or persuasion our friends are, for our knowledge is more sure than another's is to us; this we know when we have believed.

Now the God of all grace grant that you may hold fast that rare grace of Love and Charity, that unbiassed and unbounded love, which if it decays not will spring up mightily as the waters of the sanctuary higher and higher, till you with the Universal Church swim together in the ocean of Divine Love.

Women indeed had the honor first to *publish* the resurrection of the Spirit of Love, and let all the Disciples of Christ rejoice herein, as doth

Your partner,

JOHN LOCKE.

Gray's Inn, Nov. 21st, 1696.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 18, 1854.

THE NEBRASKA BILL.

The remonstrance against this bill, which was prepared and forwarded to Congress by the Representative Committee of Philadelphia Yearly Meeting, has appeared in our columns, and, we trust, will claim the serious attention of our readers. We rejoice that Friends have felt it right to bear their testimony thus publicly against this unrighteous measure, which proposes to give up, to the desolating influence of slavery, an extensive territory, that has, for thirty-four years, been protected from it by a law, heretofore regarded as a compact between the North and the South. To repeal that law, when one party only has derived the full benefit of it, and thus to debar the other party from its future advantages, is a proceeding alike dishonorable to its authors and destructive to the peace and harmony of the Union.

Nothing has occurred, for many years, so well adapted to show the encroaching nature of that spirit, which has subjected the weak to its own purposes, and desires to perpetuate its dominion by continual accessions of power. Let us briefly recur to some of the steps by which this power has advanced to its present commanding position. In 1787, the act excluding slavery from our North Western territory was passed by the confederated States, and subsequently it was confirmed by the first Congress under the new Constitution. By that act the whole territory then belonging to the United States was dedicated to freedom.

In 1820, after a violent struggle, a part of the territory acquired from France was, by the Missouri Compromise act, given up to slavery; but, in all that portion of it lying North of 36 deg. 30 min. N. Lat. slavery was "*forever prohibited.*"

In 1850, the compromise measures were effected, including the Fugitive Slave Law, by which the citizens of the Free States, if legally called on to assist in the recapture of fugitive slaves, are subjected to heavy penalties for refusing to comply.

And now, in 1854, it is proposed to repeal the Missouri Compromise act, in order that slavery may find admittance into the vast territory of Nebraska, once dedicated to freedom.

At the present juncture the question seems to be presented,—What can be done by the members of our religious society to arrest this retrograde movement, and to advance the noble principles maintained by our fathers? We know that denunciation and invective are in vain. They only tend to arouse the angry passions, and to drown the still small voice that ever pleads for justice and mercy, even in the breast of the oppressor. We have not relinquished our conviction that Divine Providence will open a way for the relief of the oppressed millions, who are condemned to unrequited toil, shut out from the benefits of education, and liable to be separated from the dearest objects of their affections. But the Most High often makes use of human instrumentality to promote his own beneficent purposes.

Among the many instruments employed to meliorate the condition of the African race in this country, John Woolman and Anthony Benezet might be named, besides a host of other worthies, who labored effectually in this righteous cause.

May we not reasonably conclude that if the the members of our religious society were

as faithful and devoted now as they were in those early days, many more advocates would be raised up, and qualified by divine grace, to plead the cause of the oppressed, in the meekness of wisdom, and with the invincible power of Truth?

But example is more persuasive than words, and it is worthy of serious consideration, whether we are not called upon at the present time to advance our testimony, and to render it more effectual by abstaining, as far as practicable, from the produce of slave labor. We know that John Woolman and other deeply concerned minds were constrained, by a sense of duty, to bear their testimony in this way, and there are many members of our Society now acting in the same manner, from a like motive, but their number, we apprehend, bears a small proportion to the whole body.

Without presuming to dictate or decide for others, we deem it right to present our views on this subject, and shall therefore probably resume its consideration in a future number. Meanwhile, we ask attention to the following paragraph from the memorial of Burlington Monthly Meeting of Friends concerning John Woolman:

"He was, for many years, deeply exercised on account of the poor enslaved Africans, whose cause, as he sometimes mentioned, lay almost continually upon him; and to obtain liberty to those captives, he labored both in public and private; and was favored to see his endeavors crowned with considerable success. He was particularly desirous that Friends should not be instrumental to lay burthens on this oppressed people, but remember the days of suffering from which they had been providentially delivered, that if times of trouble should return, no injustice dealt to those in slavery might rise in judgment against us, but, being clear, we might, on such occasions, address the Almighty with a degree of confidence, for his interposition and relief, being particularly careful as to himself, not to countenance slavery, even by the use of those conveniences of life which were furnished by their labor."

If any of our subscribers who do not preserve the Intelligencer for binding, and have Nos. 25, 31 and 41, of Vol. 10th, would forward them by mail to the publisher, they would confer a favor.

DIED,—On the 4th of the 3d mo., 1854, at her residence in London Grove, Chester County, EMMA B. CHAMBERS, late consort of David P. Chambers, in the 28th year of her age.

OBITUARY.—(BY REQUEST.)

In the all-wise and overruling providence of God there are mysteries too deep for the scrutiny and comprehension of fallen, degenerate man; but when the house of mourning is visited with the proper spirit, and the feelings of the heart arrested as they should be, it brings home to every sensitive, reflecting mind the serious, solemn and salutary admonition, "Be thou also ready to enter in the joys of thy Lord," for thou knowest not at what moment the relentless destroyer will come and claim thee as his own. These reflections were engendered by attending the funeral of REBECCA, the beloved consort of CHAS. L. WOOD, of this town,* who bade farewell to this transitory vale of tears on Seventh day last, (the 18th) about 11 o'clock, in her 29th year. She died as she had lived, a Christian—calm, resigned, and perfectly assured that her final resting place would be with her God, where all the angelic choir join in one universal anthem of praise to the "King of kings and Lord of lords." By her fruits was she known to be an humble, devoted follower of our blessed Lord and Master, Jesus Christ. The writer has long known the object of this communication, and he feels but too well assured that the fewest number among her many friends and acquaintances know how to put a just estimate on the shining virtues and excellencies of this deeply lamented Christian woman.

S.

FRIENDS' CENTRAL SCHOOL.

The Visiting Committee will meet on Fourth day afternoon next (the 22d inst.) at *four o'clock*, instead of three as heretofore.

JACOB M. ELLIS, Clerk.

LETTER FROM R. MASON.—NO. XXXVII.

Philadelphia, 5th mo. 13th, 1837.

MY DEAR COUSIN:—This is the morning of a new year, and whilst I have been looking over the events of the past, ... I have craved that a brighter sun may gild the year to come. But we are such short-sighted beings, in scanning the purposes of the Omnipotent in power, and the Boundless in wisdom, that I often feel condemned for indulging a wish or even a hope, concerning the things of time. He knows us altogether, as we really are, and though we may be cast into the lion's den, or thrown into the fiery furnace by the enemies of the true and living God, yet as we retain a firm, unshaken reliance upon his sufficiency to save from the ravenous paw, and the devouring element, I believe deliverance will be effected.

1841.

. . . . It is in wisdom we are made acquainted with suffering, and if we can but arrive at that state wherein we are enabled to return gratitude to our heavenly Father for every dispensation he may lead us through, then are we im-

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* Winchester, Virginia.

proving under his forming hand. We need many lessons in the school of trial ere we are willing to bend to his will and to fulfil his whole counsel concering us . . . The waste places are many, the rebuilders few. The watch-tower has been deserted by those designed to sound the alarm, when enemies were approaching, hence have many become a prey to the devouring spirit of this world, and like the "heath in the desert" know not "when good cometh," whereas, had they been faithful at their posts, they would have been made "fruitful in the field of offering and joyful in the house of prayer."

Elliot Cresson of Philadelphia who died on the 20th of last month has left a large estate to objects of benevolence and philanthropy, among which are the following bequests:

To Joseph R. Ingersoll, Eli K. Price, J. W. Claghorn, E. F. Rivinus, Frederick Fraley, Wm. P. Foulk, Thomas S. Mitchell, Dr. Kirkbride, and Joseph Harrison, Trustees, and my executors hereafter named, my lands in Clinton county, in trust for the foundation and support of a home for aged, infirm, or invalid gentlemen and merchants, where they may enjoy the comforts of an asylum not eleemosynary, but as far as may be by the addition of their own means, and by reference to the Prytaneum of ancient Athens, an honorable home, with the hope that it may be perpetuated and enlarged by the bequests of its grateful inmates, until it shall become worthy of the city of Penn, and a blessing to a class whose wants have hitherto been overlooked, leaving to my said trustees full power to conduct and carry out this Institution on the best possible plan, and to provide for its permanent usefulness in or near my native city.

To the Mayor and Councils of Philadelphia the sum of *five thousand dollars* in trust as a perpetual fund, the income of which I desire shall annually forever be expended in planting and renewing shade trees, especially in situations now exposing my fellow citizens to the heat of the sun; desiring that due care be taken to select the best varieties, and excluding such foreign trash as the Lombardy Poplar, Alanthus, Paper Mulberry and similar exotics.

To the Pennsylvania University at Philadelphia, the sum of *five thousand dollars* to endow a professorship of the fine arts, so that the elements of drawing and sketching from nature shall form part of the course of instruction of its alumni.

The sum of *ten thousand dollars* toward the endowment of the Philadelphia School of Design, (corner of Eighth and Locust streets.)

To my said Executors the sum of *five thousand dollars* in trust to be applied towards providing a School of Mines for developing the mineral treasures of my native State.

To the Pennsylvania Agricultural Society the sum of *five thousand dollars* in trust, to be by them applied towards the erection and support of an Agricultural College within the said State.

To the Pennsylvania Historical Society *ten thonsand dollars*, provided they shall apply the same to the purchase of Penn's Mansion in Second street, and preserve the same as a memento of love and regard for the memory and services of the illustrious founder of Pennsylvania.

The sum of *ten thousand dollars* to erect a monument to the virtues and noble actions of Wm. Penn, on the site of the treaty-tree at Kensington, or within the city itself.

In the logical and powerful speech of Senator Seward, delivered in the United States Senate, on the 17th instant, against the Nebraska bill, he thus speaks of the Indians now inhabiting that vast territory:—

"Not less than eighteen tribes of Indians occupy that vast tract, fourteen of which, I am informed, have been removed there by our own act, and invested with a fee simple to enjoy a secure and perpetual home, safe from the intrusion and the annoyance, and even from the *presence* of the white man, and under the paternal care of the Government, and with the instruction of its teachers and mechanics, to acquire the arts of civilization, and the habits of social life. I will not say that this was done to prevent that territory, because denied to Slavery, from being occupied by free white men, and cultivated with free white labor; but I will say, that this removal of the Indians there under such guarantees, has had that effect. The territory cannot be occupied now, any more than heretofore, by savages and white men, with or without slaves together. Our experience and our Indian policy alike remove all dispute from this point. Either these preserved ranges must still remain to the Indians hereafter, or the Indians, whatever temporary resistance against removal they may make, must retire.

Where shall they go? Will you bring them back again across the Mississippi? There is no room for Indians here. Will you send them northward, beyond your Territory of Nebraska, toward the British border? That is already occupied by Indians; there is no room there. Will you turn them loose upon Texas and New Mexico? There is no room there?

Will you drive them over the Rocky Mountains? They will meet a tide of immigration there flowing into California from Europe and from Asia. Whither, then, shall they, the dispossessed, unpitied heirs of this vast continent, go? The answer is, *no*where. If they remain in Nebraska, of what use are your charters? Of what harm is the Missouri Compromise in Ne-

braska in that case? Whom doth it oppress? No one.

Who, indeed, demands territorial organization in Nebraska at all? The Indians? No. It is to them the consummation of a long apprehended doom. Practically, no one demands it. I am told that the whole white population, scattered here and there, throughout these broad regions, exceeding in extent the whole of the inhabited part of the United States at the time of the Revolution, is less than fifteen hundred, and that these are chiefly trappers, missionaries, and a few mechanics and agents employed by the Government, in connection with the administration of Indian affairs, and other persons temporarily drawn around the post of Fort Leavenworth. It is clear, then, that this abrogation of the Missouri Compromise is not necessary for the purpose of establishing Territorial Governments in Nebraska, but that, on the contrary, these bills, establishing such governments, are only a vehicle for carrying, or a pretext for carrying, that act of abrogation.

The following is a copy of Wm. Boin's marriage certificate, the original being in John Woolman's hand writing:

Whereas, William Boin, a negro man, now employed in the affairs of Moses Haines, of Springfield, who, by an agreement with the said Moses Haines, set forth in writing and signed, expects to enjoy the full benefit of his labors on the first day of the fourth month, in the year of our Lord one thousand seven hundred and sixty-five. And Dido, a negro woman, of late servant to Joseph Burr, who now enjoys the whole benefit of her labor, having for some time manifested an inclination to join in marriage with each other, and, on enquiry, no difficulty appearing in respect to marriage engagements with any others, they, the said William Boin and Dido, on the third day of the fifth month, in the year of our Lord one thousand seven hundred and sixty three, at a little meeting, held in a dwelling house, on that occasion, did publicly inform us, the witnesses to this instrument, that they took each other as husband and wife, and mutually promised to use their best endeavors, through Divine assistance, to be faithful and true to each other, until death should separate them.

And in confirmation thereof, have hereto set their hands.

William Boin,	Dido Boin,
For negro Catharine, mother to Dido,	For negro London, her father in law,
Hagen,	Dapher,
George Subeter,	Cæsar Mony,
Simus Bastill,	Elizabeth Morton,
Primas,	Heager Ridgway,
Susannah Fenimore,	Catren Fenimore,
Jeames Hage,	

Witnesses Present.

Joseph Burr,	Patience Haines (by her order),
John Woolman,	
Josiah White,	Benjamin Jones,
Thomas Antram,	David Ridgway,
Amey Strattan,	Ann Brooks,
Sarah Fenimore,	Sarah Woolman,
Daniel Haines,	Amey Antram.

THE CHRISTIAN'S ESTIMATE OF WEALTH.

The Rev. Tryon Edwards has very truly and forcibly stated the merits of this subject thus:

"The Bible places wealth on the same footing with every other temporal good—to be regarded in the same manner, esteemed for the same reasons, sought in the same spirit, and used for the same end. Its very first mention of gold is in connection with the garden of Eden, and its last with the New Jerusalem—the heavenly city. It compares the tried and purified Christian to gold from the furnace; it informs us that God gave riches to Solomon as a mark of his favor—it describes the Son of Man when appearing in his glory, as having on his head a golden crown. Its doctrine is, that property, like health, intellect, knowledge, influence, character, *is a talent*, entrusted by God, and to be used and accounted for to him. It is like food, which properly eaten, contributes to health, but improperly and excessively, brings on surfeiting, fever, death. It is like the water, which is kept without the ship, and aids her to float on to her desired haven; but allowed to enter and fill that ship, is her ruin. Held with a right spirit, and used to right ends, it is like the air, when moving in the healthful breeze, the minister of comfort, enjoyment, life; held with a wrong spirit, and used to wrong ends, it is like the same air when tainted with the pestilence, or swept by the tornado, the medium of injury and death.

It is not gold but the *love*, that is the excessive, supreme love, of gold, which the Bible teaches is "the root of all evil"—which it declares is "idolatry." The patriarch does not say, "if I have possessed gold," but, "If I have made gold my hope, or said to the fine gold, thou art my confidence, this were an iniquity." The Saviour does exclaim, "How hardly shall they that have riches," but adds his own explanation, "How hard is it for them that trust in riches, to enter into the kingdom of God!" Sought as a means, wealth is valuable for a thousand things; sought merely as an end, it becomes a curse. Properly used, it is a good; abused, it is an evil. In the one case, it is the load-stone to draw men nearer to God;" in the other, "the mill stone, to sink them to perdition."

There are many instances of men of a lively imagination, brilliant wit, and general knowledge, being at the same time, very sceptical, profligate, and unjust. This is a sufficient proof that knowledge alone is not all that is necessary to the regulation of our minds and manners.

DILLWYN.

I THANK THEE, GOD! FOR WEAL AND WO!

I thank Thee, God! for all I've known
Of kindly fortune, health and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

Oh! there was wisdom in the blow
That wrung the sad and scalding tear,
That laid my dearest idol low,
And left my bosom lone and drear.

I thank Thee, God! for all of smart
That thou hast sent, for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.

What if my cheek had ever kept
Its healthful color, glad and bright?
What if my eyes had never wept
Throughout a long and sleepless night?

Then, then, perchance, my soul had not
Remembered there were paths less fair,
And, selfish in my own blest lot,
Ne'er strove to soothe another's care.

But when the weight of sorrow found
My spirit prostrate and resigned,
The anguish of the bleeding wound
Taught me to feel for all mankind.

Even as from the wounded tree
The goodly, precious balm will pour;
So in the rived heart there'll be
Mercy that never flowed before.

'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank, Thee, God! for weal and wo;
And whatsoe'er the trial be,
'Twill serve to wean me from below,
And bring my spirit nigher Thee.

Eliza Cook.

From the Daily Register.

HUMAN BROTHERHOOD.

We call it a "gloomy world,"
"A vale of tears and night;"
But ourselves have spread the clouds,
That shut out the heavens-light;
Would we help one another,
Our sky would soon be bright.

Listen, oh brother!
I am speaking unto thee;
Is thy hand always ready,
And thy heart warm and free?
We can help one another,
However poor we be.

For the kind word helpeth,
And when the heart is sore,
A kind look often
Has a healing power;
And the "cup of cold water;"
Is blessed as of yore.

Try it, oh sister,
Striving with thy might;
Is it dark, around thee?
Let thy lamp burn bright;
To help one another,
Cheers the longest night.

Scatter deeds of kindness,
Even as ye go;
Plant the good seed freely;
God will watch it grow;
Soon the fragrant bloosoms,
Round your feet shall blow.

When the way is steep and rugged,
And sometimes the weary fall;
When sorrow darkly lieth
On life's bright things, like a pall;
Let us help one another,
And God will help us all. F

For Friends' Intelligencer.

THE WEATHER.

From 1835 *inclusive up to and including the year* 1853.

(Continued from page 816.)

Twelfeth Month, 31st, 1853.

Comparative Monthly Statistics of Deaths in Philadelphia, occurring during the past five years.

Years.	First Mo.	Second Mo.	Third Mo.	Fourth Mo.	Fifth Mo.	Sixth Mo.	Seventh Mo.	Eighth Mo.	Ninth Mo.	Tenth Mo.	EleventhMo.	Twelfth Mo.	Totals.
1849	542	541	701	524	522	914	1782	1239	994	673	466	659	9,347
1850	469	570	719	597	621	829	1045	1225	647	565	536	550	8,473
1851	568	599	774	609	634	814	1056	1020	675	565	770	751	8,841
1852	1041	838	889	808	960	675	1098	918	770	735	681	832	10,245
1853	758	774	730	967	597	681	1123	1027	833	878	587	825	9,750

Largest number of deaths in any one week within the above five years, occurred in that ending 7th mo., 21st, 1849 - - 505

Smallest—ditto—ditto, within the above five years (and for a considerable time previous, probably *many* years), occurred in that ending 1st mo., 26th, 1850, being only - - - - - - - - 96

Largest number in 1853, week ending 8th mo., 20th - - - - - - - 294

Smallest—ditto—ditto, week ending 5th mo., 21st, being only - - - - 113

There have been nine weeks, during the year 1853, wherein the deaths did not reach one hundred and fifty.

It will be perceived that there were 495 deaths *less* in 1853 than in the preceding year, while those of 1852 *exceeded* those of 1851 by 1204. Also, that the deaths of 1853 exceed the *average* of the past *five years* by only 379, showing an increase of only four per centum on the first year (1849) included in said average.

The above account is compiled from the reports of the Board of Health, and is taken by *weeks*, that is, the *month* consists of all the *entire weeks* up to, and including, the last seventh day in the month, together with the additional week that may have *commenced* in the preceding month, when such cases occur. This is frequently counterbalanced by the fractional parts of weeks not counted at the *last* of the month, where it would *otherwise* belong.

It may be proper to remark that the 3rd, 6th,

9th, and 12th months of 1849—the 3rd, 6th, 8th, and 11th months of 1850—the same of 1851—the 1st, 5th, 7th, 10th, and 12th months of 1852—and the 4th, 7th, 10th, and 12th months of 1853, are each composed of *five entire weeks.*

In connection with the subject of mortality it is stated, that of every one thousand persons, one reaches 100 years of life; of every hundred, only six reach the age of 65; and not more than one in 700 lives 80 years.

Few families can boast a longevity equal to that narrated in the following item: "Dr. Joel Howe died at Spencer, Mass., lately, aged 93—the first person who has died in his family for sixty-eight years.

The *hottest* day of the entire year was Sixth month, 22nd, when the thermometer at nine, twelve, and three o'clock respectively stood at 83, 92, and 96, making a mean of 90.33 deg. for the day.

The mean of the day previous fell a little short of this, although at six o'clock in the morning, the mercury is said to have risen to 81½ degrees, a height attained at that hour only five times during the preceding five years.

The *coldest* day of the entire year was first month 27th, when the thermometer at nine, twelve, and three o'clock respectively stood at 14, 21, and 24 deg., making a mean of 19.66 for the day, which, though considered tolerably cool, contrasts strongly with the memorable 20th of the same month, 1852, when the same range stood, 1 deg. *below* zero, 3 above, and 5 above, making a mean of only 2.33 deg.

At the Pennsylvania Hospital the mercury stood at 2 deg. *below*, at 9 A. M.

Rain for twelfth month, 1853, 2.46 inches.

Average Temperature, 35 deg.

Ditto, for the same month, 1852, 42 deg.

In closing this heterogeneous review, the writer feels bound to acknowledge the courtesy of Dr. Conrad, of the Pennsylvania Hospital, who kindly furnished the monthly statistics of the amount of rain that has fallen, together with the *mean*, the *highest* and the *lowest* temperatures that are herein recorded. And he deems it scarcely necessary to repeat his claim from year to year for "indulgence for any discrepancies that may be discovered."

Were his statistics always confined to the same readers, such a course would be entirely superfluous, but as these change from time to time, it may be well again to say, that it is a work of no little labor, and that notwithstanding very considerable time has been spent in its examination, both before and after going to press, it seems almost impossible, where there are so many *averages, figures, comparisons*, &c., for either *compositor* or *compiler* to avoid making some mistakes, which, while they escape detection for the time being, may subsequently be discovered by some critical observer. It is believed, however, they will be found sufficiently correct to answer the purpose intended; should the contrary be found by any one, it will be kind to offer a correction. J. M. E.

Philadelphia, Third mo., 1854.

NOTE.—It had been the intention of the writer to continue a general summary of various interesting matters (other than *weather* items), but as this number of the Intelligencer is the last of the present current year he has concluded to *close* his review, thus rendering it perfect for this volume, purposing, in an early number of the forthcoming one, to furnish an appendix embracing the subjects alluded to. J. M. E.

We have given for several of the last weeks, extensive extracts from the journal of a correspondent, on the weather, &c., which as matters of reference may be in future time interesting; we take as a suitable adjunct a review of the weather in the climate of San Francisco, so that those of our friends interested in such matters may make the comparison.

REVIEW OF THE WEATHER FOR YEAR 1853.

BY DR. HENRY GIBBONS.

The first part of January was cloudy and rainy, but after the 11th, the weather was mostly clear and charming, only one rain occurring in the last two weeks. The lowest temperature was 41, and the highest 62. The mean at sunrise was 47½ and at noon 56½. The prevailing winds were very light, from North and Northwest. There were nine days entirely clear, and four days entirely cloudy.

February, for the first three weeks, the weather was superb. Up to the 21st there were no less than seventeen days entirely clear. In the last week there were four rainy days, but in the whole month only one day was entirely cloudy. The temperature was delightful, the means at sunrise and noon being 48 and 60. The coldest morning was 42, and the warmest noon 67. The prevailing winds were from North, Northwest and West, and mostly light. The hills were covered with flowers.

March was mostly a pleasant month, with several moderate rains towards the middle, and three days of heavy rain in the last week. The prevailing winds were from West, Northwest and North, with an increasing tendency to West, and increasing force. The minimum temperature was 41, and the maximum 77: mean at sunrise 49½, and at noon 62. The first week of the month was very warm. On the 15th, Mount Diablo was overed with snow, as mostly happens towards the end of March.

April was a pleasant month, with winds generally from West and Northwest, and frequent light sea breezes. Temperature agreeable, vary-

ing from 46 to 56 at sunrise, and from 59 to 75 at noon; means at sunrise and noon 52 and 65. The heaviest rain for several years fell on the night of the 16th, viz: upwards of three inches in twelve hours. The only thunder of the season occurred during this rain.

May was generally warm and pleasant, the coldest morning being 47 and the warmest 62, while the coldest noon was 61 and the warmest 81. The means at sunrise and noon were 53½ and 68. The wind settled in the western quarter, and increased in force, though not offensively high. There were several slight rains, with a large portion of cloudy and broken weather.

June was uncommonly warm, the mercury ranging from 49 to 60 at sunrise, and from 60 to 87 at noon. The sea winds were constant, but not often fraught with mist. The sky was unusually clear for summer.

The weather of July was uniform, varying in temperature at sunrise from 50 to 55, and at noon from 63 to 78. The means at sunrise and and noon were 52½ and 68. Cloudy and misty weather prevailed, and there were but four days of clear sky from sunrise to sunset.

August was a cloudy and misty month, but less so than July. Its temperature also was very uniform ranging at sunrise from 51 to 56, and at noon from 63 to 76. The means at sunrise and noon were 53 and 67. The sea winds, though constant, were not often high.

September was rather pleasant, affording one or two days really hot. The morning extremes were 50 and 60, and the noon extremes 63 and 88. The sea winds continued their daily visits with diminished force, and there was much cloudy and broken weather, with two small rains near the middle of the month. The means at sunrise and noon were 55 and 70.

October was, as usual, warmer than several of the previous months. The coldest morning was 49, and the warmest 64; the coldest noon 60, and the warmest 85. The means at sunrise and noon were 54½ and 71. During this month, the sea-winds began to give out. The sky was generally fair, and one slight rain fell.

November placed the usual embargo on the sea-winds. The temperature was moderate, a few slight frosts occurring. The coldest morning was 44, and the warmest 59; the coldest noon 55, and the warmest 73. The means at sunrise and noon were 51 and 63. There was much cloudy weather, with occasional moderate rains. The prevailing winds were from west and south.

December was more pleasant than common. The coldest morning was 40, and the warmest 54; the coldest noon 50, and the warmest 69. The means at sunrise and noon were 46½ and 57½. Hoar frosts were frequent, but the cold was not sufficient to injure vegetation. There was much fair weather. A copious rain fell on the 10th, and several light rains at other times. Prevailing winds from north, northwest, northeast, and south. Thunder was heard on the 10th, for the second time in the year.

The summing up for the year 1853 exhibits a mean temperature of 51⅓ at sunrise, and 65 at noon, which is warmer by two degrees than either 1851 or 1852. The lowest mark reached by the mercury was 40—or eight degrees above the freezing point. The extreme of heat was 88. In 1852, the extremes were 35 and 98; in 1851, 30 and 84; and in December 1850, the thermometer fell as low as 28. The amount of rain in each month of 1853, was, in round numbers, as follows: January, on eight days, 4 inches, February, four days, 1 inch; March, six days, 5 inches; April, eight days, 5 inches; May, three days, ⅓ inch; June, July and August, none; September, two days, ⅛ inch; October, one day, 1-10 inch; November, eight days, 1½ inches; December, six days, 2 inches; making in the year, forty four days on which rain fell, to the depth of 19 inches. In 1851, there was rain on fifty-three days, quantity 15 inches; in 1852, on sixty days, quantity 25½ inches. From the 1st of January, 1853, to the dry season, the quantity was 16½ inches; and from the dry season to the end of the year, 3½ inches. The last rain of the Spring was May 24th, and the first of the Autumn was September 15th. The hills began to look green in the last week of November, and at the close of the year at least thirty species of plants were in bloom around the city, some of them the lingering flowers of summer, and a few the products of a new growth. There were two small specimens of thunder during the year, none of the aurora borealis, and a considerable sprinkling of meteors in the second week of August, and also in the fourth week of November.

Passing Strange.—Yesterday morning, about nine o'clock, and for an hour or more, Lake Ontario was plainly visible from the Canal Bridges on Washington and Buffalo streets, and from Spring street, at the corner of High, a point below the level of the canal. The clear blue water was plainly defined upon the horizon, and the wave motion of the water was easily discerned. It was a strange and not altogether novel instance of the phenomena of mirage. A few years ago the same was witnessed from the side-walks, on the higher part of Buffalo street. The lake was as prominent yesterday as when seen from our highest building. Lake Ontario is seven miles distant, and at an average level of 280 feet below the city. Its waters may be seen from church steeples, from our highest buildings, and from the roofs of a few residences. It is only in some peculiar condition of the atmosphere that it "looms up" so boldly as to be discernible from the common walks of life. Lake Ontario is a quiet, unassuming lake, has the "vapors" sometimes, and but rarely gets "high;" when it does, it is owing either to cold water or the atmosphere—never to artificial stimulants. Yet it is always "blue."—*Rochester American.*

Books introduced into Friends Library (Cherry Street) since last report for Intelligencer.

Spiritual Progress, by Guion and Fenelon.
Art and Industry in the Crystal Palace.
A Day in the Crystal Palace.
Hufeland's Art of Prolonging Life.
Channing's Convert in Rome.
American's Sojourn in China.
Writings of Fenelon.
Chamber's Repository, Nos. 5, 6, 7.
Alcohol and Constitution of Man.
Geral Milco, or Travels in S. America.
Parker's Letters on Slavery.
Fruits of Leisure.
Memoir of Pierre Touissaint.
Tuckerman's Month in Europe.
Journey to Europe, by Grace Greenwood.
Indian Races of N. and S. America. (2 copies.)
Works of John Adams. (vol. 8.)
Hind's Solar System.
Jones' History of Electric Telegraph.
Ellet's Mississippi River.
Minnesota and its Resources.
Walton's Complete Angler.
The Mechanic.
The Lawyer.
History of Propellers and Steam Navigation.
Lectures of the Earl of Carlisle.
British Cabinet.
Nicoll's Poems.
Peirce on the Weather from 1790 to 1847.
Lee's Anecdotes of Animals.
do. do. Birds.
Bacon's Advancement.
Life of Isaac T. Hopper. (2 copies.)
Patent Office Reports (Mechanical,) for 1851.
do. do. do. do. do. 1852, '53.
do. do. do. (Agriculture,) do. 1851.
do. do. do. do. do. 1852, '53.
Abstract of the Seventh Census.
Baldwin & Thomas' Gazetteer of the United States.
History of the Norman Conquest.
Lotus Eating, by Curtis.
History of the Hugenots.
Scriptural Geography and History.
China, Ava, and Siam.
Pictorial Sketch Book of Penna. (2 copies.)
Introduction to Animal Kingdom.
Frederika Bremer's Homes in the New World.
Ure's Dictionary, (Eng. Edition.)
Life in the Mission.
Anecdotes of Painters.
Minstrelsy of Woods.
Parley's Botany.
Herdsman Tiller.
Marriage Offering.

The following information gleaned from the reports of the Librarian shows the use recently made of the Library.

During the Twelfth Month,	141	Females took out	433 vol.
	145	Males " "	416
Total	286	Individuals borrowing	849
First Month	132	Females took out	296
	110	Males " "	252
Total	242	Individuals borrowing	548
Second Month	177	Females took out	374
	140	Males " "	303
Totals	317	Individuals borrowing	677

Extracted from the minutes.

JACOB M. ELLIS, *Clerk Com. Man.*

Phila., 3d month 18th, 1854.

VARIETIES.

DISCOVERIES, INVENTIONS, AND IMPROVEMENTS.

Pumps invented, 1425.
Camera Obscura invented, 1515.
Engraving on wood invented, 1460.
Roses first planted in England, 1522.
Paper first made of linen rags, 1417.
Shillings first coined in England, 1505.
Diamonds first polished and cut, 1489.
Almanacs first published at Buda, 1470
Gun-locks invented at Nuremburg, 1517.
Printing invented by Faust, *Ger.* 1441.
Watches first made, at Nuremburg, 1477.
Hats first made in Europe, at Paris, 1504.
Soap first made, at London and Bristol, 1521.
Stops and pauses in Literature, first used, 1520.
Theatrical performances first given in England 1378.
Muskets invented, and first used in England, 1421.
Post-office first established in Europe, in France, 1464.
Printing introduced into England, by Caxton, 1474.
Maps and Charts first brought to England, 1489.
Fortifications first built in the present style, 1500.
Sugar refining first practiced by a Venitian, 1203.
Chocolate introduced into England, from Mexico, 1520.
Engraving on copper invented, by Fimmiguerre, *It.*, 1451.
Canals in modern style first made in Europe, *It*, 1481.
Algebra introduced into Europe by the Saracens, 1412.
City streets first lighted in Modern Europe, *Paris*, 1523.
Greek language introduced into England by Grocyn, 1491.
Casts in plaster first invented, at Florence, by Verichio, 1470.
Corpernicus discovered the true theory of the Solar System, 1532.
Gardening first introduced into England, from Netherlands, 1509.
Spinning wheels invented, at Brunswick, by Gurgen, *Ger.*, 1530.

FRUIT TREES IN THE HIGHWAY.—If there were no graceless hands, and no heedless cattle, why should not a fruit-tree grow as well in the highway as in a garden or orchard? We ask this question specially, for the benefit of those Christians who do not see any particular reason for joining a church, and who think it, on some accounts, better to be Christians outside of the church. Now a garden may be a poor garden; and an orchard may be a poor orchard, but they have at least the merit of giving their trees some chance. But a fruit tree on the highway is the resort of cattle, for its shade, to be sure, but who repay it for their shelter by eating every bough within their reach, while the boys club off every apple that hangs higher than long-necked cattle can reach. Thus, the roots are stamped and packed in the soil; the trunk is bruised and rubbed, and the branches are ragged and fruitless. A church may be careless and cold, and neglect to cultivate its fruit trees as it should, but it gives them, at least, a fence to keep the cattle off.

However, we see no reason, if our orchard is planted near the road, why some of the branches

should not *hang over* the road, and drop down a part of their golden globes to refresh the chance passenger in the dusty highway.—*H. W. Beecher.*

Old age.—From the census tables on religious worship, it appears that the number of persons in England and Wales, in 1851, aged seventy years and upwards, was 508,302; aged seventy-five and upwards, there were 253,143; aged eighty and upwards, 107,041; aged eighty-five and upwards, 33,201; upwards of ninety, there were 7,796; above ninety-five, there were 1,535; and 215 were upwards of 100.

Cultivation of wheat in Ireland.—Accounts from Tipperary state that all the lands in the South Riding of that county which were under potatoes last year are now sown with wheat, and that scarcely any land remains untilled, except that which is lying under the late turnips. The farmers, it would seem from this, are at length tired of the repeated failures of the potato, and hence the preparation for the wheat crop as the most profitable substitute for the old and favourite esculent.—*English Paper.*

To Destroy Bee Moths.—Take a gallon or more water, as may be convenient, and mix in it some honey in the comb—enough to make it somewhat sweet, and place it in a vessel, in some place easy of access to the *millers*, and you will have a very efficient destroyer, while it is perfectly safe, and costs the bee-keeper nothing. I have seen a hundred caught in a single night, in a gallon pan. Put this up for next summer's use, friends, and save your bees from injury.—*Presbyterian Banner.*

Paste Blacking.—Ivory black, 60 parts; vinegar, 12 parts; and the oil of vitriol 12 parts. Mix them together for 30 minutes, and then add 9 parts of India rubber oil, this is a patent blacking, and is of no small value as a receipt.

A Paper Town.—A town made of paper has been recently set up in a field near London, preparatory to its shipment on board an Australian vessel. It consists of ten houses. It is not the simple papier-mache, as ordinarily used, but contains an admixture of rags not reduced to pulp, which enables it to solidify as hard as a board. The walls are double to ensure ventilation, and the partitions have a strength and durability which will put to shame the lath and plaster mockeries of too many of the London houses that Jack built. It was found on trial that one of the smaller houses could be pulled down and built up again in four hours.

ITEMS OF INTELLIGENCE.

From Europe.—The Steamship Asia brings Liverpool dates to the 24th ult.

The Emperor of Russia refuses the terms of accommodation proposed by the Emperor of France. The French papers consider this as leaving no hope for peace.

Austria continues to send troops to the south eastern frontier, but under the profession of preventing disturbances in Servia.

The Greek insurrection was progressing. Armed bands of Albanians were going from village to village, stirring up the people and distributing arms.

Much excitement prevails in Greece, and the people are clamorous for war against Turkey.

Lord Palmerston has announced in the House of Commons that Smith O'Brian is to be pardoned.

PHILADELPHIA MARKETS.

Flour and Meal.—There is little demand for Flour for export; standard brands are taken at $7 87 a $8. Sales for city consumption within the range of $8 00 a $8 75, for common and extra brands. Rye Flour and Corn Meal are dull. Last sales of the former at $5 25.

Grain.—Wheat is in better demand. There have been sales at $1 80 for red, and $1 90 for white. Rye is selling at 95 cents per bushel. Corn is dull—small sales of yellow at 80 cts. afloat. Oats are inactive. Last sales of Southern at 44 cents, and Pennsylvania at 48 a 50 cts.

ERCILDOUN BOARDING SCHOOL, for GIRLS. This Institution, which has been successfully coducted for nearly three years as a Boarding School for Young Men and Boys, will commence its first session for Girls on the First of Fifth month next. The usual branches of a thorough English education will be taught, together with the French language and Drawing. A regular Course of Lectures on various Scientific subjects, will be delivered during the term, illustrated by appropriate apparatus. The Terms are $50 per session of tweenty weeks, one-half payable in advance, and the remainder at the close of the term. French and Drawing, each $5 per session.

For further particulars address the Principal, Ercildoun P. O., Chester county. Pa.

SMEDLEY DARLINGTON, Principal.

Second mo. 11th, 1851.—3m.

WANTED.—Two Female Friends, as Teachers for two Schools, situated within the limits of the Southern Quarterly Meeting, (in Caroline county, Maryland). To qualified persons engaging in this concern, a field of usefulness is here opened. A moderate compensation will be paid by the Committee, which may be considerably increased by pay scholars.

They are in the neighborhood of Friends, of whom board can be had on reasonable terms.

Apply to HUNN JENKINS, Camden, Delaware, or to WM. W. MOORE, 77, Filbert street, Philadelphia. Third mo. 11th.

LONDON GROVE BOARDING SCHOOL, for Young Men and Boys—It is intended to commence the Summer Session of this Institution on 1st of 5th mo. next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various Scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology by a medical practitioner. Terms per session of 5 months 56 dollars.

No extras except for the Greek and Latin languages which will be 5 dollars each.

For reference and further particulars address the Principal, London Grove Post Office, Chester Co., Pa.

BENJAMIN SWAYNE.

3d mo. 18—2m.

FRIENDS'
CENTRAL DRY GOODS STORE,
CHARLES ADAMS,
S. E. Corner of Eighth and Arch Streets,
Has constantly on hand
DRY GOODS OF ALL KINDS,
Selected expressly to suit the wants of Friends and plain persons generally.
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